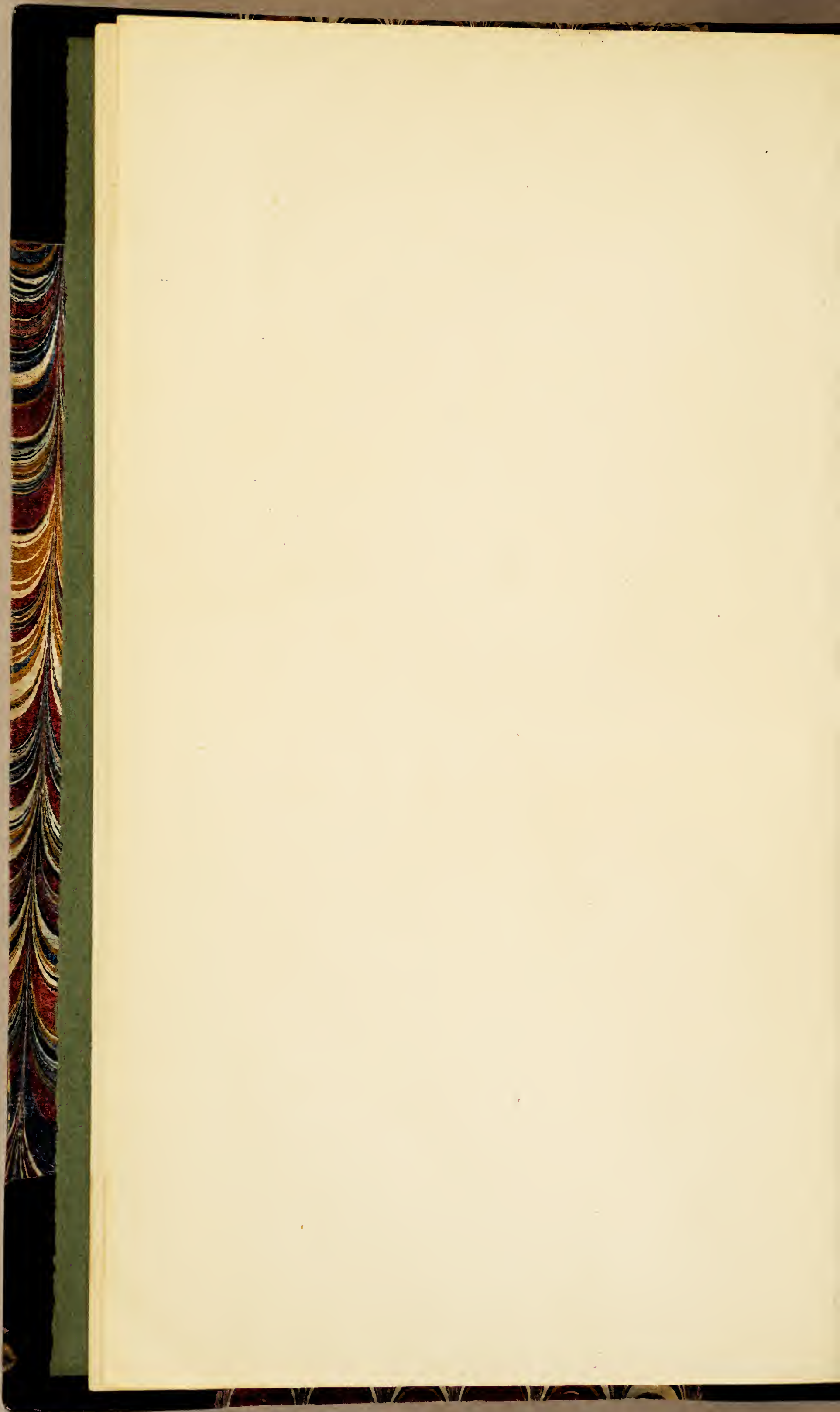
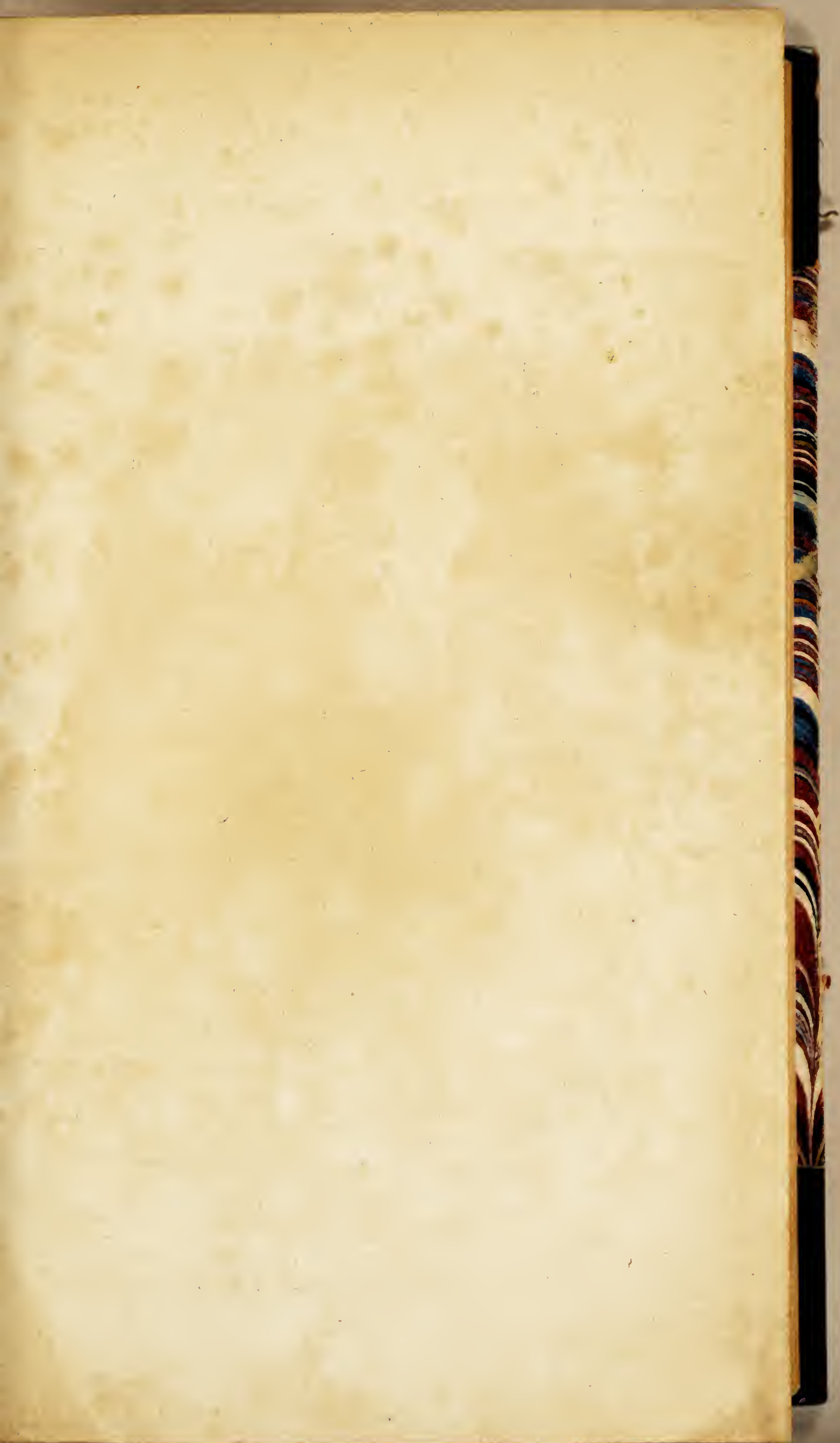


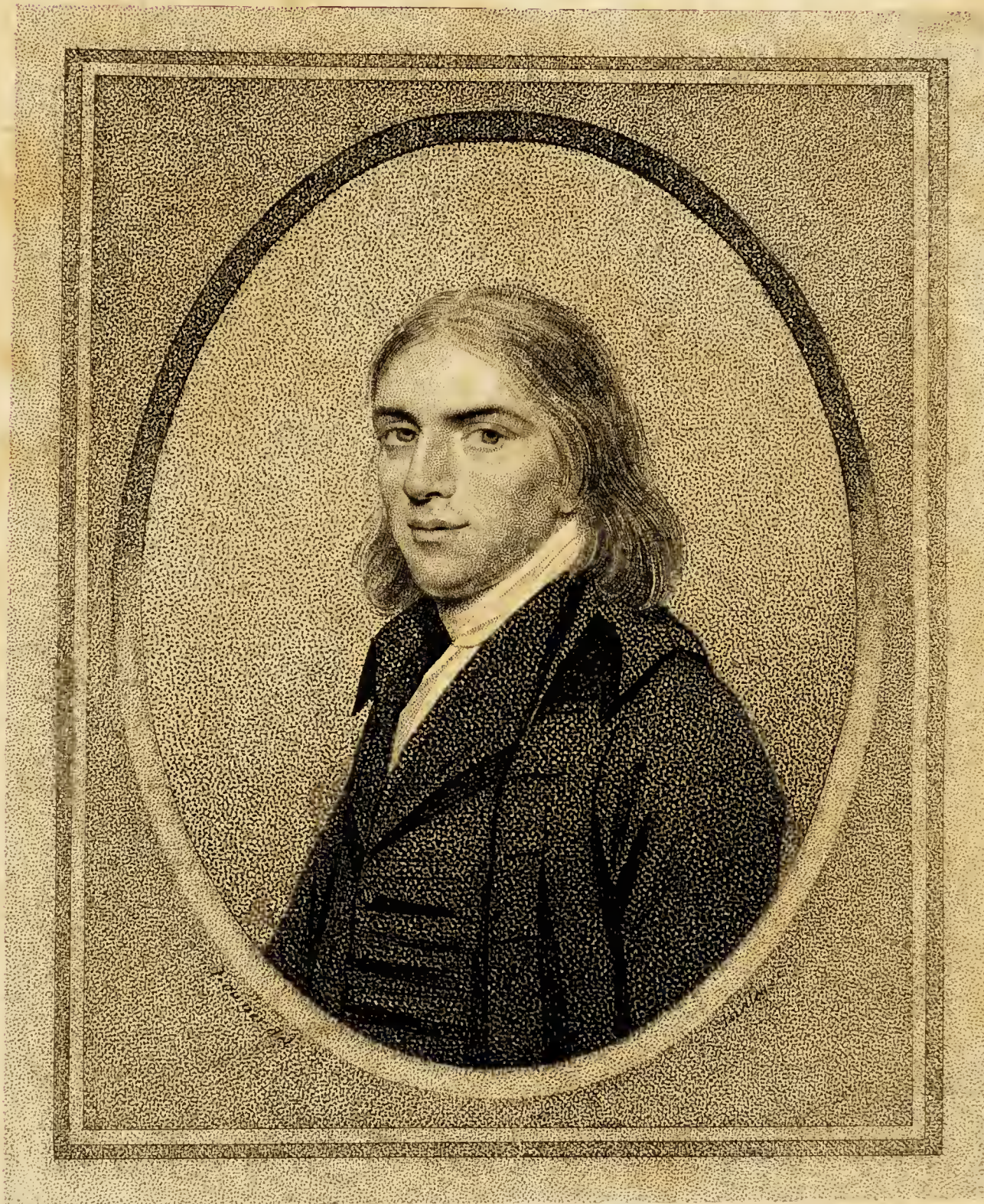




John Carter Brown.







The late REV^d SAM^l PEARCE A.M.

Pastor of the Baptist Church at Birmingham.

Published by D. Rippon March 1, 1801.

THE
BAPTIST
ANNUAL REGISTER,

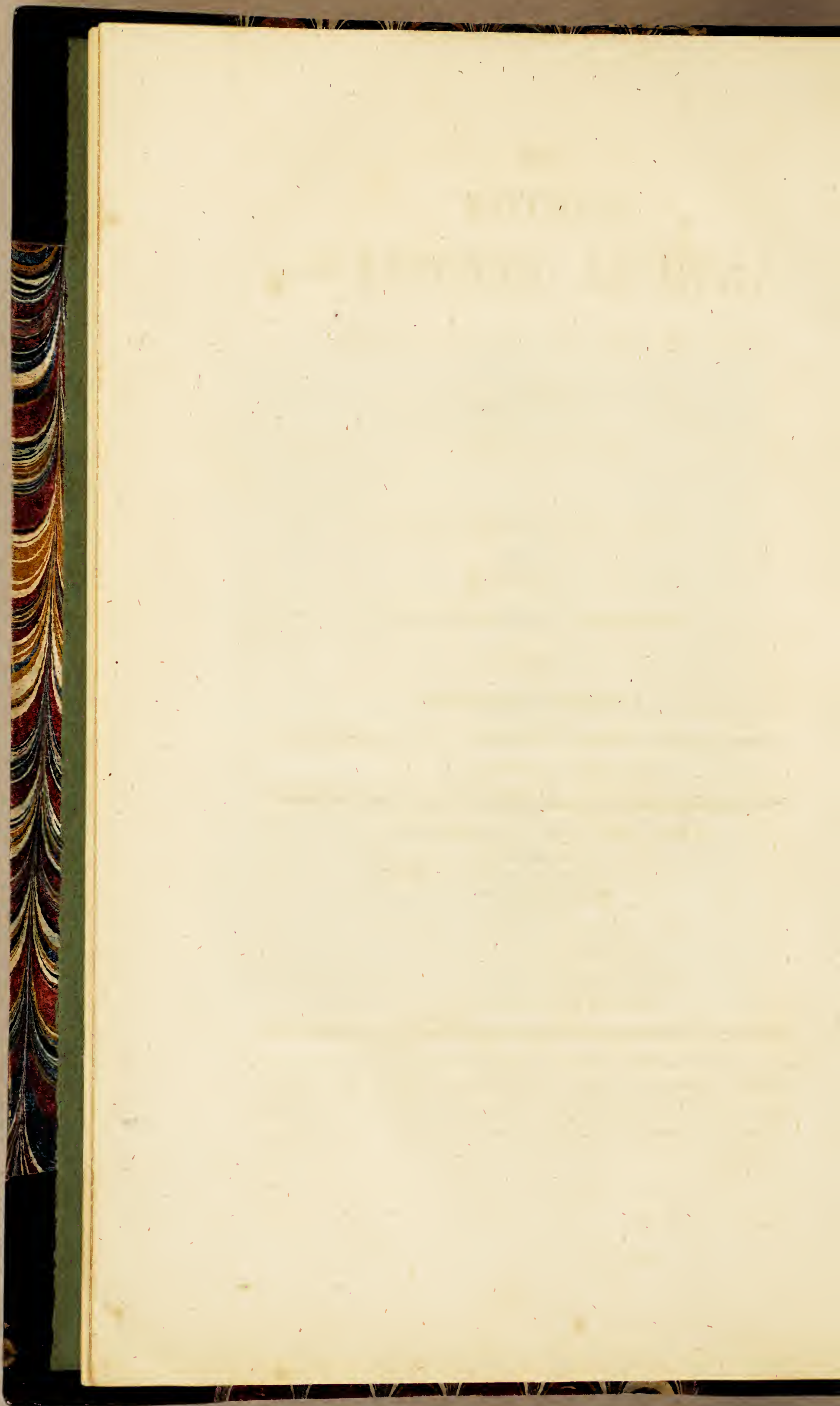
FOR 1798, 1799, 1800, AND PART OF 1801.

INCLUDING
SKETCHES
OF
THE STATE OF RELIGION
AMONG
DIFFERENT DENOMINATIONS
OF GOOD MEN
AT HOME AND ABROAD.

By JOHN RIPPON, D. D.

From East to West, from North to South,
Now be his Name ador'd!
EUROPE, with all thy millions, shout
Hosannahs to thy Lord!
ASIA and AFRICA, resound
From shore to shore his Fame;
And thou, AMERICA, in songs
Redeeming Love proclaim!

SOLD BY MESSRS. BUTTON AND CONDER, LONDON; BROWN AND JAMES, BRISTOL; OGLE, EDINBURGH; ALLEIN, DUBLIN; AND MAY BE HAD OF THE BAPTIST MINISTERS IN NEW YORK, PHILADELPHIA, BOSTON, RICHMOND, SAVANNAH, AND CHARLESTON, IN AMERICA.



A LIST *
OF
THE PARTICULAR BAPTIST CHURCHES
IN ENGLAND.

1798.

☞ *The Names of Ministers in this Catalogue are printed in Italics, and so distinguished from Pastors.*

BEDFORDSHIRE.

CHURCHES.	PASTORS & MINISTERS.
1. BEDFORD, 1st Church	Samuel Hillyard
2. ————— 2d Church	Daniel Morrell
3. Biggleswade - - -	Thomas Mabbot
4. Blunham - - - - -	Martin Mayle
	5 Carlton

NOTES.

* The friends of the register may rest assured, that neither labour nor expense has been spared to render this list complete. The information it contains is derived, not only from a general acquaintance, but from more than six hundred letters. And after all many of the churches are passed over in silence: the reason, in most instances, with respect to the country churches, is this, we either have nothing interesting concerning these societies to insert, or else our information is not correct enough for publication.

NUMBER I. This society, of which the renowned John Bunyan was pastor, is in a pleasing and prosperous condition. Additions continue to be made to it almost every month. In the course of the year 1726 a baptistery was built in the meeting-house, where there never had been one before. The first person baptized in it was Mr. John Kilpin, a senior deacon of the church, in company with several others, among whom was Mrs. Allein, a christian of good standing in the church, and mother of Mrs. Hillyard, wife of the present pastor. Mr. William Freeman, pastor of Cotton End, but who resides at Bedford, administered the ordinance, as he generally has done since that time. Mr. Hillyard's congregation, Lord's day afternoon and evenings, is about eight hundred. Besides the three services on the Lord's day, they have a Tuesday and Thursday evening meeting.

There are three dissenting congregations in Bedford. The old Baptist church, of which Mr. Samuel Hillyard, a paedobaptist, is pastor; the Independent church (a separation some years since from the former.) of which Mr. Thomas Burkitt, late of Buckenham, is pastor; and the second Baptist church, on the strict communion plan, of which Mr. Daniel

SEPT. 1798.]

B

Morrell

A LIST OF THE PARTICULAR

CHURCHES.	PASTORS & MINISTERS.
5. Carlton - - - - -	Charles Vorley
6. Carrington Cotton End -	William Freeman
7. Cranfield - - - - -	William Wakefield
8. Dunstable - - - - -	Francis Hews
	9. Keyfoe

NOTES.

Morrell is pastor. These three congregations have an evening prayer meeting once a month, which is held in rotation at each of the places of worship. In the afternoon of the day, before this meeting for prayer, the three pastors, with whom Mr. Freeman of Cotton End is associated, meet and arrange their plan for village preaching for the then coming month; a plan which embraces between twenty and thirty villages. Hence on the Lord's day, at one or other of the meeting-houses in Bedford, it is common to give out five or six notices of preaching in different villages on the following days of the week. Nor are the exertions of these exemplary ministers confined here. Besides their own labours, they avail themselves of the talents of the pious and discreet in their churches. They have thirty gifted persons, or more, who are encouraged to promote *Village Worship*. Some of them can lead a tune, some can decently read a sermon, and all can pray. Two or three together, commonly one from each church, when the Lord's day afternoon service is over, walk to the villages. They have visited five or six, Clapham, Biddenham, Bromham, Harrowden, and other places, the consequence of which is, that prayer meetings and *Village Readings* are established, and in some places increasingly attended, while in the old congregations new faces are constantly seen, and multitudes are praying, that gospel ministers, throughout the land, would lay themselves out as they might, in Village Preaching, and for the encouragement of Village Reading.

2. Their case was first introduced to the notice of the Particular Baptist Fund in London, in 1797, by a letter of recommendation, with the signatures of Mr. John Emery of Little Stoughton, and Mr. Wm. Freeman of Cotton End.

4. This society is in a prosperous condition. They have raised several prayer meetings in the surrounding villages, and their meeting-house is well filled on the Lord's day. The happy pastor of this people has a salary of about 26*l. per annum*, a house to live in rent-free, and an opportunity of keeping a cow. This, with a small income of his own, he cheerfully devotes to the support of a wife and four sons. And though he has not been entirely free from trials, he finds that he has a good master, in whose service he is willing to live and die. His deacons are Simon Page and Edward Sutton.

5. Mr. Charles Vorley came out of the church at Irthlingborough in Northamptonshire, and, after he had been at Carlton a year and half, was requested to take upon him the pastoral office; some time after he obtained his dismissal from Mr. Hall's church, and became pastor at Carlton, June 7th 1796.

6. In a flourishing condition. Their meeting-house was enlarged in 1796, and in the summer is more than full. They have on the Lord's day preaching forenoon and afternoon, and in the evening; as also on Thursday evening, a prayer meeting. Mr. Freeman was ordained April 16, 1794. Since then about forty persons have been added to the church. He has also registered a place for preaching at Williamstead, two miles from Cotton End, where a prayer meeting also is established twice a week. The church at Cotton End received assistance from the Baptist Fund in London till the year 1797, but does not at present stand in need of it.

CHURCHES,

PASTORS & MINISTERS.

9. Keyfoe	- - - - -	William Dickens
10. Leighton Buzzard	- - - - -	Thomas Wake
11. Little Stoughton	- - - - -	John Emery
12. Luton	- - - - -	Thomas Pilley
13. Maulden	- - - - -	William Coles
14. Ridgmount	- - - - -	Thomas Hunt

NOTES.

7. In September 1797, this church consisted of sixteen members. They are a little happy society, rather increasing; three added last year, and more expected. Their pastor is a man much esteemed. He was sent into the ministry by the church at Keyfoe, and was ordained July 26, 1792.

10. When Mr. Wake removed to Leighton there were but twenty-one members: before September 1795, they had increased to more than fifty, "and the congregation was as large as the place would conveniently admit." Prospects were very hopeful, and several serious awakenings induced the pastor and people to believe the Lord was with them. Their increase of members the following year was twenty. This it seems was occasioned under the Divine blessing, by Mr. Wake's "constantly preaching in various villages round about, instead of preaching at home on Lord's day evenings; the villages shewed a singular readiness to attend." And in August 1797, he wrote thus, "a glorious prospect is open on every side in the villages, and several persons appear to be serious."

Mr. Wake keeps a day school. Monday evenings he repeats the substance of his discourses on the preceding day. Tuesday night is his lecture. Thursday evening village preaching. Friday night prayer meeting. Saturday afternoon catechizing in his own house. Among the good effects of his labours he reckoned an addition to his church of *eleven* persons from *one* village. His people voluntarily give up their Lord's day evening lecture in summer, to facilitate his success in the vicinity; and in the winter they meet for prayer and reading a sermon in the forenoon, that good may be done wherever Providence opens a door for their pastor's services. *Query.* Might not many ministers be much better employed of a Lord's day evening, than in preaching a third sermon to people who have heard two before, especially when it is considered, that there are *multitudes* around who seldom hear any thing of the way of salvation?

11. Mr. Emery's meeting-house was enlarged a few years ago, it is now quite full, and he baptizes very often.

12. The meeting-house was enlarged a few years since, and we are informed is as full on Lord's days as ever it was. The pastor of this church enjoys as much vigour as though he were a young man.

13. The friends of the church at Maulden have lately erected a place of worship at Amphill, where a Lord's day evening lecture is preached by neighbouring ministers, and a monthly lecture on a Wednesday. The meeting-house is built on the pastor's premises, contiguous to his dwelling; the lectures are well attended, and the prospects, it is said, are flattering.

14. In their destitute condition they have been often supplied by the students of the Rev. Mr. Bull at Newport-Pagnell. Mr. Samuel Kilpin (a student at Bristol,) who assisted them five or six weeks in December and January last, received an affectionate call from them, to which he gave a negative, about the latter end of April 1798. Mr. Hunt, (late of Watford,) being invited, went among them. The congregation is somewhat increased, serious attention is given to the word; and the church, which is in peace and unity, cherish the thoughts of his settling among them.

CHURCHES.

PASTORS & MINISTERS.

15. Sharnbrook	- - - - -	
16. Southill	- - - - -	John Gamby
17. Stevington	- - - - -	John Millard
18. Thorn	- - - - -	R. Davis

BERKSHIRE.

19. Abingdon	- - - - -	John Evans
20. Kingston-Lisle	- - - - -	Thomas Smith
21. Newbury	- - - - -	James Bicheno
22. Oakingham	- - - - -	John Wills
23. Reading	- - - - -	John Holloway
24. Wallingford	- - - - -	Robert Lovegrove
25. Wantage, 1st Church	- - - - -	John West
26. ————— 2d Church	- - - - -	Holmes

NOTES.

15. Mr. Richard Grindon has resigned his pastoral care of Sharnbrook, and preaches at Ringstead in Northamptonshire.

16. The congregation from three to four hundred people. The deacons are Mr. Thomas Preston and Mr. Thomas Dunton.

17. This church admits pious Pædobaptists to the Lord's table. Their present pastor, who is a baptist, belonged to the Independent church at Olney, from which he was dismissed to Stevington, July 24, and ordained October 8, 1795. When Mr. Millard came here, May 18, 1794, there were twelve members, they were twenty-nine in the month of July 1797. Some additions have since been made.

18. Mr. R. Davis, who is now minister at Thorn, was called to the work of the ministry by the church at Chatham, and occasionally supplied at Smarden for three or four months; he then supplied the second church at Portsmouth, and afterwards assisted Mr. Dawson at Lyme. His principal labours are divided between Houghton Regis and Thorn, which is a hamlet belonging to Houghton. He preaches in two other villages, is not yet ordained, but has baptized nine persons, including whom the church at Thorn consists of sixty-four members.

22. This people and Mr. Thomas Burgwin, their former pastor, separated in March 1795; after which they had supplies from London and Reading, till Mr. Wills, formerly minister at Witney, was recommended to them by Messrs. Dunscombe of Coat, and Tomkins of Abingdon. The church agreed that he should also preach at Beach Hill, where there is a place of worship, endowed by the late Mr. Abraham Atkins of Clapham. Mr. Wills entered on his charge about Midsummer 1795. The congregation considerably increased; the people at Beach Hill were much inclined to hear the word. Mr. Wills opened a small boarding school, and the last accounts, not of a very recent date, intimate that he was comfortable in his work. The deacons Mark Porter and Samuel Wallden.

23. An account of the church at Reading, and the ordination of their pastor is to be given in the following pages.

24. A large and pleasing account of this church is drawn up, to be published among the histories of the other Baptist churches.

25. The congregation very small, the number of members in the church were lately thirteen.

BUCK-

BUCKINGHAMSHIRE.

CHURCHES.	PASTORS & MINISTERS.
27. Chenies - - - - -	Nathan Sharman
28. Chesham - - - - -	James Sleap
29. Colnbrook - - - - -	John Lloyd
30. High Wycombe - - - - -	William Scott
31. Newport Pagnell - - - - -	Thomas Corby
32. Olney - - - - -	John Sutcliff
33. Princes Risborough - - - - -	Henry Dawson
34. Stony Stratford - - - - -	John Goodrich

NOTES.

27. In the year 1795, several members having been lately added to this church, the deacons and people (a fit example for others) advanced their pastor's income 10 *l. per annum*. — August 22, 1796, They were seventy-four members. The following year five were added, and two removed by death. Many attend the word in this village. The pastor is very industrious. Messrs. William Davis, James Blake, and Thomas Dell, are deacons.

28. The friends at Chesham were under the pleasing necessity of enlarging their meeting-house, in the year 1797. While the work was in hand they were indulged every Lord's day afternoon with the use of the meeting-house of the Rev. Mr. Sermon, pastor of the Independent church at Chesham, who, with his people, in the most voluntary way, favoured the subscription. On the reopening of the place, Dr. Rippon of London preached in the forenoon, the Rev. Mr. Pilley of Luton in the afternoon, and the Rev. Mr. Hinton of Oxford in the evening. Hearty prayer was offered to God, in which the people were assisted by many of the neighbouring brethren in the ministry, and the service of the day concluded by Mr. Sleap himself, who addressed, to the great master of assemblies, one of the most humble and grateful prayers ever heard by the large and devotional body of people then assembled together. Mr. Sleap preaches to his people three times on the Lord's day and once a fortnight on a week day. They have a comfortable prayer-meeting on Lord's day morning. And the good man has been used to visit three places in the neighbourhood, and to preach at each of them once a month. They are an hundred members, and have four transient communicants. The deacons are Messrs. James Benham and William Harris.

29. Mr. Lloyd, formerly pastor at Tenterden, publicly undertook the pastoral care of the church at Colnbrook, Wednesday Jan. 15, 1795.

30. The meeting place is in New-land. They were eighteen members August 13, 1797.

31. Aug. 13, 1797. This *small* society consisted of thirteen members. At the ordination of their pastor. Mr. Fuller preached to them *on union* from 133d psalm. Mr. Sutcliff delivered the charge, as it is commonly called, from Psalm 68 27. *There is little Benjamin with their ruler*. On which, it seems, he made some such observations as these. 1. That Benjamin, though little, was ranked among the tribes. 2. That the exertions of little Benjamin were kindly noticed. 3. That Benjamin, though little, was a tribe regularly organized: He appeared with *his ruler*.

32. There are various good men who belong to Mr. Horne, minister of the Established church at Olney; to Mr. Hillyard of the Independent, and to Mr. Sutcliff of the Baptist church, who unite in *Village Reading*. They go two or three together into the neighbouring villages, sing, pray, and read a plain sermon, and in some places are well attended. Mr. Hillyard and Mr. Sutcliff also *preach* in the villages as opportunity offers. And the three ministers seem to be very happy together.

CHURCHES.	PASTORS & MINISTERS.
35 Waddefdon Hill - - -	Paice
36 Woodrow - - -	Richard Morris

CAMBRIDGESHIRE.

37 Bluntisham - - -	Coxe Feary
38 Cambridge - - -	Robert Hall
39 Cottenham - - -	Thomas Baron
40 Gamlingay - - -	William Pain
41 Over - - -	Thomas Lee
42 Soham - - -	Francis Bland
43 Sutton - - -	George Norman
44 Willingham - - -	John Rootham
45 Wisbeach - - -	Fisher

CHESHIRE.

46 Chester - - -	James Aston
47 Brasey-Green - - -	
48 Warford - - -	Thomas Holt

CORNWALL*.

49 Chacewater - - -	Robert Redding
50 Launceston - - -	

CUM-

NOTES.

36. The pastor of Woodrow has been favoured with considerable additions, and with the enlargement of his place of worship; and as he is *not slothful in business*, so it is hoped he is *fervent in spirit serving the Lord*.

37. The much respected pastor of this church, with the greatest part of the members, are baptists, but they were unintentionally omitted in the list of 1794.

40. August 24, 1797. They write in the course of the last year; "five people have been baptized and added to our number, one received by letter, and three have been removed by death, one of whom was our senior deacon, Mr. Nicholas Paine." The then surviving deacon was Mr. Richard Wells.

44. There has been an interest at Willingham, upon the Calvinistic plan, almost ever since the act of uniformity took place in 1662. The instruments of it were Mr. Holdcraft and Mr. Oddy, whose names will ever be precious in this county. The church continued to be of the Independent denomination till about nine years since, when Mr. Rootham, a baptist, called to the work of the ministry by the church at Little Stoughton, having preached with success at Willingham, was desired to settle there. The good man has been much tried with an asthmatical complaint, and other disorders, so that he seldom enjoys a days health. But has a considerable congregation, and about forty members.

46. There were forty-five members in this church March 1797. Of these about thirty had been baptized by their present pastor.

* The church at Falmouth is extinct.

49. The baptist interest at Chacewater owes its existence, under God, to the liberality and piety of the late excellent Mr. Jonathan Hornblower; a name that will long be fragrant in Cornwall. The number of communicants,

CUMBERLAND.

CHURCHES.

PASTORS & MINISTERS.

51	Broughton	- - - - -	Jacob Hutton
52	Whitehaven	- - - - -	
53	Wigton and Oulton	- - - - -	Samuel Ruston

DERBYSHIRE.

54	Derby	- - - - -	
55	Lofcoe	- - - - -	William Fletcher

DEVONSHIRE.

56	Ashburton	- - - - -	John Toms
57	Bamp-		

NOTES.

municants, who ordinarily make up this part of the church, is about 20. They have had no increase of members for some years. Little apparent success attends the word, but the congregation is as large as formerly. A few years ago, when it was probable Mr. Redding would have been necessitated to leave his situation, two of the friends in Truro exerted themselves, took a small meeting-house then vacant, and invited him there. They were then but three members. In December 1796, they were more than twenty. At Truro there was an addition of ten the following year. And though the word does not now seem to be blessed for awakening as in times past, the Lord has not left his people without a witness of his goodness. This last year five have been added. The congregation is large as usual. The attendance in the country is greater than it was, And it is unanimously agreed to send forth a valuable member, whose talent lies in visiting the sick and poor, and in conversing with them about their soul affairs. His province is to go round about the poor villages, for which a partial assistance is voted him.

51. In August 1796, this church consisted of but nineteen members, twelve months after they were increased to twenty-six. Thomas Walker deacon.

55. Eleven persons added the last year. Mr. Fletcher has been laid aside by illness, but is mercifully restored to his work, and is very active.

56. The origin of this church is given us by Mr. Sprague of Bovey. "A short time after I came to Bovey, several persons of Ashburton were baptized and united unto our church, but on account of their distance from us they wished for occasional preaching at home: the word was blessed, eight or nine were baptized. And on Jan. 2, 1793, the church was formed. I preached from Psalm cii. 16. *When the Lord shall build up Zion he shall appear in his glory.* And our good brother Birt of Dock, from Rom. xv. 5, 6. *Now the God of Patience, &c.* After this all the baptized friends present sat down at the Lord's table, and, I believe, found it a profitable opportunity. Five persons who are now in full communion with us are to be dismissed to them, when they will be about fifteen in number." He goes on, "There is, I hear, a pleasing addition to the church at Exeter. And at Plymouth Dock brother Birt sees the travail of the Redeemer's soul, in the conversion of sinners, and numbers are added to that church." Jan. 13, 1798. They are supplied one Lord's day in a fortnight by Mr. Toms, and are eighteen in number.

57 About

CHURCHES.	PASTORS & MINISTERS.
57 Bampton - - - - -	Samuel Norman
58 Bovey Tracey - - - - -	Joseph Lee Sprague
59 Collumpton - - - - -	Nicholas Gillard
60 Dartmouth - - - - -	<i>William Giles</i>
61 Exeter - - - - -	William Mannering

NOTES.

57. About thirty members, Preaching three times on the Lord's day. Two prayer meetings in the week, one of which is lately set up and adjourned from house to house; which gives an opportunity of attending to some who either could not or would not otherwise be present. And it is apprehended that this service has been already blessed. The pastor of this church, in company with Mr. Robert Humphrey, a student under Dr. Ryland, called to the work of the ministry by the church at Longbuckby, has spent several weeks in village preaching, in the north of Devon and Somerset, much to the satisfaction of the Baptist Itinerant Society in London, at whose instance he was engaged. Mr. Humphrey also, who is returned to Bristol, has left a pleasant favour behind him, in many places.

58. Mr. Joseph Lee Sprague was baptized by Dr. Rippon of London, and ordained at Bovey, March 30, 1796. Such were the fruits of his labours, that the meeting-house was enlarged and twenty-three members were added, when he had resided here but about one year. Twenty more were added the next year; and in the following one Mr. Sprague has successfully introduced the gospel into several places in the vicinity. "He is indefatigable," says Mr. Moses Savery, one of his deacons, "in dispensing the gospel in the villages around." He frequently preaches six sermons a week, "and sometimes seven, and his labours have been greatly blessed." He has this summer, in company with his uncle, of Tiverton, spent four weeks, as an itinerant, in the north of Somerset and Devon, under the direction of the Baptist Society in London, for the encouragement of Itinerant preaching. The church consists of ninety members. About two years since they called Mr. Peter Duges to the ministry, who is very laborious in village preaching, and, as we are informed by his pastor "has been made very useful." But they have been deprived, by death, the last year, of a worthy and highly valued deacon, Mr. Thomas Luscombe, who had for many years adorned his office.

59. Mr. Nicholas Gillard, the pastor of this church, is in the eightieth year of his age. His people say, his path is like that of the just, shining more and more unto the perfect day. August 13, 1797, their number was twenty-five. Since then three by baptism, and four by letters of dismission, have been added to them. Meetings are well attended. And it is expected that several who have given themselves to the Lord, will unite themselves to his people, according to his word.

60. There have been three persons lately added to this little society. They are only nine members, viz. four men and five women. August 25, 1798. But the house is well filled, they have at present a blessed prospect, and think of erecting a gallery this year. And Mr. Wm. Giles, their minister, preaches constantly at Brixham, of a Thursday evening.

61. The letter of this church, addressed to the Western Association, which met at Sarum, in the Whitsun-week 1798, after stating their creed, which is truly Calvinistic, informs us, that since the last Association, they have lost one by death, dismissed two by letter, excluded one; and added seventeen by baptism.

BAPTIST CHURCHES IN ENGLAND. 1798. 9

CHURCHES.	PASTORS & MINISTERS.
62 Kingsbridge - - - - -	Humphrey Penn
63 Mary-Church - - - - -	
64 Modbury - - - - -	<i>B. Gosney</i>
65 Plymouth - - - - -	Philip Gibbs
66 Plymouth Dock - - - - -	Isaiah Birt
	William Steadman
67 Prescott - - - - -	Benjamin Thomas
68 Tiverton - - - - -	Daniel Sprague
	67 Upot-

NOTES.

62. The society at Kingsbridge in 1796, consisted of about seventy members. Their meeting-house being too small for the congregation, in 1797 their beloved pastor solicited assistance from other churches for its enlargement, and succeeded in the undertaking. Mr. Penn has been much engaged in village preaching, especially among the very poor, and is fully persuaded, "that a mission to the heathen is not of greater importance, than the propagation of the gospel among many of the inhabitants of Devon."

64. This congregation worshiped for some time in the Presbyterian meeting-house in Modbury, but in 1795, were advised to obtain a place of their own. August 6, 1797, they were five men and eight women members. Mr. B. Gosney from Plymouth had been with them some time. They had requested his labours for one year as a probationer. The house was "by far too small to receive the people disposed to attend." Mr. Nicholas Beer, deacon.

65. We have not been favoured with any letter, of recent date, from the venerable and reverend pastor of this church.

66. May 27, 1798, "In the past year we have received thirty by baptism, lost one by death, and excluded two. Our pastor has for several years wanted assistance. The last year our beloved Mr. Steadman (who had preached to us with great acceptance in his repeated visits to Cornwall,) favoured us with his labours for twelve weeks when we invited him to the pastoral office, in connection with Mr. Birt, which invitation Mr. Steadman has since accepted, and he is expected shortly to return, in order to settle with us. You will join us in our hope and prayer, that the connection may conduce to our mutual comfort, and be highly productive of the Divine glory.

"Our place of worship having for a long time been too small for the congregation, that wished to attend with us, we have lately purchased another, and much larger meeting-house; but as the houses are at a great distance from each other, we have judged it proper, for a season, to keep them both regularly open."

67. A church of seventy members. Their public worship is well attended on Lord's days especially in the afternoon. The pastor preaches at Uffculm, a neighbouring town, once a fortnight, on the Lord's day evening. where is a lovely little meeting house, fitted up, and supported, at no very small expense, by Mr. Joseph Hill of that place, the master of a family whose benevolence, it is allowed, is not surpassed by any of our connections in the west of England. Mr. Thomas also frequently preaches on week days in the surrounding villages.

68. The pastor of this church, for reasons, which at the time appeared very satisfactory, removed to Aulcester in Warwickshire, where he was treated

CHURCHES.

PASTORS & MINISTERS.

69 Upottery - - - - John Rippon, sen.

DORSETSHIRE.

70 Loughwood - - - - *Richard Gill*
 71 Lyme - - - - Joseph Dawson
 72 Wimbourn - - - - John Miell

DURHAM.

73 Cold-Rowley - - - - Thomas Hebron
 74 Ham-

NOTES.

treated with great generosity and respect, but finding things "different from what he expected," and his health being impaired, several who are his well wishers, and at the same time most hearty friends of the church at Tiverton, made a proposal for his return, which was approved by the church and himself. And as he had not used his letter of dismissal in the church at Aulcester, the people at Tiverton agreed, that, on his return, he should be considered their pastor, as before, and as if no such letter had been given. The reunion took place in November 1797. Since then Mr. Sprague has not been entirely free from trials, some of which arise from the starving condition of many of the town, for want of labour, who used to assist in the support of worship; but his exertions have been greater than ever. Just before his resettlement at Tiverton, he accompanied his bosom friend Rippon of London, for several weeks, itinerating in the north of Somerset and Devon; a work for which Mr. Sprague is eminently fitted. Since then he took his nephew of Bovey Tracey, over the same ground; and was appointed, August 28, 1798, by the society in London, to go out again as soon as convenient, with other his brethren, on the same delightful work. His preaching fourteen or fifteen sermons a week strengthened his body, and invigorated his mind; so that when he resumed his pastoral work at Tiverton, he encouraged new meetings for prayer and exhortation at the extreme ends of the town, and began to preach in villages where he had never laboured before. His perseverance, we hope, will be crowned with much success, as great attention is paid to the word. And we have the pleasure to add, that since the association at Whitsuntide he has baptized five persons, and hopes more of his hearers are thoughtful about their souls. We understood that Mrs. Lydia Terry, of Tiverton, relict of the late Rev. Henry Terry, of Tiverton, departed this life Sept. 9, 1794.

69. A man of the sweetest of tempers presides over this little society. Good judges say, he preaches better and better. May his last days be, as we trust they eminently are, his best days.

70. Sept. 24, 1797. This church thus writes, "We are eleven men and eleven women, besides our minister Mr. Richard Gill, and our pastor, the [REVEREND] Mr. Samuel Burford," in the 90th year of his age. We understand that this venerable man has since then, on account of age and infirmities, resigned his pastoral office.

73. The messengers of the Particular Baptist churches at Newcastle-upon-Tyne, (Northumberland,) Sunderland, Cold Rowley, and Hamsterly, (Durham,) being the *Eastern District* of the NORTHERN ASSOCIATION, met at Cold Rowley, Durham, May 17 and 18, 1797.

BREVIATES.—

CHURCHES.

PASTORS & MINISTERS.

74 Hamsterly	- - - -	Charles Whitfield
75 Sunderland	- - - -	William Biggs

ESSEX.

76 Braintree	- - - -	John Hornblow
77 Coggeshall	- - - -	John Hutchings
78 Colchester	- - - -	Thomas Steevens
		79 Earls-

NOTES.

BREVIATES.—*Wednesday morning, ten o'clock, May 17.* The church at Rowley being destitute of a Pastor, requested brother Whitfield to act as their Moderator, (as by one of the rules the Pastor of the place for the time being is to be President) who opened the meeting by a short address, singing and prayer.—The letters from the churches were then read, brother Ruston (minister at Wigton and Oulton in Cumberland) prayed; and after singing brother Whitfield preached from Gal. ii 20. *Nevertheless I live, yet not I but Christ liveth in me; and the life which I live in the flesh I live by the faith of the Son of God.* After singing brother Hassel prayed, and the people were dismissed.

As Rowley is inconvenient for evening worship, the church had previously appointed public preaching at two other places at a convenient distance from each other. Accordingly brother Hassel preached at Hulyfield to a pleasing auditory, at seven o'clock, from 2 Cor. x. 14. *For we are come as far as to you also in preaching the gospel of Christ.* Brother Ruston also preached at the same hour at Hindly, from 1 Cor. i. 30.

Thursday morning, May 18. Brother Ruston opened public worship, at 10 o'clock, by a short prayer, read Psal. lxxxiv. and after singing, offered up prayer suitable to the occasion. After singing, brother Hassel preached from Phil. iv. 1.—Brother Hebron prayed; and after singing brother Jones, the Independent minister at Durham, preached from Psal. xcvi. 11. *Light is shewn for the righteous.*—Brother Whitfield gave an exhortation, and after singing, concluded with prayer.—Adjourned till 3 o'clock.

Thursday afternoon, 3 o'clock. After singing brother Fishwick, one of the messengers from the church at Newcastle prayed. The association letter, "ON THE RELIGION, ORDER, AND GOVERNMENT OF FAMILIES," was read, approved, and ordered to be signed by the Moderator on their behalf. The case of the church at Newcastle, for building a new meeting-house, was approved, and recommended. The next association at Hamsterly, except the little church at Sunderland request it, and have convenience for it. Agreed to observe the 30th of June as a day of solemn prayer, with fasting, for the purpose of humiliation before God. After a brief recapitulation of what the brethren had been engaged in, and of the pleasing unanimity, love, and peace in the churches, the Moderator gave a suitable exhortation to the messengers and the brethren present, and having sung a hymn, concluded with prayer, particularly for each of the churches. *The Lord shall reign for ever, thy God, O Zion to all generations. Praise ye the Lord.*

75. *The Incorporation of the Particular Baptist Church at Sunderland, Durham, 1797.* Some of the members of the church at Newcastle, and one of the church at Hamsterly, resident in Sunderland, having met together for some time on Lord's days, when they could not attend their own churches; and one of them, approved for that purpose by his brethren at Newcastle, having at the request of his brethren, led their worship, and explained some passage

CHURCHES.					PASTORS & MINISTERS.
79	Earls-Colne	-	-	-	Major G. Pudney
80	Halstead	-	-	-	William Hallobread
81	Harlow	-	-	-	— Severn
82	Langham	-	-	-	Zenas Trivett
83	Potter Street	-	-	-	James Brown
84	Ridgewell	-	-	-	Humphrey Larwill

NOTES.

passage of the word of God from time to time, with which they and others were edified: they began to think of applying to their churches for advice and concurrence respecting their being incorporated among themselves. It met with their entire approbation. The church at Newcastle not then having a pastor, referred them to the pastor of a neighbouring sister-church for advice and assistance, which was accordingly obtained. A day of solemn preparation was observed. The Lord's day, 6th of March, was fixed upon for this purpose, and letters dismissary, with the assistance of their brethren, being requested, were readily obtained. When the day fixed arrived, the following order and proceedings constituted these brethren an independent church of the baptized denomination.

Brother Hassel, the minister at Newcastle, opened public worship at ten o'clock with a short prayer, reading Isa. 26. and, after singing, prayed. Brother Whitfield then addressed the congregation, and particularly the brethren relative to the important subject before them. The dismissary letters were then read. To the few questions proposed concerning their motives, their purposes, evangelical principles, and their mutual consent, suitable answers were given by brother Biggs in behalf of the whole. The substance of these being repeated by the officiating minister, they were requested to signify their full and hearty consent and giving up of themselves to the Lord, and to each other as a church, to walk in gospel ordinances, worship, order, and conversation, in the most solemn manner, by holding up the right hand (they all the while standing, and the congregation sitting). This being done, after reminding them of the solemnity of the act, the brotherly covenant and mutually solemn engagements, he pronounced them an independent, scripturally constituted church, in the name of our Lord Jesus Christ, and offered up prayer to God for them, accordingly suitable to the solemn occasion. Prayer being ended, a number from each of the neighbouring churches, of the same faith and order, having congratulated them upon the pleasing appearances of the divine mercy in their favour, gave them, in the name of their respective churches, being previously authorized to do it, the right hand of fellowship as a sister church. After singing, brother Whitfield preached to them from 2 Cor. xi. 2. and, after singing and prayer, the congregation were dismissed.

Public worship was opened again at past two o'clock, as before, by brother Hassel, who preached from 2 Cor. v. 20. The congregation being dismissed, the church assembled, when two members were received into fellowship. Brother Whitfield then administered the Lord's supper. The members present of churches of the same faith and order were admitted to the sacred ordinance. In the evening at half past six brother Hassel preached again from Rom. xvi. 20. Thus concluded the solemnities of a day which was eminently distinguished in the experience of many for unanimity, peace, joy in the Holy Ghost; which it is hoped will never be forgotten by those immediately concerned therein; and it is wished that it may be for the honour of our immortal Redeemer in the day of his appearing. To him be everlasting glory, Amen.

CHURCHES.

PASTORS & MINISTERS.

85 Saffron Walden	-	-	Matthew Walker
86 Waltham Abbey	-	-	William Brackett
87 Burnham	-	-	Thomas Cromwell

GLOUCESTERSHIRE.

88 Bourton	-	-	Thomas Uppadine
89 Campden, (Chipping)	-	-	Elifha Smith
90 Chalford	-	-	James Deane
91 Cheltenham	-	-	Hugh Williams
92 Cirencester	-	-	William Wilkins

NOTES.

86. We are in possession of two or three pages of the biography of Mr. Brackett's predecessor, Mr. John Davis, drawn up chiefly by his brother of Reading, which will be given as soon as we are furnished with a longer memoir drawn up by the late pastor of Waltham Abbey.

87. Burnham in the preceding sheet was omitted by mistake; however, it is now placed in its own county. Mr. Thomas Cromwell, the pastor, was formerly at Ashford, in Kent. Of late we hear that the church now under his care enjoys a revival, and that prayer meetings, with other means of grace, are rendered very beneficial.

88. To the life of the Rev. Benjamin Beddome, printed in a former number of the Register, we add, that he was baptized at Barbican by the famous Samuel Wilson, September 27, 1739, in company with six other persons, one of whom yet survives, viz Samuel Etheridge, Esq. one of the members of the Rev. Mr. Booth's church.

89. In 1792, Mr. Elifha Smith left Shipston on Stour, having an opportunity of fixing Mr. T. Taylor in that place, who was ordained there quickly afterwards, but he and the people have now separated, and Mr. Read, who for some time served Bourton on the Water, now supplies them. On the decease of Mr. Beddome, Mr. Smith served Stow in the Wold, but finding it too hard to ride twenty miles and preach three times every sabbath, and an opportunity offering of their procuring a stated minister, he left them to the care of brother Rodway, lately from Sierra Leone, who labours amongst them with good acceptance. Mr. Smith's removals from both these places, were occasioned, not by want of reciprocal affection, but entirely by the plain indications of Providence. Since his leaving Stow, he has divided his labours between Campden and Blockley; where the interests, though small, yield him growing encouragement.—Religion is also on the advance in his vicinity. Little more than two years ago, Mr. Proctor, of Fleet-street, compassionating the case of the inhabitants of Morton in the Marsh, a place three miles distant from Mr. Smith, of which there is some account in the Baptist History of the Midland Association in 1655, fitted up at his own expense a place of worship, and sent down a worthy minister from Hoxton academy, Mr. John Man. It is somewhat remarkable he is of the same name as the person who signed for that place at the Baptist Association in 1655. Mr. Man's labours have been blessed, he also preaches every sabbath in the parish of Blockley. There is the utmost harmony of mind and measures between Mr. Smith and Mr. Man. This summer there has been a place of worship erected at Broadway, five miles distant, by a worthy independent brother, so that this part of the wilderness begins to blossom. Four members have been added to the church at Campden this year, three of them are of Mr. Peyton's family.

90. Mr. James Deane was ordained pastor over the baptist church at Chalford, Oct. 15, 1798.

JAN. 1799.]

c

93 Cold-

CHURCHES.	PASTORS & MINISTERS.
93 Coldford	-
94 Fairford	- Daniel Williams
95 Hillsley	- William Hitchman
96 Horsley	- Benjamin Francis
	97 King-

NOTES.

93. Coldford is about six miles from Monmouth town.

94. "Our church consists of seventy members, including three or four that are come to reside with us who have not yet received their dismissals. We have had about thirty added since our dear pastor has been with us, and I hope there are more with their faces Zionwards. John Thomas, Wm. Ebsworth, and Charles Hooke, deacons. Mr. Williams labours hard among us, and in the neighbourhood, with great acceptance: though we are not very numerous, our church and congregation are more so than ever before. I desire to bless God for the kind Providence that directed Mr. Williams among us. I reckon it among the most pleasing events of my life to have one, in my declining years, to preside over us, who feeds us with knowledge and understanding, I can truly say the longer I hear him, the more I love him. I am, dear Sir, your's, very affectionately, Chas. Hooke. Fairford, Nov. 30, 1798."

95. Mr. Hitchman is assisted by our good old friend Joseph Rodway, father of James Rodway, who was lately at Sierra Leone, and now assists at Cirencester, &c. and at Stow in the Wold. Joseph and James Rodway, father and son, were both called to the work of the ministry, the same day, at Hillsley, seven or eight years since, where the father had been a deacon twenty-seven years. Mr. William Hitchman is about seventy years of age, and preaches on the Lord's-day afternoon. Mr. Joseph Rodway preaches in the mornings at Hillsley, and at evening in different villages. The afternoon congregations at Hillsley are the largest, amounting to about 300 persons. June 4, 1797, the church consisted of 56 members.

96. In their letter to the association at Salisbury, May, 1798, they write thus: "As the principal design of our letter is to acquaint you with our present state, we inform you that brotherly love and a spirit of prayer happily prevail among us; that the audience is numerous and attentive; that we have buried seven and excluded four of our members; that twenty-seven have been added to us, twenty-five by baptism, and two by letter of dismissal from another church; and that we never knew the interest of religion wear so pleasing an aspect among us as at present; glory be to God for his abounding goodness!" To their own account we have the pleasure of subjoining—that the church at Horsley, more properly at Shortwood, consists of about 270 members. Here Mr. Francis preaches twice on the Lord's-day, and once a fortnight in the evening, at Hampton. Though at the latter place the gospel has for years paused in its progress, great success attends the word at Horsley. The pastor and people attribute much of this, under God, to their continual prayer meetings, which are most pleasingly attended. Lord's-day mornings at six o'clock, fifty or sixty people are present, and in the afternoon before public service begins, the vestry overflows with persons at the prayer meeting. On the Lord's-day evenings, when their pastor does not preach, the neighbouring friends at Horsley hold a prayer meeting, which is respectably attended from house to house. This church, notwithstanding former enlargements, finds it absolutely necessary to enlarge again; this would have been done some time since, had not the war peculiarly affected the manufactories in their neigh-

CHURCHES.	PASTORS & MINISTERS.
97 Kingstanley -	-
98 Natton, 7th day people -	-
99 Sodbury -	- Thomas Ferebee
100 Tedbury -	- Joseph Burchell
101 Tewksbury -	- John Davis
102 Thornbury -	-
103 Wotton-under-edge -	- Thomas Symmons

HAMP-

NOTES.

neighbourhood. But the resolution is now formed to make the meeting-house about 25 feet longer next spring, and to raise the money among themselves. About three miles from Mr Francis's residence, between Horsley and Uley, lies a village called Nimpsfield, not long since distinguished for its heathenism. But the gospel has gained admission. A room registered for preaching was found too small, so that in the summer, a large and in general an attentive congregation has been addressed out of door. Messrs. Francis, Lewis, and Symmons, we understand, preach to them in rotation, "and it is astonishing what a spirit of hearing there is, the whole village seems to be alive."

97. The dissenting interest at Kingstanley is reported to be the most ancient of any in Gloucestershire. Long before the baptist meeting house at Stanley was built, which stood upwards of 80 years, * the pious people frequently worshipped in a wood belonging to Lord D. Morton, under beech-trees, in a certain spot which is to this day called *the gospel beach*. The old place of worship had long been in a ruinous condition, the people were afraid of entering it, and at last part of it actually fell down. They have lately built a new meeting-house, we are informed, on the old foundation and of the same dimensions as the former, only the pulpit differently situated. While it was erecting, they met for worship every Lord's-day in a private house, and enjoyed constant preaching by ministers of different denominations. In July, 1795, they were "about 32 members" but though death, since that time has lessened their number, they begin to hope for times of refreshing from the presence of the Lord. They have a prayer meeting on the Lord's-day in the evening, and another in the week.

98. Mr. Davis, of Tewkesbury, has supplied this church on the seventh day.

101. Mr. Davis was ordained here in the Whitsun week, 1792. The principal parts of the service were conducted by our ministering brethren, Messrs. L. Butterworth, B. Francis, and J. Jenkins.

102. Thornbury has been chiefly supplied three Lord's-days in a month, by Dr. Ryland's students at Bristol. The former parts of the other Lord's day in the month are filled up by prayer and reading, and in the evening of it, Mr. Symmons, of Wotton, preaches their lecture, and sometimes administers the Lord's supper to them.

103. At Wotton there is a great variety of the means of grace. The gospel is preached by Mr. Whitefoot, at Mr. Hill's place of worship, called the chapel; in the independent church by Mr. Lewis, and in the baptist church by Mr. Symmons; but we are sorry to hear that, *in the town*, among all the denominations, the work of religion is at a stand. This is a subject mutually complained of by these good men, among whom there is the utmost harmony and affection. They preach at Kingswood, one

* Note — Another letter says 90 years.

HAMPSHIRE.

104 Broughton	-	-
105 Lockerley	-	- John Stokes
106 Lymington, 1st church	-	- Isaac Stradling
107 -----, 2d church	-	- <i>William Mursell</i>
108 Portsmouth, 1st church	-	- Joseph Horley Daniel Miall
109 -----, 2d church	-	- George Stone
110 Rumsey	-	- John Nike
111 Southampton	-	- Edward Rowcliffe

NOTES.

mile from Wotton; and also a Wednesday Lecture at North-Nibley, in which also Mr. Ralph, of Dursley, assists. There is preaching also at Cranhole once a fortnight by Mr. Simmons, and by Mr. Warner of Bristol. In these places the brethren have not laboured in vain. They proceed without molestation, and one of them informs us, that some of the most solid enjoyments he ever had upon earth were in preaching among these villages. Mr. Symmons's people, in the summer season, drop their Lord's-day evening lecture at Wotton, that he may extend his labours amongst the benighted places around them.

104. Before Mr. Steadman left Broughton, Mr. Joseph Webb, his brother-in-law, was called into the work of the ministry, and is now a student in the academy at Bristol. Since the removal of Mr. Steadman, this church has been regularly supplied with the means of grace, and neighbouring pastors have administered the Lord's supper to them. For many years there has been a considerable number of young people in this auditory, and the congregation at this time is on the increase.

105. The little church at Lockerley is in a low condition. Their pastor lives at Rumsey, he is a man in years, and infirm, has no salary from the people, who do not advance "more than enough to keep the meeting-house in repair." He is therefore dependent on his daily labour, and on the annual distribution of the London fund, which is always sent to the pastor where there is one, and never in that case to the church.

108. This church has "great reason to bless God for peace and a plenty of the means of grace," and that their pastor and minister "do not labour in vain." The last year they baptized twenty-two, received by letter four, lost by death five, dismissed to other churches three, and excluded two. The preaching of the word, and their prayer meetings have been well attended, so that in compliance with the Cry "Give room, the place is too strait for us," they have enlarged their meeting house, and built a commodious vestry. And such has been the liberality of the friends as to prevent application, in this case, to other churches for pecuniary assistance. Mr. Miall has had the warmest invitations from both the church and congregation at Northampton to settle amongst them, but he remains colleague with his worthy brother Horley, in an affectionate union, which multitudes desire may never be dissolved, but by the hand of death. Mr. Miall has lately been exercised with the severe trial of losing the partner of his joys and sorrows, but we are not in possession of the circumstances of her dissolution.

111. A few dates from the book belonging to the church at Rumsey, with which Southampton was long connected, will enable us to give a familiar detail of the general proceedings of both societies, while served by one pastor, and since they have found it necessary to obtain two.

CHURCHES.

PASTORS & MINISTERS.

112 Whitchurch - - Charles Cole

HEREFORDSHIRE.

113 Leominster - -

114 Ryford - - James Williams

HERTFORDSHIRE.

115 Codicote - - Alexander Thompson

116 Hempstead - - John Liddon

117 Hertford - - Robert Baskerville

118 Hitchin - - John Geard

119 Hoddesdon - -

120 New Mill (Tring) - John Clement

121 St. Albans - - John Gill

122 Watford - - William Groser

HUNTINGDONSHIRE.

123 Great Gedding - - John Whitmee

124 Great Gransdon - - Robert Skilliter

NOTES.

114. Their number of hearers about one hundred.

115. The pastor of this little church lives at Walhern, near Stevenage, eight miles from Codicote, where, to his honour we report it, he labours as a gardener for the support of himself and wife, not receiving from the church and congregation more than eight pounds per annum. He is under the necessity of keeping a little horse, and has the pleasure of saying, that public worship among his flock is better attended than in former periods.

118. Our much respected friend and brother, Mr Geard, has, for two or three years past, employed a portion of his time, much to his own edification, and to the satisfaction of competent judges, in abridging the Rev. Mr. Matthew Henry's Exposition of the Old and New Testament, appositely entitling his work, *The Beauties of Henry*: the first volume of it in twelves, price 3s. 6d. was published a year since, and we hope is in good circulation; but we are yet to learn whether the religious public has done itself the justice to encourage him to put the second volume to press. Mr. Geard's is a baptist church of mixed communion principles. In 1796, the members were about 100, three or four of whom were Pædobaptists.

120 Prosperity and peace are enjoyed by this church, of which we intend to give a full account

122 This church has obtained an acceptable minister in Mr. Groser, who was regularly introduced into the Christian Ministry by the church in Eagle-street, London. The congregation at Watford is much increased.

124. This church informs us that the labours of their late beloved pastor, Mr. John Howson, were attended with good success, that he finished his course with joy, and left behind him an honourable testimony to the cause of Christ, which he had espoused. His funeral sermon was preached by the Rev. Mr. John Audley, of Impington, near Cambridge, a ministering brother, who styles the deceased "a very worthy man, and a sincere friend." The present pastor Mr. Skilliter, was sent into the ministry by the church at Little Staughton, ten members have been added to the church this year.

125 Hale

CHURCHES.		PASTORS & MINISTERS.	
125	Hale Weston -	-	----- Alcock
126	Kimbolton -	-	Joshua Nicols
127	Needingworth -	-	Thomas Ladson
128	Spaldwick -	-	John Manning
129	St. Neots -	-	Thomas Rands

KENT.

130	Ashford, 1st church	-	<i>William Willey</i>
131	----- 2d church	-	Francis Reed
132	Bessell's Green	-	John Stanger
133	Canterbury	-	Samuel Rowles <i>James Parnell</i> <i>Thomas Parnell</i>
			134 Chatham

NOTES.

125. About two miles from St. Neots.

127. Besides performing the constant services on the Lord's day, Mr. Ladson preaches on a Thursday evening at Needingworth, and lectures at six or seven other places which are registered for preaching, and used for no other purpose: he is at most of them once a fortnight, and at one of them monthly. His congregations and church are scattered from South to North about eighteen miles, and nearly in so many parishes. Number of members 120.

129. Mr. Thomas Rands was a member of Mr. Ladson's church at Needingworth more than thirty years, and also a deacon of long standing. He was called to the work of the ministry in 1796, and ordained as pastor of the church at St. Neots, in the May of 1797, which was also the year when the church was formed. Mr. Ladson introduced the service; Mr. Grindon gave the charge, and Mr. Lee preached to the people. Mr. Rands was at that time, it is supposed, 58 years of age. The members were then seventeen or eighteen, but are now increased to about 40.

130. A great work of God, it is said, has been going on this summer among the Militia who were stationed at Ashford, but are now near Folkestone. Forty or fifty have been baptized, some of whom have known the Lord for years. Mr. Willey, minister of the first church there, was formerly resident at Dartmouth. But no one has enabled us to report, with any precision, what has been so remarkable among the soldiery.

133. Towards the close of the year 1797, Mr. Rowles removed from Chard, and settled as pastor at Canterbury, where, according to his modest statement, he is "with a little church, and a little congregation, hoping to do some little good at the end of his journey." The Lord's-day services are three, two of which are conducted by the pastor, and the other by Mr. James Parnell, or Mr. Thomas Parnell. The former of these two brethren also cheerfully assists the neighbouring churches, a pleasure which is seldom enjoyed by the latter on account of frequent indisposition of body. Poor health was a principal cause of his not accepting frequent invitations to the pastoral office in the church year after year. This society of about twenty-five members had been in the practice of mixed communion, but was settled on a strict plan before they had an eye to Mr. Rowles. In this town a monthly evening of prayer, for the success of the gospel, is observed in rotation at the three meetings belonging to the Baptists, Lady Huntingdon's,

CHURCHES.	PASTORS & MINISTERS.
134 Chatham -	- John Knott
135 Cranbrook -	- George Stonehouse
136 Eythorn -	- John Giles
137 Folkstone -	- William Atwood
138 Greenwich -	- Richard Hutchings
139 Maidstone -	- ----- Bentliffe
140 Margate and Shallows -	- Jonathan Purchis
141 Sandhurst -	- William Copping
142 Sevenoaks -	- Thomas Arnold
143 Smarden -	-
144 Tenterden -	- John Foster
145 Wilmington -	- John Morris

NOTES.

don's, and Mr. Wesley's people. When Mr. Rowles's pen shall again become duly prolific, a *correct* history of the Baptists at Canterbury, in the last and present century, will, we flatter ourselves, appear in the Register.

136. June 24, 1798, the brethren of this church were 67, the sisters 66, in all 133. A sketch of the Lord's-day services among them, of their weekly seasons for prayer, and of their remarkable *monthly prayer meetings* will be found in the subsequent pages.

137. The second baptist church at Folkstone, mentioned in our list of 1794, is become extinct, and the meeting-house, built not many years since, is occupied by the Calvinistic methodists. Many of the most respectable members have joined the first church, of which our worthy brother Atwood is pastor.

139. The few Calvinistic Baptists who resided in the town of Maidstone, of late years, were in full communion with Mr. Knott of Chatham, but usually attended public worship at the independent meeting in Maidstone, where every indulgence was granted them by our benevolent brother the Rev. Mr. Ralph, and by the church under his care, Mr. Knott had the free use of their meeting-house, and on stated occasions administered the Lord's supper to his baptist friends. But some of them desirous of raising a church altogether of their own faith and practice, opened a room in March 1796. In September following the *general* baptists in Maidstone, who had long been dwindling away gave up their little meeting-house. The society at Chatham having granted their members at Maidstone permission to become a distinct people, they were formed into a church April 12, 1797, under the direction of the Rev. Messrs. Copping, of Sandhurst, and Foster, of Tenterden. They have fitted up a vestry and built a baptistery, several additions have been made to them, and in December, 1797, informed us that they have comfortable prayer meetings in the week, and do often experience the Lord to be with them of a truth. Mr. Bentliffe, who labours among them, has been a preacher some time. He was baptized about four years since, and united to Chatham church.

145. The people at Wilmington, near Dartford, were formed into a church and settled with their pastor in the year 1791. He keeps a school, and in union with Mr. Stanger, of Bessels-Green, preaches Lord's-day evening lectures at Fawlkham and Eynesford in the houses of some of their members, which have been well filled. This church belongs to the union of the Independents and Baptists for preaching the gospel in the western parts of Kent.

146 Wool-

BAPTIST CHURCHES IN ENGLAND, 1798. 21

CHURCHES.	PASTORS & MINISTERS.
155 Hag Gate -	- William Smith Abraham Nowell
156 Hawksheadhill -	-
157 Liverpool -	- Samuel Medley
158 Manchester, 1st church -	- John Hindle
159 ----- 2d church -	- ----- Bruce
160 Ogden -	- James Hargreaves
161 Pendle-hill -	- Benjamin Dickinson
162 Preston -	-
163 Rochdale -	- Thomas Littlewood
164 Tottlebank -	- Thomas Harbottle
165 Warrington -	-
166 Wigan -	-

LEICES-

NOTES.

155. A small village near four miles south of Coln; about twenty members, their faith and order somewhat differ from the other Baptist churches in England.

160. The congregation increasing

161. Pendle Hill church in the Township of Pendleton, in the parish of Whalley near Clithero. Pendle Hill, properly so called, is a large mountain which runs five miles from east to west. On the south side of its western part is a deep narrow valley called Sabden, which is watered by a fine rivulet. Over this, on the highway from Burnley to Clitheroe is a bridge called Sabden bridge. Near this place Bury and Co. have their printing works, grounds, &c; two or three hundred yards northwest, on the road side and near it, beginning to ascend the hill, many houses are built for the workmen. Here the meeting-house stands.

The church when it was formed consisted of only ten members.—Others are since added. “The congregation is between one and two hundred,” and is called Sabden Bridge, and also Sabden by the neighbouring ministers. Mr. Dickinson, their pastor, was sometime at Derby.

161. Rochdale, Dec. 11. 1798 “Our church circumstances, taken all together, seem as favourable now as they have done at any former period. We have erected a gallery that will contain near two hundred, and have the satisfaction to see the place as full as it was before the gallery was erected: we have carried on, during the last half year, a sabbath evening lecture which is well attended by a congregation almost entirely distinct from that of the day. Many creep in at night that would be ashamed to appear in the day. We are not without hopes that this evening service may eventually be serviceable to the cause of Christ, and the welfare of souls. We have some additions to the church, but not so considerable as might be hoped for considering the magnitude of the congregation. We sow in tears; may the time come when we shall reap in joy!”

164. About thirty members. Mr. Harbottle has begun, some time since, a course of village lectures, which are pretty well attended, particularly in Rusland and Lowick.

166. Dissatisfied with forms of prayer, and grieved to see scriptural order and discipline trampled upon, a few persons who were Baptists in judgment broke off from the society to which they had been attached. In
May

LEICESTERSHIRE.

CHURCHES.	PASTORS & MINISTERS.
167 Arncliffe - - -	- Thomas Blundel
168 Bottesford - - -	- Thomas Linford
169 Foxton - - -	- Joshua Burton
170 Hinckley - - -	- John Parker
171 Husband Bosworth -	- William Steans
172 Leicester - - -	- Benjamin Cave
	173 Sheep-

NOTES.

May 1796, they took a room which will hold about 170 persons, and fitted it up with forms. In August ten of them were baptized, and on the tenth of September they were united together as a church. The Rev. Mr. John Hirst, of Bacup, being present, who administered the Lord's Supper to them the following day. Since that time others have been added to them. They are however without a pastor, and perhaps are not well able to support one. But they have been pretty regularly supplied by Baptist Ministers of Lancashire and Yorkshire, who also, in their visits, preach among the collieries at the distance of four miles from Wigan. The Miners are very attentive, and some of them seem pleased and thankful that the precious gospel is brought among them. One of our correspondents from Lancashire who was with this new church in December 1796, says, that this appeared to him a pleasing little company of "sensible, affectionate, zealous christians."

167. The worthy successor of the great Robert Hall, of Arncliffe, had much recommended himself to several respectable ministers, while in a private station by different pieces on religious subjects, which appeared without his name in a certain periodical work. His place of worship being of late too small, and so decayed as to render it unsafe to assemble in; we have the pleasure to announce that the people of his charge are erecting a larger and commodious meeting-house.

168. Bottesford church in the county of Leicester, but near Grantham in Lincolnshire, consisted of fifty-two members, Oct. 9, 1797.

170. "Sep. 15, 1797. Above two years since there was a number of persons in this town convinced of Believer's baptism; after due examination seventeen of them were baptized and formed into a church, since which period we have had several ministers to preach among us, whose labours have been made very useful, so that we are increased to thirty-six. Meeting with such encouragement, we have, in a rough way fitted up a barn that we rent, which is very well filled in public service, and considering the times, we have a pleasing prospect. Our minister is Mr. Parker of Coventry, who attends us every Lord's day."

Since the above date eight members have been added, and "the cause of Christ seems to prosper, notwithstanding distress and persecution."

171. The church at Husband Bosworth was formed April 28 1793. In 1794 they were twelve members, and on August 19, 1798, they were thirty-three.

172. The NORTHAMPTON ASSOCIATION assembled at Leicester, on the 13th 14th, and 15th, of June, 1797.

BREVIATES.—Tuesday Evening, six o'clock. Met at Brother Cave's meeting-house, in Harvey Lane, who began in prayer. Brother Sutcliffe was chosen Moderator. The Letters from the churches were read, and their

CHURCHES.

PASTORS & MINISTERS.

173 Sheephead	-	-	Robert Mills
174 Sutton in the Elms	-	-	Benjamin Evans

NOTES.

their contents minuted. The meeting was closed in prayer by brother Blundel.

Wednesday morning, six.—Met at the same place for prayer. Brethren Nickolls from Nottingham, Read from Oakham, and Churchill from Sheephead, all newly called to the ministry, and brother Fletcher, of Lofcoe, were engaged.

Half past ten.—Met for public worship at the Rev. Mr. Deacon's meeting house in Friar-lane; the minister and people, who statedly assemble there, kindly accommodating us with the use of it, as brother Cave's was too small to contain the congregation. Brother Craps began in prayer brother Hopper preached from Rom. v. 11. *We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.* Brother Morris prayed. Brother Gill preached from Luke x. 42. *Mary hath chosen that good part which shall not be taken away from her.* Brother Fuller concluded in prayer.

The ministers and messengers retired, after dinner, to hear the circular letter drawn up by the moderator, on the DIVINITY OF THE CHRISTIAN RELIGION, which was approved and ordered to be printed.

Evening, six.—Brother Mills prayed; brother Ryland, from Bristol, preached from Col. i. 26, 27. *The Mystery (or Secret) which hath been hid from ages and generations but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of Glory.* Brother Edmonds concluded.

Thursday morning, eight.—Met in Harvey Lane. Brother Evans, of Sutton, prayed. The ministers related some leading parts of their religious experiences during the last year. After which, brother Heighton prayed. The business of the Association Fund was then adjusted. Though the annual collections for it have been hitherto small, its utility is very apparent, especially in defraying the expenses of several of our brethren, who have put themselves to greater cost by frequent preaching in the villages than their contracted circumstances would admit, were it not for this assistance. Brother Burton was desired to prepare the Circular Letter for next year, containing *A Defence of experimental Religion.* The Association was concluded with prayer, by the Moderator.

The next Association to be held at Spalding, in Lincolnshire, on the Tuesday, Wednesday, and Thursday in the Whitsun week. Our Brethren Blundel and Fuller to preach.

State of the Churches:

ADDED		DIMINISHED.	
On a profession of Faith	122	By Death	36
By Letters of Recommendation	5	Dismissal	2
Restored after Exclusion	3	Exclusion	16
	130		54

Clear Increase in the last Year - - 76

The number of communicants in twenty-one churches is 1680.

173. Brother Mills has been grievously tried by a preacher of Antinomian principles in his neighbourhood, but he has great pleasure in Mr. Benjamin Churchill, a minister raised up in his own communion, who assists him, and constantly preaches in the circumadjacent villages.

174. The church and pastor going on well.

LIN.

LINCOLNSHIRE.

175 Boston	-	-
176 Lincoln	-	-
177 Spalding	-	James Craps
178 Timberland	-	George Woodcock

MIDDLESEX.

179 Battle Bridge	-	Thomas Sowerby
180 Hackney	-	John Rance
181 Hammer Smith	-	John Sandys
182 Harlington	-	-

183 Old-

NOTES.

176. Mr. Jones. the late pastor of this church, removed, and also several of his members to America: but we understand, that there is a great probability of his returning to his own country.

178. This village is about eight miles from Sleaford. The minister some years since was baptized by Mr. Jones then pastor at Lincoln, who, with Mr. Craps, of Spalding, took the leading parts in his ordination.

180. Two or three baptist friends belonging to Mr. Booth's church, and residing in Hackney, finding much inconvenience as their families increased to attend divine service at their own place; in November, 1796, opened a small house in Shore-place, Hackney, for afternoon service only; they procured various preachers from time to time; the congregation increased, and in 1797, the place was enlarged: hitherto they had service only once a day, but it was thought proper to have it both forenoon and afternoon: this was done the first Lord's day in the year 1798; and has been continued. Mr. John Rance was invited Sept. 25, 1797, to preach to them a month, and afterward to continue his services: and still finding a steady serious increasing auditory attend, they judged it prudent to be embodied as a church, which was accordingly done, May 14, 1798, by Mr. Booth and Mr. Button. Mr. Rance then received an invitation to preach three months longer with a view to undertake the pastoral charge. At present the place is so small, about 200 attend in the afternoon, and in the morning about 150. Mr. Rance was ordained Oct. 3, 1798, in the Rev. Mr. Palmer's meeting-house, St. Thomas's-square, Hackney, the principal parts of the service were performed by Dr. Jenkins, Mr. Booth, and Mr. Upton.

182. "Sept. 3. 1798 At your request I send a brief account of the late settlement of a baptist church, at Harlington, in Middlesex, thirteen miles from town. For several years past there has been preaching in that village through the encouragement and assistance of Mr. Atlee, a considerable farmer, who has long resided in that parish, and has married a member of our church, which circumstance has occasioned my going down at different times to preach. I have had some pleasant seasons among the people. The congregation was in general serious and attentive. A few months since they met with some opposition, which however only tended to enliven and increase them. Several of the most pious in searching the scriptures began to see the ordinance of baptism as administered in primitive times, by immersion on a profession of faith in Christ. I had some conversation with them on the subject, and being persuaded they were proper subjects, agreed

CHURCHES.	PASTORS & MINISTERS.
183 Old-Ford, (Bow)	- William Newman
184 Poplar	- William Broady
185 Somers-Town	- William Jarman
186 Staines	- Thomas Silvester

NOTES.

agreed to baptize them. Accordingly Mr. Atlee and six more of the congregation came up to London and I baptized them, and soon after five more submitted to the ordinance, through the hands of Mr. Silvester, at Staines. These now began to think they had hitherto not regarded the kingly office of Christ as they ought to have done, and were concerned to unite in fellowship, and form themselves into a regular gospel church. They invited Mr. Sowerby, Mr. Hutchings of Unicorn-yard, and myself to be witnesses of their formation and union. We readily went on Friday, April 6, 1798. Mr. Sowerby preached to them in the morning. In the afternoon, the doctrines and ordinances they were determined in the strength of the Lord to adhere to, and their covenant agreement to walk together according to the order of the gospel, were read and they all signified their assent by the holding up of their right hands. Then two Deacons were nominated and chosen. After which I addressed them from Psalm cxxii. 7. "Peace be within thy walls, and prosperity within thy palaces." In the evening Mr. Hutchings preached. The meeting-house, which I suppose holds about 250 people, was crowded. Solemnity appeared throughout the congregation, and I trust the great Head of the Church was present. I think there is a pleasing prospect of good to be done, and I hope that God has formed this people for himself to shew forth his praise. I am affectionately your's, William Button."

183. "This church is now, through the favour of the gracious King of Zion, in a very flourishing state. The present pastor has been settled here about four years. The church and congregation have been within that period doubled, or rather tripled; between forty and fifty members have been added; their present prospect is highly encouraging; they have been for many months preparing to build a new meeting-house. The number of members is now 73, and, from present prospects, likely to be increased considerably. Prayer meetings are attended with great advantage, November, 1798." This church was introduced into the Baptist monthly meeting Association, in London, December 17, 1798.

184. The Rev. Mr. William Broady, formerly one of Dr. Addington's students, baptized by Mr. Horsley of Portsea, and afterwards assistant to the venerable Mr. Gibbs of Plymouth, was ordained over the mixed communion baptist church, at Poplar, Sept 8, 1795. Mr. Newman of Old-Ford opened the service; Mr. John Townsend, of Rotherhithe, introduced the business of the day with great ability; the aged Mr. McGregor of Woolwich prayed the ordination prayer, with laying on of the hands, and then gave the charge; Mr. Atkins of Greenwich prayed; Mr. Beck, of Bury-street, gave the charge; and Mr. Hutchings, of Greenwich, concluded in prayer. This church was formed by Mr. Broady, it has had several additions, and is in pleasing and comfortable circumstances. The members were 37 in October, 1798.

185. An account of this new church is given in page 149.

LONDON

187	Blandford-street	-	-	John Keeble
188	CARTER-LANE	-	-	John Rippon, jun.
189	Chapel-court	-	-	James Downes
190	CRIPPLEGATE, first day	-	-	John Wilson
191	-----, seventh day	-	-	Robert Burnside
192	DEAN-STREET	-	-	William Button
193	DEVONSHIRE-SQUARE	-	-	Timothy Thomas
194	Eagle-street	-	-	William Smith
195	Ewer-street	-	-	
196	GOODMAN'S-FIELDS	-	-	Abraham Booth
197	Great Castle-street	-	-	William Garnish
198	Green-walk	-	-	James Upton
199	Little-Ayliffe-street	-	-	William Shenston
200	MAZE POND	-	-	James Dore
201	Mill Yard	-	-	Thomas Thomas
202	Mitchell-street	-	-	Thomas Powell
203	Rotherhithe(Jamaica Row)	-	-	George Phillips
204	Store-street	-	-	John Martin

* 1. Notes on the state of the *older* churches in London and Southwark are intentionally omitted, as we have long been collecting materials for a comprehensive history of them from the year 1644.

2. Mr. Gwennap's church in Piccadilly is dissolved.

3. The churches here distinguished by *small capitals*, constitute the Baptist Fund, and make a yearly collection for their poor brethren and churches in England and Wales.

NOTES.

187. This church was formed by members from several societies, particularly from Mr. Martin's church. Their distance inclined them to erect a place of worship. Several ministers have laboured among them, but none, they think, with so much success as Mr. Keeble, who was called to the work of the ministry by Mr. Hall's church, at Ipswich. Mr. Hall and Mr. Ridley, other ministers being present, conducted the principal parts of Mr. Keeble's ordination, November, 1798.

199. This is the church of which the Rev. Wm. Dowars was pastor:— he died July 1, 1795, aged 75 years. Mr. Shenstone, called to the work of the Ministry by the church in Eagle-street, London, was ordained pastor, Jan. 23, 1798. The particulars of this transaction, and his pleasing success since his settlement, are postponed to another Number for want of room.

204. 'The church formerly meeting in Grafton-street, Soho, were long since of opinion, that they wanted a more quiet and extensive place of worship. At different times, certain plans were talked of and proposed, which upon mature investigation, they rejected. But in the year 1794, Mr Wm. Ashlin, of Sloane-street, Chelsea, one of the members of this church, brought forward a proposal which they could not reject. In one of their regular church meetings, he spake to this effect.—“ My Friends, if you are still of opinion that a larger and better place of worship is

CHURCHES.

PASTORS & MINISTERS

205 UNICORN-YARD	-	Thomas Hutchings
206 Walworth	-	Dr. Joseph Jenkins
207 WILD-STREET	-	

NORFOLK.

208 Aylesham	-	
209 Buxton	-	John Cooper
210 Claxton	-	Job Hupton
211 Dereham, (East)	-	Samuel Green

NOTES.

is wanting, I will undertake to build one of that description at my own expense. The place I am in treaty about, for that purpose, is on the Duke of Bedford's estate, at the east end of Store-street, nearly opposite the back front of the British Museum. When the building is finished, I will say, *THERE IT IS*. Should it meet with your approbation, you may give me just what you please. None of our friends shall be pressed to subscribe a single guinea; nor do I wish any collection to be made at the doors of that meeting on my account. But I am willing to accept whatever you, or others, may be disposed to subscribe. I have only to add, when I have done my best to give you satisfaction, if you then resolve to remove from *this* place [Grafton-street] to *THAT*, the new meeting shall be vested in trustees, chosen by yourselves, in such a manner as you and they shall approve." A proposal at once so liberal, and so unexpected, pleased and surprised the generality of the friends. It was therefore accepted by them, with due acknowledgments to Mr. Ashlin for his distinguished benevolence. The first brick of the new meeting-house was laid by Mrs. Ashlin, April 29, 1794; and on the 28th of June, 1795, it was opened for public worship. The expense of this building and its appurtenances, (which expense is already paid) amounts to more than 3475*l*. Towards this sum the church and congregation had freely subscribed seventeen hundred pounds; so early as March 15, 1796, the date of the dedication of the sermon which Mr. Martin preached at the opening of this place of worship. The text of which is Acts xiv. 7. *And there they preached the gospel.*

206. Dr. Jenkins was settled with the church in East-street, Walworth, April 19 1798; and is proceeding comfortably in his work

208. Eleven of this little company were baptized and formed into a church, it seems, in the year 1796, by Mr. Kinghorn, of Norwich, who preaches to them once a month, on a Thursday evening, and then administers the Lord's supper. Mr. Hooke, of Ingham, occasionally assists them, and Mr. Beard, of Worstead, preaches to them a Lord's day evening lecture once a fortnight.

209. This church was formed by the assistance of Messrs. Brown, Kinghorn, Wilks, Beard, and other ministers, Nov. 9, 1796, at which time they ordained Mr. Cooper. The persons then united in church fellowship were 32, they have since increased to 64.

210 By means of village preaching, much increased; their place has been once enlarged, and they have thought it necessary to enlarge it again.

211. Mr. Denham the former pastor was an upright honourable man, and died happy, he requested Mr. Farmery to speak at his interment, on those words "Now he is comforted," and about a fortnight afterwards his funeral sermon was preached at his desire, on Jer. xlix. 11. Mr. Green was ordained the last Wednesday in July, 1797, has met with good success and his people have erected a new gallery for the general accommodation.

212 Diss

CHURCHES.	PASTORS & MINISTERS.
212 Dis -	- Charles Farmery
213 Great Ellingham	- John Ewing
214 Ingham -	- John Hooke
215 Lynn -	- Timothy Durrant William Richards
216 Necton -	- Robert Bunn
217 Norwich, 1st church	- Joseph Kinghorn
218 -----, 2d church	- Mark Wilks
219 Shelfanger -	- Thomas Smith
220 Worstead -	- James Freeman Beard
221 Yarmouth -	- William W. Horne

NORTHAMPTONSHIRE.

222 Braunstone -	- John Simmons
223 Clipstone -	- John Webster Morris
224 Earls Barton -	- John Timson
225 Gretton -	- John Farman
226 Guilsborough -	- John Edmonds
227 Hackleton -	- John Luck
228 Irthlingborough -	- William Hall
229 Kettering -	- Andrew Fuller

230 Long-

NOTES.

212. We are favoured with an highly interesting account of the prosperity of this church, but it must form a distinct article in a future number.

216. At Necton, between Dereham and Swaffham, Mr. Bunn was ordained in May, 1796, by Mr. Smith of Shelfanger, and Mr. Wilks of Norwich. Members 30.

220. August 8, 1798. This church is enlarging their place of worship, and in an exemplary manner "straining every nerve to get the money among themselves, without applying to other churches for assistance." The pastor hopes that the Redeemers cause is on the advance among his people, and informs us that village preaching, and the worship of God in general is well attended.—N. B. *In this connexion there is a little association of five churches, all of which have been under the necessity of enlarging their places of worship.*

222. Mr. Simmons baptized fifteen persons in July, 1796, this made the number of members 38; the next year they were increased to 48. Two brethren are called to the work of the ministry who supply destitute congregations, and preach in the villages. They are now 53 members, and have erected a new place of worship. They style themselves "the Particular Baptist Church, of strict communion, meeting at Braunston, in Northamptonshire; and Hillmarton, in Warwickshire."

226. Sept. 18, 1796. This church consisted of 75 members, viz. 34 men, and 41 women. Since that time they have had six added, and lost one by death. August 26, 1798.

229. There is only one Baptist Church now at Kettering. Mr. Satchell, the pastor of the second church, being advanced in years, and highly esteeming Mr. Fuller as a minister and a christian, thought it unnecessary,

CHURCHES.	PASTORS & MINISTERS.
230 Longbuckby -	- James Presland
231 Middleton Cheney -	- Thomas Green
232 Moulton - -	- John Barker
233 Northampton -	-
234 Ringstead -	- Richard Grindon
235 Rhode -	- William Heighton
236 Rushden -	- ---- Claypole
237 Thrapstone -	- Reynold Hogg
238 Towcester -	- Thomas Taylor
239 Walgrave -	- Alexander Payne
240 Weston by Weedon -	- John Law

NORTHUMBERLAND.

241 Newcastle -	- Thomas Hassel
-----------------	-----------------

NOTTINGHAMSHIRE.

242 Collingham -	- William Shaw
243 Nottingham -	- Richard Hopper
	244 Sutton

NOTES.

as no important difference of sentiment subsisted between them, that there should be any longer two churches. The second church, therefore, in compliance with the advice of its pastor, dissolved itself. The good man is since dead, and a memoir of him is given in page 102 of this volume.

230. "The Lord hath sent us Mr. James Presland, who was ordained over us, May 15, 1798. Since then we have received 14 members.—Our church is loving and unanimous, and our congregation is increasing. August 20, 1798."

234. Mr. Grindon removed hither from Sharnbrook in Bedfordshire.

239. "Two of our young members who are brothers, Messrs. John and Stephen Barker, in the spring of the year 1797, were honourably called to the work of the ministry. Our former pastor, Mr. Moses Deacon, and his brother Mr. Deacon, of Road, were brothers to Messrs. Barker's grandfather. Mr. S. Barker was invited to Henley-in-Arden, Warwickshire, at the close of that year, and his brother John continues with the church at Moulton. We have two other young men who are engaged on a sabbath evening in keeping up the worship of God in the villages around us, as does also our pastor, while the aged members stay in our own village and assemble for prayer in the vestry."

241. The copious and correct accounts we have received of the ordination of Mr. Hassel, the state of the church, the form of the meeting-house, and the rooms provided for the poor—demand more room than we can spare at the foot of a page.

243. "In March, 1769, I came to Nottingham, the church at that time consisted of 15 members. We have had many changes. However, in the main, things are in a tolerable state with us at present, between three and four hundred hearers in the afternoon: we are in love and peace, and attached to the glorious truths of the gospel. I think we have rather more than 120 members, with a prospect of some additions. Since my residence here we have had two called out to the ministry, Mr. Thomas Lingford, [JAN. 1799.]

* C

Bottes-

CHURCHES.

PASTORS & MINISTERS.

244 Sutton Ashfield

OXFORDSHIRE. *

245 Burford	-	-	William Harris
246 Chipping Norton	-	-	Thomas Purdy
247 Coat	-	-	Joseph Stennett
248 Hook-Norton	-	-	Benjamin Whitmore
249 Oxford	-	-	James Hinton

RUTLANDSHIRE.

250 Oakham

NOTES.

Bottesford; Mr. William Nichols, resident in Nottingham; likewise two branches of this church formed into different societies, viz. Bottesford and Derby. I generally preach three sermons every Lord's-day, and another on Monday evenings. Lately several of our friends have gone into adjacent villages to pray, read, and expound the scriptures. Brother Nichols preaches constantly in a village about four miles from us. Sir, your's sincerely, Richard Hopper."

244. "August 21, 1796. We have had sixteen persons added to the church in the course of this year. Among this number is our minister, Mr. Holmes"

* Among the list of churches in this county, for the year 1794, we inserted Watlington and Witney; observing that the former of these had "the ordinances administered to them by the late Mr. Hiller;" but we have been informed, that the people at Watlington were not a church, and that Mr. Hiller never administered the Lord's supper to them. It has been a congregation of about forty persons. We also learn, that Witney never was a baptist church, though it had a baptist pastor for several years; and, out of the few people that remain, some of the members and hearers are of that denomination.

249. Their new meeting-house is somewhat more than 40 feet square, galleried on three sides, and, by a judicious disposition of room, is made to seat comfortably, about 530 persons, the former one seated only 230. The new place is well filled, and at evening lectures very frequently overflows. The vestry holds 120 persons, in which prayer meetings are well attended twice a week. These services cannot at Oxford be performed in the public meeting. There have been seen, in the meeting and vestry, some evenings, nearly 700 people. The nominal members are about 110, of these, 20 names are entered prior to the year 1787, that of Mr. Hinton's ordination. Many members have left Oxford for want of work, and few come from other churches, resident members are about 80. The prospect is certainly fair, an addition has been made of two others to assist their former deacons, Messrs. Pasco and Newman; the new ones are brethren Bartlett and Archer. The church is formed on the principles of free communion, all the officers of it are baptists, nine or ten of the members are Pædobaptists.

The new meeting-house was opened August 16, 1798, when Dr. Ryland, Mr. Hughes, and Mr. Cook, of Maidenhead performed the principal services. It cost, including vestry, &c. &c. nearly 750l. of this they raised about 300l. at home, and have obtained the rest, within about 80l. from the large circle of Mr. Hinton's connections.

250. Mr. Edward Mabbut, who supplied this people between two and three years has left them. Mr. S. Read, whom they sent as a labourer into the vineyard in 1795, sometimes preaches to them, often for other ministers, and frequently in the villages.

SHROPSHIRE.

251	Bridgenorth	-	-
252	Broseley	-	- Abraham Webster
253	Sheffnal	-	- Thomas Harrisson
254	Shrewsbury	-	- John Palmer

SOMERSETSHIRE.

255	Bath	-	- John Paul Porter
256	Beckington	-	- John Hinton
			257 Bridge-

NOTES.

252. The worthy pastor of this church accompanied Mr. Palmer, of Shrewsbury, in 1797, as an itinerant minister, in various parts of Shropshire, Herefordshire, and Wales, under the direction and patronage of *The Baptist Itinerant Society in London*; and it is hoped that great good has been done.

253. "Mr. Harrisson, a member of Mr. Pearce's church, Birmingham, long in the ministry, having retired from business, in 1795 settled at Beckbury, his native village, about four miles from Sheffnal; since when he has regularly given us his labours gratis every fortnight, and sometimes oftener. He also has supplied at Wolverhampton." Their hearers are doubled within three years, and they propose to build a gallery, if it can prudently be done.

254. Mr. Palmer, (with Mr. Webster, of Broseley, in 1797, and with Mr. Smith, of Coseley, Stafford, in 1798,) has been employed with good success, by the Baptist Itinerant Society, London, in preaching through some parts of Wales, and of the English counties adjoining. The detail is highly interesting; and its substance, with Mr. Palmer's letter to the Midland Association in 1798, of which we are possessed, should appear in our next number, with a multitude of papers of a similar description—which are postponed only for want of room.

255. The ministers and messengers of the WESTERN ASSOCIATION assembled at Bath, on the 7th and 8th of June, 1797.

BREVIATES.—Wednesday afternoon, June 7, three o'clock, brother Norman prayed, brother Francis was chosen Moderator; read the preliminaries and the letters from the churches. Evening, seven o'clock, began with singing, brother Barnett, minister at the Pithay, prayed, and brother Sharp, lately chosen Pastor there, having removed from Manchester, preached from John vi. 44.

Thursday morning six o'clock, met for prayer, received the subscriptions to the fund, and distributed different sums to aged and infirm ministers, to assist others with large families, and especially to encourage village preaching, to the amount of 72l. 10s. 6d. Half after ten, brother Saffery prayed, brother Rowles preached, from 1 Thess. i. 5. Brother Ryland read the circular letter, and closed in prayer. Afternoon three o'clock brother Jay, pastor of the independent church in Bath, began in prayer, and brother B. Francis preached from Phil. i. 27. Brother Kingdon concluded. After the public service, the ministers and messengers signified their approbation of the general letter, which was signed by the moderator. Agreed to hold the next association at Salisbury, on the Wednesday and Thursday in Whitsun week, 1798. Brother Ryland and brother Francis to preach; in case of failure, brother Birt, or brother Sharp. Brother Kingdon to prepare the letter. The Moderator closed the association in prayer. Agreed to recommend

CHURCHES.		PASTORS & MINISTERS.	
257	Bridgewater -	-	Benjamin Morgan
258	BRISTOL, Broadmead -	-	Dr. John Ryland
259	-----, Pithay -	-	John Sharp
			<i>James Barnet</i>
260	Chard -	-	
261	Croscomb -	-	Samuel Evans
262	Frome -	-	John Kingdon
263	Hatch -	-	Joshua Braker

NOTES.

recommend the case of the church at Southampton, as worthy the assistance of all our friends. Evening, seven o'clock, brother Sharp prayed, brother Saffery preached from Luke xvi. 31. Brother Horsey concluded.

State of the Churches in the last year.

ADDED.			DIMINISHED.		
By Baptism	-	190	By Death	-	76
Letter	-	19	Dismission	-	20
Restored	-	2	Exclusion	-	13
<hr/>			<hr/>		
211			109		
Clear increase			102.		

In Mr. Porter's congregation at Bath, public worship is well attended, and the church is happy. The Deacons are Messrs. John Williams, James Ewil, John Smith, and Opie Smith. About 132 members. They have conference meetings on a Monday, and prayer meetings on a Friday, which are evidently much more blessed than the Monday services. In November, 1796, this church lost Mr. William Harris, an excellent deacon, who besides adorning his office, in his old age, occasionally preached when it was necessary. "He was one of the best of friends to the poor of the flock; and eminently the comfort and joy of his pastor."

256. Mr. Hinton resides at Bradford. His labours are blessed. Thirteen have been added the last year to the church. Prayer meetings are better attended than in times past; and the place of worship is generally full on the afternoons of the Lord's-day. August 26, 1798.

257. In this place of worship, the meeting was held preparatory to the first opening of the itinerancy of the north of Somerset and Devon, by the brethren Rippon of London, and Sharp of Bristol. Dr. Rippon preached on *the promised influence of the Holy Spirit*. The ministers present were mightily assisted in prayer; and Jacob's determination breathed through the whole assembly—*We will not let thee go, except thou bless the good design.*—The handsome manner in which Mr. Morgan conducted himself towards the itinerants going and returning, will not soon be forgotten; any more than the distinguished civilities and friendships which they received at Mr. Richard Horsey's at Wellington, and at many other places, from ministers and christians of several denominations.

262. This is a large church, and year after year has had pleasing additions. In their letter to the association, they say—"We greatly want more gratitude for past mercies, more resignation under present trials, and more faith as to future events; that what we do may please the Lord, and that what the Lord does may please us."

263. Mr. Joshua Braker was ordained pastor of the church at Hatch, May 28, 1794. Hearers are since increased, and this year, 1798, the place of worship has been enlarged.

264 Horfing-

CHURCHES.	PASTORS & MINISTERS.
264 Horfington -	- John Cox
265 Paulton -	- Isaac Sottridge
266 Road -	- John Matthews
267 Stoke Gomer -	- Robert Humphrey
268 Wellington -	- John Cherry
269 Yeovil -	- Thomas Price

STAFFORDSHIRE.

270 Burton on Trent	- William Baldwin
271 Coppice (Sedgley)	- Benjamin Mafon
272 Cofely -	- Joshua Biffell
	- Thomas Smith
273 Hanley-green	- Thomas Berry
274 Willenhall -	- Richard Baylis
275 Woolverhampton	-

SUFFOLK.

276 Bilderfton -	- William Hcddy
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NOTES.

267. Mr. Augustine Crisp, late pastor of this church, died March 6, 1798. Mr. Robert Humphrey, one of the students at Bristol, supplied them on the Lord's days, in June and July last, and had very large congregations all around. He, and Mr. Norman of Bampton, spent the week days, at the instance of the *Baptist Itinerant Society, London*, preaching the gospel in the dark parts of the north of Somerset and Devon; and many as we find by information from different places, hope the Lord was graciously with his ministering servants. Since then Mr. Humphrey has visited his relatives in Northamptonshire, and returned to Stoke Gomer, December the 7th, where his prospects are very encouraging. But on the Lord's-day evening following, viz. December 9, 1798, the only deacon of the church, Mr. Richard Allen, died. He was 74 years of age, singularly pious; and the very being of this church, under God, seemed principally to depend upon him.

271. Mr. Mafon, now at the Coppice, near Coseley, was, till of late, pastor at Brettle Lane, near Stourbridge, Worcestershire.

272. Coseley is in the parish of Sedgley. The "place of worship on Lord's days is well-filled with people, who attentively listen to the word, which, in many instances, hath been applied with great power; in consequence of which, galleries have been erected for their accommodation.—Prayer meetings, in general are well-attended, and a spirit of prayer is enjoyed."

275. In Woolverhampton, it is supposed, there are about 1700 inhabitants. The prospect being very pleasing, a meeting-house was erected, and opened in the spring of 1796. The greater half of the money which the meeting house cost is yet unpaid, for which interest is paid by the church. They have no pastor, are about thirty members, and prayer meetings are well attended.—Have this summer begun a Sunday School, at which about sixty boys and girls regularly attend; who, at the end of August, 1798, were "very much in want of books"

276. The church at Bilderfton holds with mixed communion. Mr. William Hoddy, a worthy character, who was called out of the Rev. Mr. Hitchcock's church, at Wattisham, and who is a baptist, is now their pastor. Dec. 19, 1797, he thus writes:—"In the beginning of the year 1795,

CHURCHES.

PASTORS & MINISTERS.

277 Grundisburgh	-	John Thompson
278 Ipswich	-	George Hall
		<i>Thomas Ridley</i>
279 Mildenhall (West Row)		Charles Caddy
280 Stow Market	-	Jabez Brown
281 Wattisham	-	John Hitchcock

NOTES.

1795, I had an invitation to preach to the people meeting in the town of Bilderston. After I had laboured among them some months, the whole church, without an exception, invited me to the pastoral office. Their call I accepted, and on the 18th of August in the same year, was solemnly ordained over them. The church then consisted of twenty-six members. I have since baptized five persons, there are others in the congregation apparently the subjects of vital godliness, whom we expect to join us. Among those I have baptized, was my eldest son, who was something more than thirteen years of age. We have excluded two persons. The congregation has increased. Afternoons and evening lectures are well attended. Brotherly love and holy peace in a happy degree abound among us."

277. This people were a branch of Ipswich: they were formed into a church, July 1798, and then consisted of forty three members.

278. This church was originally a branch of that at Colchester. The Rev. Mr. Sowden was the first pastor, he died about the year 1772, or 1773. Mr. George Hall (called to the ministry by the church in Unicorn-yard, Southwark), after being several months on probation, was ordained pastor here in July, 1775. This church for a considerable time has greatly increased, its pastor has been in the habit of village preaching above twenty years. In July, 1796, the meeting-house was enlarged; never perhaps was an enlargement more necessary, and its utility more evident. Near an hundred members have been added in the two subsequent years. A branch of this church consisting of forty-three members at Grundisburgh, in Suffolk, was in July, 1798, formed into a distinct society, which, though a loss to the parent church, is a pleasing circumstance. Mr. John Thompson, a valuable man, called out of Ipswich church, is now settled pastor over them, and greatly owned. Among the twenty-five persons whom Mr. Hall baptized in May, 1798, was a daughter of his, not quite fifteen years of age. He has now three of his daughters members. His son-in-law Mr. Christopheron, is one of his deacons, and Mr. John Eastly is the other. In the twenty-four years which Mr. Hall has been at Ipswich, Messrs. Thomas Ridley, John Thompson, John Keeble, Abraham Kersey Cowell, and James Fenn, have been called to the ministry. The two latter brethren were sent forth in December, 1798, when the number of members in the church (not including the forty-three who embodied at Grundisburgh) was 174, to which another addition is soon expected.

279. See an account of the church at Mildenhall, in page 155 of this volume.

280. A branch of the church at Difs, in Norfolk. (under the pastoral care of Mr. Charles Farmery) but situate in and about Stow-market, in Suffolk, by consent of the church and its pastor, united and became a distinct church, July 4, 1797.

They met in the forenoon, and embodied to the number of 67; at which time also three deacons were ordained.

In the afternoon met again. Mr. Jabez Brown (late of Great Yarmouth) was settled over them as pastor. In this service the following ministers

lent

SURREY.

282 Battersea	-	-	Joseph Hughes
283 Chobham	-	-	Thomas Burgwin
284 Clapham	-	-	John Ovington
285 Croydon	-	-	Jonathan Franklin

NOTES.

lent their assistance: Mr. Trivett, of Langham, opened the work of the day—Mr. Hitchcock, of Wattisham, gave an exhortation to the pastor, from Isa. xl. 1, 2: *Comfort ye, comfort ye, my people, &c.*—Mr. Farmery, of Difs, preached to the people, from Eph. v. 17: *Wherefore, be ye not unwise, but understanding what the will of the Lord is.*—The ministers who engaged in prayer, were Mr. Bloomfield, a gifted brother at Stow; Mr. Trivett, of Langham, Mr. Hall and Mr. Keebel, of Ipswich. It was a good day to many. Six have been baptized, and added to the church, since its settlement.

282. The present building was erected in the year 1736, but a congregation, it appears, existed considerably before that period: Dr. David Jennings having preached his first sermon at Battersea, in the year 1714. As yet we are furnished with no materials for ascertaining the succession of ministers, or whether a church was ever formed previous to the settlement of Mr. Hughes. These particulars we expect for a future number. In the spring of 1796, Mr. Hughes, on the point of quitting Bristol, where he had some years been one of the tutors in the Baptist Academy, spent a few weeks at Battersea, and preached statedly at the meeting. Mr. Brown, who had officiated for almost forty years, was then in the decline of a life, which terminated the following November. At the instance of a gentleman resident in the parish, who had long been solicitous for the cause of religion there, and strengthened by the agreeable reception given to his public labours, Mr. H. agreed to pay another visit. During his absence the place was repaired, and received the addition of a vestry and gallery. It was opened again for worship, July 24, when three sermons were preached, those in the morning and evening by Mr. H. and that in the afternoon by Mr. Thompson, of Clapham.—The texts in order of time were—Exod. xx. 24. Mat. xiii. 44. Philip. ii. 16. The connection continuing to subsist with mutual and growing satisfaction, it was at length resolved to make it more intimate. Mr. H. united with two friends in requesting a dismission from the church, late under the pastoral care of Dr. Stennett, each of them having been a member. This being obtained, they met for prayer and farther consultation, when they affixed their names to the following declaration:—"We the undersigned, desirous of the privileges connected with religious fellowship and a stated ministry, having already sought the Lord, and, we trust, chosen him as our sovereign and friend, do hereby give ourselves afresh to each other according to the divine will, that being united into a christian church, we may render mutual aid, as fellow-travellers from earth to heaven; and though we firmly embrace the sentiment peculiar to the baptists, yet espousing with equal determination the cause of evangelical liberty, we welcome to our communion all who give evidence of a change from sin to holiness, who appear to love the Lord Jesus Christ, who are willing to be accounted learners in his school, and who wish to be enrolled in connection with us. And we hope it will be our united endeavour, and the endeavour of such as may hereafter be added

CHURCHES.	PASTORS & MINISTERS.
286 Guildford	- Thomas Wood
287 Kingston	- Isaac Phillemore
288 Lingfield	-

SUSSEX.

289 Battle	-
290 Brighthelmstone	- Thomas Humphrey
291 Hailsham	- Francis Brown
292 Handcross (Slougham)	- William Fuller
293 Lewes	- Joseph Middleton
294 Rotherfield	- William Coe
295 Rye	- Thomas Purdy
296 Uckfield	- Richard Butcher
297 Wivelsfield	- Henry Booker

NOTES.

to us, by all means to keep the unity of the spirit in the bond of peace, to mingle faithfulness, spirituality, and affection, in our intercourse, strictly to regard the divine ordinances as far as we know them; and to walk before the world—the church—our families—and our God,—worthy of our heavenly Father.” They took an early opportunity of acting on the principles of this declaration, and a letter inviting to the pastoral office, signed by Baptists and Pædobaptists, was received, and answered in the affirmative a few days afterwards. The ordination took place on Wednesday, July 19. Mr. Urwick’s meeting-house at Clapham was borrowed for the purpose, their own being too small. We are assured that considerable prosperity has hitherto attended the cause.—But the church is in its infancy—may it increase with the increase of God!

286. Mr. Wood’s predecessor at Guildford, in the pastoral office, was Mr. John Chamberlain, who died October 11, 1792, aged 69 years, ten months and two days. His funeral discourse was preached by Dr. Rippon, who, from an acquaintance with him, of no short standing, pays but a tributary respect to his memory, and to the honour of divine grace, in saying, That, the soundness of his faith, the simplicity of his manners, the sincerity of his friendship, and the favor of his devotion, rendered him, both in life and death, an ornament to the christian name, and an honour to the ministerial and pastoral functions.

287. “Four have been added to us this year, and one excluded. Our twenty-seven members are in peace, and we have great reason to be thankful for the Lord’s goodness to us. Sept. 3, 1798.”

293. “Through the kindness of God, who never fails to help his people, we, as a church, are much more peaceable and harmonious, than we have been. The influence of the Antinomian doctrine and spirit, which has prevailed around us, is, I trust, on the decline. Our Deacons, Dicker and Larwill now preach, I hope, with much profit to the country people, among whom they go on the Lord’s days. I want, my dear Sir, to have my heart more deeply affected with the goodness of God.”

WARWICK.

WARWICKSHIRE.*

298	Aulcester	-	-	James Smith
299	Bedworth	-	-	
300	Birmingham, 1st church			Samuel Pearce
301	-----, 2d church			Edward Edmonds

NOTES.

* The meeting-house at Ryton, Warwickshire, partly fell down, and is converted into a dwelling-house, the church is become extinct, and the pious people who remain chiefly attend at Bedworth.

298. One of our correspondents says, that "Mr. James Smith, is laborious, and has been comforted lately with an addition of nine members."

299. "This church, consisting of twelve members, was formed by the Rev. Mr. Edmonds, of Birmingham, July 27, 1796. Since then six have been added." They are supplied by neighbouring ministers.

300. We are enabled to give, in future, a syllabus of the history of the first church at Birmingham, from the pen of a brother which always pleases, though, alas! we are now called to mourn a general suspension of its energies, after it has been long in daily career eighteen hours together:—an excess of service this, to which no zeal was equal but that of an angel in embryo, and under which no animal economy, of tender sensibilities, could perseveringly have supported, but for the aids of devotion, and an elevated delight in God. The deep affliction of Mr. Pearce, however, we find is somewhat alleviated, and the hearty prayer of thousands is, that he may be returned to the bosom of his family, of his church, and of all his religious connexions, in the fulness of the blessing of the gospel of Christ. His flock is increased on every side, remaining in peace and love beneath the care of the great shepherd; who is constantly adding to this part of Zion such as we trust shall be eternally saved.

A paragraph in the letter of this church to the association at Sheffnall in May, 1798, gives an equal proof of their fidelity to each other and love to Christ. And as it states a conduct which deserves to rank in the class of examples for other churches, we shall lengthen this single note with an extract. After mentioning the number of their communicants, they proceed thus:—Among so many members "it is difficult to preserve due discipline without extraordinary efforts, but experience teaches us its importance and necessity in order to purity, order, and social comfort. Several of our members have at various periods been infected with that bane of church prosperity—a *wandering spirit*, which, being indulged instead of repressed, has ended in a frequent neglect of their social duties, and their seats have been vacated at home for the indulgence of their curiosity abroad. We resolved early in this year to examine the orderly demeanour of each member, and to suffer none to remain on our church book who violated their obligations to their brethren. The result has been that after due exhortation, those who would not be reclaimed have been excluded.—But then the Lord has added fresh seals to his truth among us, and we are yet more in number than we were at the last association."

[The truth is as we gather from other correct papers, that in October, 1798, the church consisted of nearly 370 members.]

The letter to the association adds "we have very pleasing prospects in villages near Birmingham, &c. &c. O brethren! let us add exertion to our prayers, and God will add his blessing to both." This church has lately called into the work of the ministry, Mr. William Scarlett, who preaches occasionally at Wolverhampton, and in that neighbourhood, Messrs. Thomas Cranfield, Henry Pope, Thomas King, William Thorne, Thomas Potts, and Peter Round, are deacons.

JAN. 1799.]

D

302 Coventry

CHURCHES.

PASTORS & MINISTERS.

302 Coventry	-	- John Butterworth
303 Henly-in-Arden	-	- Stephen Barker
304 Warwick	-	- John Wilson

305 Brad-

NOTES.

301. The letter of brother Edward Edmonds's church at Birmingham addressed to the late association at Sheffnal, is remarkably pleasing. Sixteen persons have been added to their communion from the yearly meeting of 1797 to that of 1798. "Continually increasing congregations have crowded the house of God, and some good fruits have appeared in the country places around. Old professors, long hidden from the church, have been sought out and now rejoice they are not forsaken. We send eight of our brethren, two and two, who expound the word every Lord's day, at Erdington, Yardley, Beech-lane, and Heeley, where they are kindly received. Two of our brethren, William Wilkes and Charles Moloney, are called to the important work of the ministry—Men honourable in the church. We are also endeavouring to establish two Sunday Schools in the country, and we wish every means may be used successfully to promote a spirit of faith, love, holiness, and oneness of mind on all occasions." Messrs. Edward Blakemore, William Lowe, and William Wilks, are deacons.

302. The aged and truly reverend minister of Coventry has this summer been in London, collecting towards the payment of the debt on his meeting-house, and has, in consequence of the great esteem in which he is held, and of the great assistance received from his son, an eminent law bookseller in the city, returned to his people with 160*l*. Considering his time of life, he bore the fatigue as well as could have been expected, preached twice to his people the Lord's day after he got home, and expresses peculiar gratitude to his christian brethren, in town. This liberality of the friends in London has induced several members and hearers in the congregation at Coventry, *to lend without interest*, a further considerable sum to reduce the debt on their place of worship, and they have agreed to be repaid as opportunity shall offer. May the last days of this valuable servant of Christ be his best days!

303. The connection between this people and the church at Aulcester is merely nominal, and as they have applied to the London fund for assistance, and support their own minister, it is said "they may properly be considered a distinct church."

304. Mr. Peter Reece, the former pastor of the church at Warwick, departed this life June 11, 1795. "Mr. John Wilson the last pastor is to remove at the end of this year, 1798."

The Ministers and Messengers of the MIDLAND ASSOCIATION met at Warwick, June 6, and 7, 1797.

BREVIALES.—Tuesday evening, six o'clock. The Association was opened with prayer, brother Butterworth was chosen Moderator; the letters from the churches were read. The ministers and messengers audited the treasurer's accounts of the Association Fund, and the contributions from the various churches were received. Agreed, that in future the pastor of the church where the Association is held, be considered as Moderator for that year.

Wednesday morning, six o'clock. Brother Pope prayed; brother Wilson produced the circular letter, which was ordered to be printed. Brother Belsher stated the case of his friends at Worcester; and requested the assistance of neighbouring congregations, towards defraying the expense attending the erection of a house for divine worship in that city. Agreed to recommend

WILTSHIRE.

305	Bradford	-	-	Joseph Ring
306	Bratton	-	-	
307	Calne	-	-	Isaac Taylor
308	Chapmanslade	-	-	William Clift
309	Crockerton	-	-	John Clark
310	Devizes	-	-	

NOTES.

recommend the said case to the benevolence of the associated churches. Agreed that the institution of Sunday Schools appears to this association as a happy mean, of diffusing religious knowledge and happiness among the poor. At half past ten met for public worship; brother Bellsner prayed; brother Edmonds, of Upton, preached from Numb. x. 29. Brother Butterworth preached from Isa. xxv. 7. Brother Pearce prayed, and dismissed the congregation. Met again in the evening at six, when brother Davis preached.

State of the Churches since the last Association.

INCREASE.			DECREASE.		
By Baptism,	-	104	By Death,	-	38
Letters and Experience,	-	15	Exclusion,	-	19
Restored	-	2	Dismissal	-	10
		—			—
		121			67

Clear increase this year - 54.

The next association to be held at Sheffnal, on Tuesday and Wednesday in the Whitsun week. Brethren Pearce and Edmonds of Birmingham, to preach.

305: The friends at Bradford have pulled down their place of worship and erected a new one nearly in the same spot; the expenses of which, we learn, are about 900l. but before they began to build, they "had liberally contributed upwards of 500l."

306. Rev. John Cooper, late pastor at Bratton, "publicly dissolved his relation to that church in April, 1797. It has since been chiefly supplied by the students from Bristol academy, whose labours have been blessed of God to the awakening of some, and the edification of others. Ten have been added by baptism."

307. Mr. Taylor spent a few months, in 1797, at Plymouth, but is now in his former station, at Calne.

308 The place of worship at Chapmanslade, between Westbury Leigh and Beckington, in the road to Frome, is always crowded of a Lord's day afternoon, and very inconvenient for worship. Neighbouring pastors administer the Lord's supper here. Mr. William Clift, of North Bradley, in this county, was sent into the christian ministry, by Mr. Marshman's church at Westbury Leigh.

309. "July 29, 1798,—Our pastor, [who resides at Frome, is in his 87th year, and he hath been our minister almost fifty-two] can be with us but once in a month. The other Lord's-days we are supplied by Messrs. Wastfield, Whitchurch, and Thrasher. Our number of members is thirty-two, and auditory, sometimes, between two and three hundred.

311 Downton

CHURCHES.		PASTORS & MINISTERS.
311	Downton	- - John Bain
312	Grittleton	- - Richard Mosely
313	Malmisbury	- -
314	Melksham	- - Thomas Ward
315	North Bradley	- - Joseph Clift
316	Salisbury	- - John Saffery
317	Southwick	- - William Norress
318	Stratton	- -

NOTES.

310. May 29, 1798. The members in full communion at Downton were twenty-seven. A double lecture was held here, Sept. 26, 1798, when ten of the ministers who were present agreed to go in turn, every other Lord's day for twenty weeks to come, into the Isle of Wight to preach the gospel. Two or three places, previous to that meeting, "had been opened by brother Perry, of Brockenhurst, and brother Saunders at Yarmouth, and its neighbourhood, where the cry of many is, *come over and help us.*"

314. The good people at Melksham, at last, have the pleasure to appear among their sister churches with a pastor.—Mr. Thomas Ward was called to the work of the gospel ministry, by the church of Christ, at Diss, in Norfolk; he finished his course of studies at the Bristol academy, and was ordained July 13, 1798, when his tutor, Dr. Ryland, and the Rev. Benjamin Francis, preached. Mr. Ward has been preaching at Melksham more than a year, and often goes to the adjacent villages, "warning sinners to flee from the wrath to come, and inviting them to fly to Christ, as the hope set before them in the gospel."

315. Not long since, they erected a new gallery, and are yet, we understand, a crowded auditory. And, in the course of the two past summers, seventeen members have been added to them.

316. From the association of 1796, to that of 1797, twenty-six members were added to this church; and in the next year 1798, nineteen more,—Nine of the former number were from the surrounding villages, into which the gospel had lately been introduced. But seven days before the association at Sarum, May 29, 30, 1798, the pastor, the church, dear relatives, a large connexion, sustained no common loss, in the death of Mrs. Elizabeth, wife of the Rev. Mr. Saffery, and daughter of the Rev Mr. Horsey, of Portsea, only 35 years of age. A voice was heard, by the side of her grave, which published to her affectionate husband, a sermon in a sentence,—

"*She is perfect, and You are training.*"

Mr. Saffery, since this bereaving dispensation, has been prevailed on, by much entreaty, to visit the villages in Cornwall, in company with Mr. Franklin; they spent the July and August of 1798, under the direction of the London Baptist Itinerant Society.—Their labours have been very acceptable, quickening, and refreshing, of which their correct journal and other papers are a sufficient proof.

317. A letter, which we have in reserve, drawn up by the Rev. Mr. Cooper, of Trowbridge, in 1794, gives a very pleasing account of this *new* church, which, nevertheless, is in a sense, the mother of many of the surrounding congregations.

318. Mr. Thomas Smith, of Kingston Lisle, preaches to the few good people at Stratton once a fortnight, and administers the Lord's-supper to them every second month. They are supplied, at other times, by Mr. John Mayel, an occasional preacher, in the neighbourhood.

319. Trow-

CHURCHES.

PASTORS & MINISTERS.

- 319 Trowbridge - - Nathaniel Rawlins
 320 Westbury Leigh - - Robert Marshman

WORCESTERSHIRE.

- 321 Bewdley - - George Williams
 322 Brettel-lane (Stourbridge) *William Snow*
 323 Bromsgrove - - *John Scropton*

NOTES.

319. The congregation at Trowbridge, is in a flourishing state. A minister, who preached there, some time since, says, that "it is one of the most attentive he has ever addressed;—young and old are seeking the Lord." The church has called to the work of the ministry, Mr. Thomas Dunn, who preaches in the villages; and they have other brethren who assist in doing good allaround.

320. Our senior brother the Rev. Mr. Marshman, of Westbury Leigh, has been graciously owned of God in his ministerial labours, but more abundantly so, since he has freely invited *all* the poor sinners who attend on his labours to come to Christ as the only saviour. The people of his charge sent into the ministry Mr. William Clift, and his brother Mr. Joseph Clift; the former now pastor at North Bradley, and the latter minister at Chapmanslade. At both of these places some of the members of Westbury Leigh resided, and by mutual consent formed two additional churches. Mr. Marshman's congregation still continued so numerous, that they called a meeting Feb. 9, 1796, at which it was agreed to build a new place of worship adjoining the other. 50 feet long and 40 feet wide in the clear, with galleries on three sides four seats deep, and the same day opened a general subscription, which at once amounted to 567l. and soon 700l. was raised among themselves. The whole expense has been 1300l. which was "nearly or quite paid" a year ago. The house was opened for public worship April 19, 1797, when our brethren Messrs. Steadman, Ryland, and B. Francis, preached to an assembly, which was numbered, of 1700 people. Some time previous to this the men members of the church were 42, the women 74. Their number we apprehend, must be larger now; as, in the year 1798, Mr. Marshman baptized seventeen persons in one day. From his last letter we learn, that "many hearers attend," that "his loving people are comfortably settled in their new house, and are in peace among themselves."

321. A succinct account of this church from its formation, and of the ordination of Mr. Williams who was called to the ministry by Mr. Pearce's church at Birmingham, is prepared for the Register.

322. The friends at Nine Locks, near Brettel-Lane, write—that Mr. Snow has been with them about twelve months, in which time fourteen persons have been added to them,—that brotherly love, evangelical truth, and christian concord abound,—that their meeting-house is the dwelling of one of their members, is too small for the people who attend, and that those who get in are sometimes almost ready to faint with heat.

323. Mr. John Scropton received his education under the Rev. Mr. Bull, of Newport Pagnel, and was "resident minister at Woburn" before his removal to Bromsgrove. Habituated to village preaching, he has, in his new situation, began to labour in two neighbouring villages. "The people seem well disposed to hear, and prayer meetings are better attended than usual in his own congregation."

CHURCHES.	PASTORS & MINISTERS,
324 Buckridge-bank -	- John Thomas
325 Dudley -	-
326 Evesham -	- Lawrence Butterworth
327 Perthore, 1st Church -	- John Rowland
328 -----, 2d Church -	- John Smith
329 Shipstone on Stour -	- ----- Reed
330 Upton -	- Thomas Edmonds
331 Westmancote -	- Thomas Williams
332 Worcester -	- William Belfer

YORKSHIRE.*

333 Barnoldswick -	- Nathan Smith
334 Bingley -	-
335 Bishop Burton -	- David Kinghorn
336 Blackley -	- John Rigby
337 Bradford -	- William Crabtree
338 Bramley -	-
339 Bridlington -	- Robert Harneis
340 Cowlinghill -	- James Shuttleworth

NOTES.

* 1. *Very great* alterations have taken place among the churches in Yorkshire. The list of them in 1794 contained thirty lines. Whoever compares *this* catalogue with *that*, will find but fourteen lines in it which stand as they did little more than four years ago.

* 2. The church at Elland, it seems is extinct. And the second church at Leeds was dissolved some time after the death of their pastor, Mr. Thomas Price. Their place of worship, called Ebenezer chapel, has been purchased by the methodists.

325. Dudley is commonly supplied by neighbouring ministers.

333. Mr. Smith has been engaged in teaching a day school nine or ten months in the year, and in addition to his pastoral duties preaches occasionally at Early, Kellbrook, and Foubridge, but, he fears, without much success. The members of his church are thirty-two, the congregation is moderate in the afternoons, and the word is not preached without some good effect. Nov. 27, 1798.

337. The aged father Crabtree, at Bradford, is now getting feeble, and sometimes sits down once or twice, we are told, in the course of his sermon, but great favour attends his prayers and all his discourses, and he preaches with as much zeal and animation as ever.

339. The Rev. Joseph Gawkrödger, of Bridlington, in November 1794, laid down his pastoral office. The society hearing Mr. Robert Harneis, a member of the first baptist church at Hull, invited him to serve them a year, and then unanimously introduced him into the pastoral office by the assistance of the Rev. Messrs. Hindle, and Hague. "A few years since they were under the necessity of rebuilding, in a great measure, their meeting-house, but did not apply to any other church for assistance."

340. Mr. Shuttleworth, of Cowling-Hill, near Cross-Hills, Craven, is a minister of a weak constitution, with a little income, and a wife, and ten children many of them very small. Nov. 27, 1798, the members of his church were forty-five. His ministry is well attended in general. He is of late in the habit of village preaching, which he thinks "is a mean of keeping up the congregation. People attend pretty well in the villages, and many come to hear on Lord's days, who before neglected that duty."

CHURCHES.	PASTORS & MINISTERS.
341 Driffield (Great) -	- Jabez Stutterd
342 Farsley -	- James Ashworth
343 Gildersome -	-
344 Gisburn Forest -	- Thomas Newhouse
345 Halifax -	- William Wade
346 Haworth -	- Miles Oddy
347 Hebden Bridge -	- John Fawcett John Fawcett, jun.

NOTES.

341. Mr. William Wrightson, having resigned his pastoral office, preached his farewell sermon here July 23, 1797: since then Mr. Jabez Stutterd, a member of the baptist church at Blackley, near Halifax, who has been sometime resident in the neighbourhood and preached in its villages, is minister at Driffield.

342. Our Reverend Brother Mr. James Ashworth, now at Farsley, was formerly pastor at Gildersome.

344. The meeting-house stands by the highway side, five miles north of Gisburn. Mr. Newhouse preaches also at Long Preston, Craven, once a fortnight.

345. The ministers and messengers of the YORK and LANCASHIRE ASSOCIATION assembled at Halifax, on the 30th and 31st of May, 1794.

MINUTES.—Met at two o'clock on the Wednesday, as usual. A hymn being sung, Mr. Cockin opened the service by solemn prayer, after which Mr. Littlewood preached, from Isaiah xxxvii. 31. *The remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward.* J. Fawcett, jun. then read the letter he had prepared, which was approved, and ordered to be printed.

Met again at seven in the evening; J. Fawcett, sen. being chosen Moderator, after singing and prayer, the letters were read from the several churches, and the service closed by Mr. Ashworth.

The concourse of people being pretty large on Thursday morning, Mr. Cockin made an offer of his Meeting-house, which was accepted. The service was opened there by Mr. Langdon, after which Mr. Pilling preached from Jer. xxx. 7. *It is the day of Jacob's trouble, but he shall be delivered out of it.* Then J. Fawcett sen. from John xix. 30. *He said, It is finished: and he bowed his head, and gave up the ghost.*

N. B. The Associated Ministers agreed that the next Association be held at Leeds, on the Wednesday and Thursday in Whitsun-week.

That the subject of the next Circular Letter be, *The life of Faith*, and that Mr. Littlewood be appointed to prepare it.

That thanks be presented to Mr. Cockin for the use of his Meeting-house, and other tokens of kindness on this occasion.

*State of the Churches:—*Added 63—Diminished 32—Increased 31.

347. Our Reverend Brother, Elder Fawcett, surrounded by friends, active in duty, and successful in his numerous engagements, has, in the year 1798, at Ewood Hall, the place of his residence, near Halifax, published the following works:

1. *Life in God's favour*, by the Rev. OLIVER HEYWOOD, A. B. formerly minister of the gospel at Coley chapel, and afterwards at Northowram, in the parish of Halifax, (N. B. *A little corrected and modernized*) 12mo. price 2s. 3d. in boards, or 2s. 9d. bound.

2. *The Life of the Rev. OLIVER HEYWOOD*, with historical sketches of the times in which he lived; and anecdotes of some other eminent ministers, in Yorkshire, Lancashire, &c. 12mo. price 2s. 3d. boards, or 2s. 9d. bound.

Mr. John Fawcett, jun. has, lately, published a pamphlet, (price 6d.) *on the communion of saints*, which has met the approbation of the associate baptist ministers, in York and Lancashire, and of many respectable characters in other connexions.

CHURCHES.	PASTORS & MINISTERS.
348 Hull, 1st Church -	- Mordaunt Cracherode
349 -----, 2d church -	- James Lyons.
350 Leeds -	- Thomas Langdon
351 Lockwood -	- William Hartley
352 Masborough -	- John Turton
353 Rawden -	- John Oulton
354 Sallendinenook -	- Robert Hyde
355 Scarborough -	- William Hague
356 Shipley -	- John Bowser
357 Snape -	- William Terry
358 Slaughwaite -	- Charles Bamford

N O T E S.

348. The first baptist church in Hull, of which the late Rev. John Beatson was pastor, and after him Mr. John Hindle, meets in Salthouse Lane, and consists of about 120 members. The present minister, Mr. Mordaunt Cracherode, pastor, for many years, of the Independent church at Gravesend, in Kent, was baptized July 15, 1798, by Dr. Rippon, as was also, at the same time, Mr. William Waterman, pastor of an independent church in London.

349. Mr. James Lyons succeeds Mr. William Pendered, as pastor of the second baptist church in Hull. He was baptized at Plymouth Dock, by Mr. Birt, and called to the ministerial work, by the church under his care. He assisted Mr. Birt, at Dock, at Saltash in the new meeting house which Mr. Birt had erected, and elsewhere. His ordination is inserted in page 150 of this volume. The place of worship, in George Street, Hull, which cost more than a thousand pounds, was begun in October 1795, and is handsomely finished. Soon as it was determined to build, the sum of nearly 500l. was immediately and voluntarily subscribed;—other subscriptions have been lately obtained in Hull, and at distant places: and we have authority to say, that Mr. Lyons has a flattering prospect before him. The four congregations in Hull, belonging to the Rev. Mr. Lambert, pastor of the independent church, to Messrs. Lyons and Cracherode ministers of the two baptist churches, and to the Rev. Mr. Richards of Lady Huntingdon's chapel, have a *monthly meeting* of prayer, for success on the missions, which passes from one place of worship to another. It has been, hitherto, well attended by full congregations, and followed with beneficial consequences,

351. Rev. William Hartley, formerly at Halifax, now at Lockwood, has fifty members under his pastoral care, and is well attended.

352. Masborough Common, August. 1798.—“Blessed be God, our number is augmented. Six have been baptized and received into full communion; and three from the sister church, that *was* at Sheffield, [but is now dissolved] have joined themselves to us.”

354. Mr. Hyde removed from his pastoral situation at Cloughford, in Lancashire, to this of Sallendine Nook, three miles from Halifax. He has ninety-eight members, and is well attended. This useful minister has “eight children, the oldest not 15 years of age.”

355. The brethren at Scarborough, thus write: June 26, 1796.—“Our beloved pastor is advancing in years and almost blind.—He is a zealous, faithful labourer in this corner of Christ's vineyard.”—June 20, 1798. “He has a wife and three children at home,—his last years salary amounted to 30l. which was the most we ever raised him; however, as our congregation increases, we hope it will be better.”

358. Powlmoor, Slaughwaite, near Huddersfield.—The meeting-house is built on the common, a mile north of the village of Slaughwaite, six miles from Halifax, and three from Sallendine Nook. The number of members about sixty. A pleasing and an increasing congregation,—“The good old pastor is more popular than ever.”

CHURCHES.	PASTORS & MINISTERS.
359 Steeplane - -	John Walton
360 Sutton (in Craven) - -	
361 Wainfgate - -	John Brearley

NOTES.

359. Steep-Lane, it seems, is near Sowerby, in the parish of Halifax. In our list of 1794, the name of Mr. John Dracup stood as pastor here. This aged and much esteemed servant of Christ finished his course with honour and tranquillity in the latter end of May, 1795. And on the day his funeral was preached, his aged widow also expired. They had lived happily together for a long course of years. After his death, Mr. William Wrathall, formerly at Wainfgate, became their pastor, but removed from them to Bolton-le-Moor, in Lancashire, about the close of August, 1798. They are now supplied by a young man of Mr. Fawcett's academy.

REMARKS.

1. The preceding sketches, every intelligent person will observe, are to be estimated only according to the humble rank which they assume—They are most of them mere *notes*.

2. In the first twelve pages of the Catalogue of English Churches, the dates go no farther than September 1798, which is the month when these pages were printed; but, as the remaining parts of the list, from page twelve to page 40, were not printed till three months after, some articles from note 86, to number 359, might have been dated at the very end of December 1798.

3. Most of the notes are descriptive of the state of our smaller churches, and of such societies as are recently formed; but those ancient churches in London, at Bristol, and elsewhere, which consist of 150, 200, and some of them of three or four hundred members, not to say more, are intentionally passed over, *at present*, without any remarks.

4. The expression, *this year*, which often occurs in the notes, generally intends, unless there be some date or intimation to the contrary, from the Whitsuntide of 1797 to that of 1798, Whitsuntide being a time of the year when letters are sent by the English churches to the associations;—or else it means, (which is nearly the same) from the August of 1797, to that of 1798, in which month the poorer country churches send their annual petitions to the baptist fund, in London, giving an account of their faith, and also of their increase and decrease in the twelve months then past.

5. The churches in our list of May, 1794, were 326; in this of December 1798, they are 361. The smallest which have been newly embodied, were about ten or eleven members; the largest of them was formed with 67.

It deserves to be remarked, with gratitude, how generally the churches are supplied with ministers, pastors, and the means of grace; prayer meetings are in numerous places well attended, yea better than ever, and eminently *so among the churches which are flourishing*. There are a *few* of our societies, and but a few, blessed be God, in all the list, whose members are decreased. Some also have great reason to mourn, whether they do or not, over their barrenness and lukewarmness. But revivals have

been enjoyed in other places, and the members in several churches have been more than tripled within five years. In one church an hundred members have been added in two years. The greatest increase, of which we have lately heard, has been at Ipswich; sixty members were added last year, and two brethren sent into the work of the ministry. One little country association of five churches, June 1797, consisted of 739 members.—All the five have been under a necessity of enlarging their places of worship. And, it is said, that more of our meeting houses have been enlarged, within the last five years, and more built within the last fifteen, than had been built and enlarged for thirty years before,—and yet, it is necessary for many more of our societies to lengthen their cords and strengthen their stakes. Within a small time, about an hundred persons have been regularly sent into the work of the ministry; and one of our churches has had the felicity of introducing four, the same day, into the sacred service. Multitudes of other brethren are employed, according to their abilities, in village services—reading, praying, expounding—two or three brethren from some churches, seven or eight from others; in one church 17 persons, and in another no less than 30 offered their assistance in these services.

Saying nothing of the mission to India, which is likely to render Bengal, what England is already, A LAND OF BIBLES, such societies have been formed at home, for village and itinerant preaching, as were never before heard of among the Baptists, in this country, unless the year 1689 be an exception—and a glorious exception it is. Exertions have been made all through Cornwall, and in the north of Somerset and Devon, in Shropshire, and in some parts of the neighbouring counties, by the *Baptist Itinerant Society in London*; and elsewhere, by other Societies, not without effect. To these efforts there has been scarcely any opposition, nor is opposition much to be feared in any part of his Majesty's dominions. Almost the whole country is open for village preaching, and if there be a hamlet in a thousand where ministers cannot, with comfort, preach out of doors, rooms and houses may be registered at a small expense; and if this is done, which we earnestly recommend, the gospel will be heard not only while the summer weather lasts, but it is probable all the year round.

As to the academy at Bristol, under the presidency of our excellent friend Dr. Ryland, it is full of students; several have applied for admission, who cannot be received at present. Two or three seminaries on a smaller scale, in different parts of England, are just opening, and it is a question of new discussion, Whether a number of them, all through the kingdom, cannot be raised; in each of which two or three young men, retaining their former stations, and either partially or wholly their several occupations, might be considerably assisted in reading and study, and trained to greater usefulness, by capable pastors near the spot, who might give them two, three or more lessons a week, as the mutual circumstances of such ministers and students admitted.

A LIST
OF
THE PARTICULAR BAPTIST CHURCHES
IN WALES,
JULY 1798.

☞ *The First Column shews the Number of Churches in this Connexion—the Second, the Year when the Churches were constituted—the Third, the Names of the Churches—the Fourth, the Association to which they belong; thus, N is for the North Association; S E for the South-East; and S W for the South West—the Fifth Column has the Names of Pastors and Ministers; and those printed in Italic characters are not ordained.**

ANGLESEA.

NO.	YEAR	CHURCHES	ASS.	PASTORS AND MINISTERS
1	1784	Beaumaris	N	Richard Michael
2	1779	Ebenezer	N	Christmas Evans
3	1796	Amlwch	N	Edmund Francis
4	1796	Newchapel	N	Hugh Williams
5	1796	Llanvachreth	N	William Roberts
6	1796	Whitechapel	N	
—	—	Holyhead		
—	—	Llanfair		

BRECKNOCKSHIRE.

7	1787	Builth	S E	William Jones
8	1696	Maef-y-berllan	S E	David Evans

CARDIGANSHIRE.

9	1788	Aberyfwyth	S W	Thomas Evans
10	1795	Llwyndafydd	S W	Owen Williams

* We have inserted the Names of the additional assistant Ministers, who are not yet ordained, in Notes at the bottom of each Page in this List.

1 Richard Morgan, Ellis Roberts | 9 Samuel Breeze,
8 Charles Jenkins, John Williams

CARMARTHENSHIRE.

MINISTERS, CHURCHES, &c.

CARMARTHENSHIRE.

NO.	YEAR	CHURCHES	ASS.	PASTORS AND MINISTERS
11	1742	Aberduar	S W	Zacharias Thomas David Davis Timothy Thomas
12	1794	Drefach	S W	<i>David Jones</i>
13	1794	Ffynnon-henry	S W	James Davis
14	1775	Graig	S W	Evan Evans
15	1775	Heolyprior	S W	Joshua Watkins
16	1788	Llandyfaen	S W	Moses Williams
17	1735	Llanelli	S W	Morgan Rees Daniel Davis
18	1795	Penybont	S W	Evan Rees
19	1696	Pantêg	S W	William Thomas Griffith Jones
20	1768	Porthtywyll	S W	Owen Rees. Benjamin Beinon
21	1668	Rhydwlilim	S W	Gabriel Rees
22	1773	Salem	S W	Benjamin Phillips
23	1792	Ty-côch	S W	
24	1797	Cwmifor	S W	<i>Charles Jones</i>
25	1797	Llangadeirn	S W	
26	1794	Bwlchgwynt	S W	John Bevan
27	1797	Wainclynda	S W	

CARNARVONSHIRE.

28	1784	Horeb	N	<i>William Williams</i>
29	1796	Cricketh	N	Evan Evans
30	1796	Llanllyfun	N	
31	1793	Nevin	N	
32	1784	Salem	N	
33	1796	Cachow	N	
34	1796	Llangian	N	
35	1796	Tyddynfion	N	John Pritchard

DENBIGHSHIRE.

36	1786	Newbridge	N	John Griffiths
37	1764	Glynn	N	Thomas Jones
38	1794	Vale of Clwyd	N	<i>John Jones</i>
39	1794	Groefisaf	N	

11	David Thomas, Aaron Williams, David Rees, David Saunders	21	Thomas Williams, William Wil- liams, John Llewelin, Mauris
14	David Davis,		Mauris, Dan. Evan, Dav. Hughes
15	John James,	22	Job Lewis
18	John David, Evan Jones (at Brif- tol) Jenkin Jones, do. Daniel Davis,	24	Joshua Thomas
		28	William Goodman, John Hughes
		37	Edward Jones

IN WALES, 1798.

NO.	YEAR	CHURCHES	ASS,	PASTORS AND MINISTERS.
40	1789	Rhôs	N	John Roberts Robert Roberts
41	1783	Salem	N	Hugh Dafydd
42	1796	Plafymredydd	N	
43	1796	Llanferddolhaiarn	N	
44	1796	Bryndimydd	N	William Roberts
45	1796	Groesllef	N	
46	1796	Llanfraid Glynn	N	John Edwards
47	—	Wrexham	N	

GLAMORGANSHIRE.

48	1649	Swansea	S W	
49	1785	Do;	S W	Daniel Jones
50	1789	Bryn Salem	S W	
51	1791	Merthyr-tydfil	S E	Edward Evans
52	1792	Ditto	S E	William Price
53	1790	Neath	S W	Maurice Jones
54	1650	Hengoed	S E	Lewis James James Perrot
55	1795	Blaeneglyntawe	S W	David Hughes
56	1789	Nottage	S E	Edward David
57	1726	Pen-y-fai	S E	Jonathan Francis Thomas Edward
58	1777	Peterton	S E	William John
59	1785	Ystrad-dafodog	S E	David Oliver

HEREFORDSHIRE.

60	1633	Olchon	S E	George Watkins
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MERIONETHSHIRE.

61	1785	Ramoth	N	John Jones Joseph Richard
62	1795	Harlech	N	
63	1795	Dolegelle	N	

MONMOUTHSHIRE.

64	1747	Bethesda	S E	John Hier William Edmond
65	1696	Blaenau	S E	Thomas Moses Joseph Price

46 Richard Foulks
51 David John
52 John Adams
53 Jonathan David

60 — Watkins, son of the above
64 Harry Rees
65 Harry Evan, William Thomas,
Academist

NO.	YEAR	CHURCHES	ASS.	PASTORS AND MINISTERS
66	1772	Brynbyga	S E	Edmund Watkins Morgan David
67	1771	Caerleon	S E	Thomas Evans
68	1652	Llanwenarth	S E	James Lewis
69	1729	Pen-y-garn	S E	John Evans
70	1776	Trofnant	S E	Miles Edwards
71	1781	Twyn-gwyn	S E	<i>William Elias</i>

MONTGOMERYSHIRE.

72	1792	Rhydfelen	S E	James Evans Joseph Jones
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PEMBROKESHIRE.

73	1704	Cilfowyr	S W	David Evans Benjamin David David Evans
74	1795	Blaenywain	S W	Titus Lewis
75	1767	Ebenezer	S W	William Williams Lewis Evan
76	1745	Llanglofan	S W	David Lewis John Williams Henry David Thomas Lewis Joseph James Morris Griffiths
77	1794	Newport	S W	John Stephens
78	—	Tabor	S W	William Griffiths
79	1794	Middle Mill	S W	John Reynolds John Clunn
80	1731	Moleston	S W	Benjamin Davis Daniel Davis William Thomas David Rees
81	1794	Fynnon	S W	Benjamin Davis

RADNORSHIRE.

82	—	Dolau	S E	<i>David Evans</i>
83	1796	Nantgwyn	S E	James Harris
84	1727	Pentref	S E	John Evans Morgan Evans

68 William Morris, David Jones
72 Richard Elis
73 John Davld, William Richard,
David Thomas
74 Evan Lloyd
75 Richard Jones,

76 William Jenkins, *Academist*
78 Thomys Evan
80 Isaac John,
83 Thomas Powel
84 David Richard,

REMARKS.

The churches in Denbigh, Carnarvon, Anglesea and Merioneth have dissolved their yearly association, which was called the *North*; but they have quarterly and monthly meetings.

Many branches of the churches in Carnarvonshire, being distant from each other, and unable to meet in one place and to carry on discipline, have formed themselves into distinct churches. This will, in *some* measure, account for the increased number of churches in the Principality. In 1794 the number of churches was fifty six, in which there were about seven thousand and fifty eight members. In July 1798 there were eighty four churches, and we think not less than NINE thousand members.

WELSH ASSOCIATIONS, 1798.

The *Westerly* Association was held on the second Tuesday, Wednesday, and Thursday in June, at Ebenezer, in the county of Pembroke.

Tuesday evening.—Brethren G. Rees, and D. Rees, prayed; B. Beynon, and H. David, preached; and D. Davies concluded in prayer.

Wednesday.—J. Watkins, T. Jones, and B. Davies, prayed; Z. Thomas, D. Jones, and C. Evans, preached; and the opportunity concluded in prayer. Soon after, brother T. Evans prayed; and the Letters from the Churches were read; from which it appeared the churches in general were in love and unity; and, after giving satisfaction respecting their faith and practice, the churches at Llangadeirn, Wainclynda, and Cwm-felin, were admitted members of the association.

State of the Churches:

ADDED.		DIMINISHED.	
Baptized	336	Excluded	91
Restored	49	Dismissed by Letters	3
		Dead	60
	385		154
Clear Increase		231.	

The next Association to be at Salem. Brethren D. Jones and J. Reynolds to preach on the Tuesday evening. There will be no preaching on Wednesday, in order that sufficient time may be had to consider the state of the churches.

The *Easterly* Association was this year at Ystrad-dafodog:—there are considerable additions to that, but their letter is not come to hand.

The same also may be said of the *North*. They have now only quarterly meetings,—but prosper, and are comfortable.

THE NORTHAMPTON ASSOCIATION.

The Ministers and Messengers of this Association assembled at Spalding in Lincolnshire, May 29, 30, 31, 1798.

BREVIALES.

Tuesday. After dinner the ministers and messengers retired to hear the circular letter, prepared by brother Burton, on EXPERIMENTAL RELIGION which was approved and ordered to the press.——Evening, six o'clock. Met for worship. Brother Crapps, minister of the place, began in prayer. Brother Morris, of Clipstone, was chosen moderator. The letters from the churches were read, and their contents minuted. The meeting was closed in prayer by brother Cave.

Wednesday morning, six o'clock. Assembled for prayer. The brethren who engaged were, Nichols from Nottingham, Melksham from Boston, Jerman jun. from Clipstone, and Oates from Sutton, Ely.

Half past ten o'clock.——Met for public worship. Brother Evans began in prayer: brother Blundel preached from Psalm xxvi, 4. "I have loved the habitation of thy house, and the place where thine honour dwelleth." Brother Burton concluded in prayer.

Afternoon, half past two o'clock.——First prayer by brother Davis of Thorne; sermon by brother Fuller, Gen. xii, 2. "I will bless thee, and thou shalt be a blessing." Concluding prayer by brother Mills.

Evening, half past six o'clock.——Brother Mabbutt, of Oakham, prayed; brother Sutcliff preached from Matt. xiii. 46, 47. "The kingdom of heaven is likened unto a net that was cast into the sea, &c."

Thursday morning, six o'clock. The service began with prayer by brother Bruin, messenger from the church at Arnsby. The ministers communicated their religious experience, and brother Read, of Oakham, concluded the public service by prayer.——The contributions to the association fund were then received, and distributions made to several of the brethren in aid of village preaching. The circular letter for next year *On Church Discipline*, to be written by brother Fuller. The association was concluded with prayer by the moderator.

The next association to be held at Olney, Bucks, on the first Tuesday, Wednesday, and Thursday after Whitsun-week. Brethren Simmons and Hopper to preach.

State of the Churches since the last Association.

ADDED.		DIMINISHED.	
By Baptism & Experience	64	By Letters of Dismission	7
Letters	2	Exclusion	22
Restored	4	Death	33
	<hr/> 70		<hr/> 62
Increase	-		8

THE
COMMENCEMENT

AT
RHODE-ISLAND COLLEGE.

PROVIDENCE, SEPT. 9, 1797.

ON Wednesday last was celebrated the anniversary Commencement of Rhode-Island College. The processional train was formed as usual, and at ten o'clock moved to the Baptist meeting-house. The following exercises, after a prayer by the President, were performed.

The Performances of the Forenoon were,

INSTRUMENTAL MUSIC.

1. Salutatory address, and an oration on independence—by James Ervin.
2. An intermediate oration, on the liberty of the press—by John Simmons.
3. An intermediate oration, on the advantages resulting from the study of history—by Nathan Holman.
4. An oration, on the importance of education to the union of republican governments—by Richard George.

VOCAL MUSIC.

5. An intermediate oration, on the present prosperity of the United States—by John Baldwin.
6. A dissertation on war—by Horatio G. Bowen.
7. A dispute on this question; “Whether it would be more advantageous for mankind, if the earth should produce her fruits spontaneously?”—between Liberty Bates and Nathan Cary.
8. An oration, on the love of glory—by Abijah Draper.
9. A Poem—by Paul Dodge.
10. A dissertation on the prospects of America—by Horace Everett.
11. An oration, on the infallibility of the understanding—by John Sabin.

VOCAL MUSIC.

12. A dissertation, on the pleasures of imagination—by Francis Howard.
13. A Dialogue “The world is infectious”—between Liberty Bates, Paul Dodge, Francis Howard, Samuel Ervin, and John Witherpoon.
14. An intermediate oration, on the love of power, considered as a principle of action—by Calvin Park.

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15. An

15. An oration, on the necessity of maintaining the dignity of the United States—by Jairus Ware.

The Performances of the Afternoon were,

INSTRUMENTAL MUSIC.

1. An oration on the advantages of mental improvement—by Drury Fairbank.

2. An oration, on the indignities offered America by France—by Samuel Ervin.

3. A dispute, on this question; “Does the light of nature afford evidence that God will pardon sin?”—between Abel Richmond, William Collier, and Joseph B. Cook.

VOCAL MUSIC.

4. An oration, on oratory—by John Witherspoon.

5. A conference, on education—between Horatio G. Bowen, Horace Everett, Drury Fairbank, and Jairus Ware.

6. An oration, on the necessity of political union at the present day—by Paul Allen, jun. candidate for the second degree.

7. An oration, on the propriety of introducing the science of jurisprudence into a course of classical education—by Samuel W. Bridgham, candidate for the second degree.

VOCAL MUSIC.

The degree of Bachelor in the Arts was conferred on the following young gentlemen, Alumni of the college: Benjamin Allen, John Baldwin, Liberty Bates, Horatio G. Bowen, Nathan Cary, William Collier, Joseph Bullein Cook, Paul Dodge, Abijah Draper, James Ervin, Samuel Ervin, Horace Everett, Drury Fairbank, Richard George, Nathan Holman, Francis Howard, Job Morton, Calvin Park, Abel Richmond, John Sabin, John Simmons, Jairus Ware, and John Witherspoon.

The degree of Master in the Arts was conferred on the following young gentlemen, Alumni of the College: Jeremiah Bailey, Samuel W. Bridgham, Paul Allen, jun. John Miles, John P. Little, Joseph Rawson, John W. Richmond, and Samuel Watson.

The degree of Bachelor in the Arts was conferred on Horace Binney, an Alumnus of Harvard College.

The honorary degree of Bachelor of Arts was conferred on the Rev. Clark Brown of Machias. The honorary degree of Master of Arts was conferred on the Rev. Isaac Backus of Middleborough. The degree of Doctor of Divinity was conferred on the Rev. Hezekiah Smith, of Haverhill. The degree of Doctor of Laws was conferred on JOHN ADAMS, PRESIDENT of the United States.

An address was then delivered to the graduates by the President.

8. An oration, in defence of revelation, together with the valedictory addresses—by Benjamin Allen.

A prayer

A prayer by the Rev. Dr. Hitchcock concluded the exercises of the day, which were highly gratifying to a numerous assembly.—The vocal and instrumental music (performed with much animation, and great musical accuracy, by a circle of ladies and gentlemen of the town) merited and received the highest applause, and gave a zest to the truly pleasurable scene.

The corporation, at their meeting on the 7th instant, appointed Samuel Eddy, Esq. a Trustee of the College; and Mr. Benjamin Allen, one of the graduates, a Tutor of the College.

A LETTER

FROM

THE STOCKBRIDGE INDIANS,

TO

THE NEW YORK BAPTIST ASSOCIATION.

WISE MEN AND BROTHERS,

WE beg your attention to the voice of your Indian brethren of Muhhekaneok* nation (commonly called Stockbridge Indians); having our fire-place near the front door of the different tribes of Indians, we desire to speak to your ears.

In the first place, we will remind you, that we believe it was the will of the Great Good Spirit, that your forefathers were brought over the great waters to this island for a certain good purpose; our forefathers then appeared like tall trees, but were under the dark clouds; yet they contended well in it.

Brothers.—Remember that our forefathers have taken the hands of your ancestors, as soon as they came near enough to reach them, and took them as their brothers; our forefathers did not hesitate with regard to colour; and that friendship they, and we, their children, have never violated, but maintained until this day.

Brothers.—With sorrowful heart we now desire you to look back a little, and view the ruins of our mighty trees; you can scarcely find where they have fallen—scarcely find any stumps or root remaining; but, if you look down near your feet, you will see the remnant of your brethren, like small bushes;—who now, looking up, speak to you; for you are become very, very great; you reach to the clouds; you can see all over this island; but we can scarcely reach to your ancles.

* “ These Indians, as well as the tribe at New London, are, by the Anglo-Americans, called *Mobegans*, which is a corruption of *Mubhekaneok* in the singular, or *Mubhekaneok* in the plural. Their language is spoken by all the Indians throughout New England. Every tribe (as that of Stockbridge, of Farmington, of New London, &c) has a different dialect; but the language is radically the same. Mr. Eliot’s Translation of the Bible is in a particular dialect of this language.” Dr. JONATHAN EDWARDS.

Brothers—

Brothers.—We will inform you, that, notwithstanding our dismal situation, yet we have felt a sincere desire to learn to walk in the good path which you are walking in, that we and our children may grow like fruitful trees: but our situation has been such, our hands are empty; we can make but slow progress: yet at the same time we are willing to acknowledge that the fault is our own. But still we hope you will not be offended if we should say this; we believe, that if our white brothers had taken one quarter the pains which they have used in getting our lands to lead us in the good path, we might have avoided many of the mud holes and briers on the way, and we might not have fallen so much; the clouds also might have been dispersed: and further, we will acquaint you, that we have been greatly encouraged to see our white brothers begin to look on their Indian brethren with pity; and that, while we were viewing our dish, we saw Mr. Holmes come to visit us, not knowing who he was; but when he began to open his mouth, we found that he had a message from the Good Spirit, and we own him as our father who distributed the good food to us; and by the token in his hand, we find that he is belonging to your council fire, and that you have encouraged him to visit us, for which we now thank you.

Brothers.—Be it known unto you that the common path is now open, which leads from your place hither; also our doors are open to receive our good brothers, who may find it in their hearts to visit us; and lastly, we desire you to remember us, and think of our situation.

Our father, the Rev. Mr. Holmes, will inform you what he has seen in this wilderness, farewell.

From your Brothers

Sachems and Counsellors of { JOSEPH SHAUQUEATH,
Muhhekaneok Nation { VENDORICK AUPAUMUT,
JOSEPH QUINNEY,
JOHN QUINNEY.

New-Stockbridge,
Aug. 24, 1796.

To the New-York Baptist Association.

The Elders and Messengers of the Churches composing the New-York Association, meeting in the City of New-York, the 24th and 25th of May 1797, to the Sachems and Counsellors of the Muhhekaneock Nation, or Stockbridge Indians; Greeting.

WISE MEN AND PEACEABLE BROTHERS,

OUR beloved brother, Elkanah Holmes, presented to us your talk of the 24th of August last; we opened our ears, we were

were glad to hear you speak in so intelligent, pious, and friendly a manner to your white brethren in this place: we have considered what you have spoken to us; we now crave your attention; we wish to speak to your ears.

Brothers.—We believe with you, that it was the will of the Great Good Spirit that our ancestors came over the great water to this land, for a certain good purpose; and we feel more and more encouraged, by many late remarkable events of Divine Providence, that the time is near at hand, when that great and good purpose will be more fully accomplished.

Brothers.—You remind us that your ancestors, who were the tall trees of the wilderness, stooped to take our fathers by the hand, as their young brothers, as soon as they came near enough to reach them; and that friendship they and you their children have never violated to this day. We bless the God of our fathers, that when they were as small bushes He gave them favour in the eyes of your ancestors, and moved them to deal so kindly with them; we reflect with pleasure on the long long chain of friendship which hath been preserved between them; we pray that you and we their children, and our descendants, may lengthen it and brighten it, to the latest generations.

Brothers.—When, with sorrowful hearts, you desire us to look back and view the ruins of your mighty trees, and behold so small a remnant left; we compassionate your case, we mourn that so friendly and peaceable a nation should be so much diminished. Since the Great Good Spirit has permitted it so to be in his infinite wisdom, and has raised us up to tall trees, we esteem it our duty, and some amongst us feel inclined to mete the like kindness to you, that your ancestors measured to ours.

Brothers.—We are glad to hear you desire to walk in the paths of divine truth; the paths in which we trust we are walking. We own we have reason to be ashamed that we have taken no more pains to promote the Gospel amongst our Indian brethren; we are now glad our brother Holmes was moved to visit you; that we recommended him to you; that you opened your ears to him; that you received his ministrations with so much affection, and treated him with kindness and respect; our hearts were rejoiced to hear by him, that so many of your people appear to be acquainted with experimental religion, and are lovers of the Gospel of Jesus; that so much seriousness and good order are preserved in your solemn assemblies of divine worship and religious improvement; that you refrain from idle habits, prophane language, and carnal amusements; that you keep the Lord's day holy, train up your young people in the knowledge of the holy scriptures, and singing the praises of God; we wish the blessing of the Great Good Spirit to rest upon you in all these things, and feel ourselves bound to join you in thank-

fulness, that the pious labours of those who have been sent amongst you in times past have not been in vain in the Lord.

Brothers.—We thank you that you have declared the common path open from our place to you; and also that your doors are open to receive any of our good brethren, who may find it in their hearts to visit you; we hope you will receive more good spiritual food through this path, and that no briers nor thorns will be permitted, by the Great Good Spirit, to grow up in it.

Brothers.—When you inform us your fire-place is near the front door of the different tribes of Indians, and let us understand your hearts are moved with compassion towards them, * as under great clouds of thick darkness, no beam of gospel light shining in unto them; we admire the power, wisdom, and goodness of the Great Good Spirit, in preserving you, and placing you in such a situation; especially when we consider, he is moving the hearts of your pious white brethren, of different denominations, with commiseration for them; we would fondly hope Divine Providence has not only preserved you to perform many great and good offices between your white brethren and the Indian tribes, of a civil nature, but that you are also designed to be the doors of entrance unto them, and that through your mediation and friendly assistance a common path will be opened to send the Gospel of our blessed Jesus amongst them; and that you will yet rejoice with us, in seeing the clouds which hang over them dispersed; and thousands of them, seeing the light and feeling the power of the Gospel of Christ in their hearts, will rejoice in the salvation of God, and, as the ancient prophets have predicted, the wilderness shall bow before him, break out into singing, and shout for joy.

Brothers.—We cannot write all we wish to speak to your ears; we refer you to our beloved brother Holmes, who desires to return to you; we pray the Great Good Spirit to conduct him to you in safety; we pray for his usefulness amongst you; we intreat your prayers for him, and to give him your advice, counsel, and assistance; and may your mutual endeavours to be a blessing to others be crowned with abundant success. Commending you to the Great Good Spirit for assistance and direction, we subscribe ourselves your brethren in the Gospel,

Signed, by order, and in behalf
of the Association, by

RUINE RUNYON, *Moderator.*

WM. VANHORNE, *Clerk.*

* Two or three words in the mss. copy of this Indian correspondence, were here, and in two other lines, somewhat indistinct. EDITOR.

*THE following is the Reply of the Muhhekaneok Indians
to the preceding Letter from the New York Baptist
Association.*

TO
THE ELDERS AND MESSENGERS OF THE CHURCHES
COMPOSING
THE NEW YORK ASSOCIATION.

Wise Men and Brothers, attend.

WE are allowed, by the goodness of the Great Good Spirit, this day to fend a few words to your ears, to inform you, that, while our eyes were anxiously looking on the path which leads from our fire place to yours, we saw Elkanah Holmes, whom we look upon as our father, coming hither with smiling countenance: by which our countenances were also turned into smiling:—and when he opened his mouth, we found that he still declared to us the messages of him that caused him to visit us, which gladden our hearts.—And he also delivered your kind and brotherly talk to us, which still added to our joy.

Brothers—We rejoice to hear that by your voice your brother was encouraged to come and visit us——We are glad to hear that you do believe with us, that it was the will of the Great Good Spirit your ancestors came over the great waters to this island for a certain good purpose: and that you do feel more and more encouraged by many late remarkable events of Divine Providence that the time is at hand when that great and good purpose will be fully accomplished.

Brothers—We rejoice and feel ourselves comforted to hear that you have compassionate feeling to our case, and since the Great Good Spirit has permitted it to be so, that our nation should be so much diminished, and raised you up to tall trees--that you esteem it your duty, and some amongst you feel inclined to mete the like kindness to us, that our ancestors measured to yours.

Brothers—We rejoice to hear that you are willing to take notice of the kindness shewn to your ancestors by ours.—And that you pray that we and you their Children, and our descendants may lengthen and brighten the chain of friendship to the latest generations.

Brothers—We bless the Great Good Spirit, that while our fathers were sitting in darkness, He sent His ambassadors to them to bring good news:—And that their labours were not in vain; and We thank the Lord that he blesses the labours of our Father Holmes among us. And we heartily thank you that you have encouraged

him to visit us, and for your brotherly talk which you sent by him.

Brothers—In order to maintain the covenant of friendship subsisting between our ancestors and yours, to the latest generations—We will now according to the custom of our forefathers open the common path one step wider, which we mentioned to you last year, for we know you cannot walk so well on narrow path, for you are apt to take four legs besides yours, when you go out Journey.

Brothers —We remove every green and rotten logs from this path, and pull every brier and thorn, and remove every rough stone from it, it is so clear and strait you can see our fire place clearly.

Brothers—You have a council fire to the one end of this path and we have ours this end. Let us, therefore, always keep this path clear, that no evil birds should sow the seed of poisonous weeds in the way.

Brothers—You are wiser and stronger then we are.—You are more able to remove obstacles on the way. To this path we can both walk backwards and forwards to visit one to another. Let it be known to all your brethren, and it shall be known to our brethren also, that it may never be forgotten:

A BELT OF WAMPUM DELIVERED.

We give our father Holmes the sketches of the history of our ancestors; we expect he will shew it to you, and we hope by the help of the Good Spirit we shall be enabled to maintain the friendship, now subsisting between our nation and yours to the last. We cannot write all we wish to speak to your ears, for the day is far spent, we refer you to our father Holmes who is now ready to return to your fire place. Wishing him the pleasant journey along the pleasant path,—farewell.

(Signed)

SACHEMS
and
COUNSELLORS
of
The Muhhekaneok Nation.

OWLS.

{ Joseph Shauquethqueat,
Hendrick Aupaumut.

{ David Nesbanubuk,
Joseph Quinney,
John Quinney.

{ John Wautubqnaut,
Solomon Quauquauchmut.

New Stockbridge,
Nov. 23, 1797.

Note

NOTE OF THE EDITOR.

We have the satisfaction of communicating some additional information concerning this Indian correspondence, which we derive from different sources.

The New York Baptist Association was held at the Rev. Dr. Foster's Meeting-house, Gold-street, New York, May 24, 1798. Four of their minutes run thus:

"Two very affectionate letters from our Indian brethren, were read by our brother Elkanah Holmes; one from the Brother-town*, and one from the Stock-bridge†, or Muhhekaneok nations, together with a belt of Wampum, from the latter, [a token of their highest esteem] by which they desire to open and perpetuate a path of lasting union, communication and friendship, with this association: the association affectionately and gratefully received the token, and with pleasure we add, that it appears from the letters, that brother Holmes's ministry was cordially received by them, and that they greatly lament the want of means for instruction, and strongly desire the assistance of this association in this respect.

"Since we find that it is the desire and intention of brother Holmes, (if the Lord will) to make another visit to the Indian tribes; and feeling ourselves under great obligations to the kind providence of God, in opening a door into the wilderness for the blessed gospel; we do therefore sincerely desire and earnestly recommend it to the churches whom we represent, that EVERY POSSIBLE ASSISTANCE may be given to brother Holmes, in this benevolent design.

"One very friendly letter was also received from the Tuscaroro and Cochnawaga tribes of Indians, requesting that some method might be taken to instruct some of their youth in reading, writing, and some mechanical branches of business, for the purpose of promoting industry and agriculture, and diffusing useful knowledge amongst their several tribes.

"Resolved, that a token be returned to the Muhhekaneok nation as a mark of our love and respect, and that a committee be appointed to provide a proper and significant device for this purpose; and that brother Van Horne write a letter to our Indian brethren. A com-

* This letter is dated December 4, 1797, and with two others relative to the Brother-town Indians, will be inserted in our next number.

† Namely, the preceding letter, see pages 51, 52.

mittee of brethren, Holmes, Foster, Van Horne, Lahatt, Dodge, and Van Dyke, were accordingly appointed, and styled *The Committee for Indian Affairs*; and that they prepare a report against our next annual meeting."

We are given to understand, that the belt mentioned above is more than two feet in length, and three inches in breadth, consisting of eight rows of pure wampum, two of which are purple, signifying a plain wide path; the other six rows (denoting the six nations of Indians) are white, implying peace; three rows on each side of the path, implying safety and liberty for each party to pass and repass to visit each other. At each end of the belt, or path, is a square, formed of purple and white wampum, signifying the Muhhekaneok nation of Indians and the New York Baptist Association united in love and friendship.

A private correspondent in America informs us, that the presents to be sent are,

1. A costly bible.
2. A pipe, or calumet of peace, worth ten dollars; a donation of the Rev. Charles Lahatt, pastor of the second Baptist Church at New York.
3. A silver medal, of not less than forty dollars value, and a silver chain, three feet long, for the chief to wear round his neck. The medal is in the form of an heart, somewhat larger than the heart of a lamb. The Face of the medal has two borders; in the first or outside border are these words, "The New York Baptist Association united in friendship with the Muhhekaneok nation of Indians, A. D. 1798." The eighteen diamonds or squares in the second border are to represent the eighteen churches in the association—the plate is cut through between each diamond. The following are principal figures in the area:—A bird, with an olive-branch, descending on the heads of the chief, and also of the missionary. The chief has in his left hand a pipe, which he has just received, and the missionary is presenting the Bible for his right hand. Behind the chief are six other Indians, situated near the spreading branch of a tree, and over their heads, Isaiah xxxv. 1. "The desert shall rejoice and blossom as the rose." Opposite to them, in the back ground, behind the missionary, are three other ministers. Under the feet of both these groups, towards the apex of the heart, are a wolf and a lamb lying down together, and a leopard standing up, with a little child who only lays his arm on the leopard's neck, and so leads him.

The Reverse of the medal has also a double border. The inner border exactly answers to the inner border of the obverse, and the outer border is thus inscribed; "Go ye into all the world, and preach the gospel to every creature—he that believeth and is baptized shall be saved." Mark xvi. 16.

The central figures in this field represent the administration of the ordinance of baptism by immersion, according to the scriptural mode of that institution. Over them are several scriptures. "If thou believest with all thine heart, thou mayest," supposed to be the language of the person who is baptizing; and "I believe that Jesus Christ is the son of God," intending the reply of each person to be baptized. Somewhat nearer their heads is this verse—"They went down both into the water, and he baptized him." And then towards that point of the plate which answers to the apex of the heart, is given, Col. ii. 12. "Buried with him in baptism."

This description of the medal, chiefly taken from a rough sketch of it, made only by a pen, is not offered to our readers as correct. The person who delineated the figures is not perhaps more acquainted with drawing and medals than we are: this must be an apology for him and ourselves. But we hope to compensate for the defects of his representation and our description, by giving an *exact* engraving of the medal, if possible, in No. XVI. or at latest in No. XVII.

Our correspondent, whose letter is dated *New York*, August 14, 1798, adds, "Mr. Holmes purposes going" to preach the third time among the Indians the latter end of this month, and to visit all the six nations. An Indian, who is a christian man, is to accompany him as his interpreter."

"Mr. Van Horne's church in the Scotch plains appears to be very lively." He baptized twenty-six persons the last year, "and several young people have their faces towards the church."

"There was last fall, as I am informed, a great revival among the blacks at or near Richmond, in Virginia; between forty and fifty were baptized.

"The Missionary Society here have collected about three thousand dollars.

"I am sorry to inform you that the yellow fever is broke out afresh in Philadelphia. The inhabitants are leaving the city in all directions."

A LETTER

FROM

MR. STEADMAN TO DR. RIPPON.

MY DEAR BROTHER,

I Now write you, at request, some account of my second expedition into Cornwall, in company with Mr. Franklin, one of the students at Bristol.

On Thursday the 6th of July, 1797, we both reached Plymouth Dock. On Saturday brother F. went to Launceston, where he was engaged to spend the Lord's day; and in the neighbourhood of which he spent the two following days, preaching at Bennicott, a village five miles to the northward, and Stratton, a small borough town, several miles farther in the same direction, and again at Launceston on the Wednesday morning. I had intended to have spent the same Lord's day some where in Cornwall; but, owing to the delay of a letter to Mr. Birt, no notice could be sent to any place; so was under the necessity of remaining at Plymouth and Dock. Monday I preached at Saltash; Tuesday at a village of the name of Landrake, and on Wednesday met brother F. at Liskeard. There we preached a double lecture in the town-hall, to a very attentive congregation of about six hundred. From thence brother F. went to Grampound, and on to Chacewater. I to St. Austle, Mevagissey, and on the Saturday to Grampound.

SECOND WEEK.—Brother F. preached the Lord's day at Chacewater, morning and afternoon; in the evening at a Mine, about a mile and a half distant, called Wheal Virgin, where he had about one thousand four hundred; Monday evening at St. Day, about a mile from the former place, where he had upwards of two thousand. Tuesday at Redruth, to five or six hundred. Thursday at St. Agnes. Friday at Camborne, and on Saturday reached Helston. I spent the Sabbath at Grampound and Tregony; preached Monday evening at Truro. Tuesday at Chacewater. Wednesday at Poole, a village two miles to the westward of Redruth. Thursday at Hayl, a big village on the north channel, where there are large copper works, in a Methodist meeting built of copper sleg, (a kind of vitrified dross) and in a circular form. Friday in the Street at St. Ives, to about eight hundred. On Saturday reached Penzance.

THIRD WEEK.—Brother F. spent the Sabbath at Helston. I spent it at Penzance; where, and in its vicinity, both of us continued the remainder of the week; preaching, one of us at Gulville, St. Ives, St. Just, Marazion, and Madron; and the other at Mousehole, Boskenna, Newlyn, and St. Michael's Mount; all of these places being either towns or villages within seven or eight miles of Penzance, and several of them are betwixt

betwixt it and the Lands End. At St. Ives brother F. had about one thousand, and in some of the other places each of us had several hundreds.

FOURTH WEEK.—Brother F. spent the Sabbath at Penzance; preaching all day to a crowded house. Preached at Newlyn, Monday evening to about one thousand; and in the remainder of the week at Hayl, Penryn, and Feoc, a village between Falmouth and Truro. The Sabbath I spent as follows: In the morning preached at Mousehole to several hundreds out of doors, but was under shelter myself. A shower of rain, falling with great violence during the sermon, wet the people through, Being, however, most of them fishermen they minded it little, and their attention was quickly recovered. By about four in the afternoon reached Gwinear, a large village about fourteen miles distant from the former place, and preached to five or six hundred in the street, standing myself upon a flight of steps that led into a school room, which was also full of people. Here we were again interrupted by two showers of rain, the latter of which was exceeding heavy, and wet me and the people thoroughly. This obliged me to desist for a few minutes, as my voice could not be heard, the rain falling with such violence. However, the people kept together; and after a few minutes, the rain abating, we finished very comfortably. The Methodists had a meeting about a mile off that evening, at seven o'clock, but were disappointed of a preacher. They requested me to preach for them, which I accordingly did; publishing it before the people dispersed, and being followed by the greatest part of them, and beginning again with scarcely any intermission. I relate the circumstances of this day thus particularly, not only because they are in some respects singular, but because they shew the eagerness and perseverance of the Cornish people in hearing. Many of those who heard me at Gwinear came directly from a Methodist meeting at some distance, and others from the parish church; and the greatest part of the company followed me to the Methodist meeting beforementioned. So that many of them must have spent upwards of four hours that afternoon in religious worship, without much more intervening time than was necessary to walk from one place to the other; and being most of them obliged to stand all the time they heard. Rode afterwards to Penzance that evening, ten miles. On the following days of the week preached at Goldsithny, a village four miles from Penzance, in the street, to about six hundred; Penzance, Helston, Falmouth, St. Maws, and Redruth.

FIFTH WEEK —Brother F. preached three times on the Sabbath, in the Baptist meeting at Falmouth; and on the following week evenings at Merther Uni, a village nearly in the Helston road, the Baptist and Independent meetings at Truro, St. Michaels, and Great St. Columb; riding from the latter place to Bodmin

Bodmin on the Saturday. Spent the Sabbath myself as follows: Morning at Redruth; afternoon at Chacewater; evening at the Wheal Virgin Mine. Had there about one thousand seven hundred. Monday preached at St. Day to about one thousand. Tuesday at Kirly, a Methodist meeting, to eight hundred. Wednesday at a place called Twelve-heads to five or six hundred: all these places are within two miles of Chacewater, or thereabouts. Thursday in the Independent meeting at Truro, and Friday at Bodmin. Saturday rode to Launceston.

SIXTH WEEK.—Brother F. spent the morning and the evening of the Lord's day at Bodmin, the afternoon at a village in the neighbourhood called Blisland, where he had a house quite crowded, and several standing without notwithstanding the rain. Monday evening at Boscastle. Tuesday at Stratton. Wednesday both of us preached a double lecture in the town-hall at Launceston. Thursday Mr. F. preached in the Baptist meeting there. Friday and Saturday were taken up in journeying to Helston. Spent the Sabbath, myself, at Launceston, morning and afternoon in the Baptist meeting, and the evening in the town-hall. Monday, preached at Camelford, to about 400, in the town-hall. Tuesday at Bennicott. Wednesday as before mentioned. Thursday at Liskeard, to about eight hundred, in the town-hall, and Friday at Lostwithiel. Here had not above fifty or sixty, in a dirty place under the town-hall, and was a good deal disturbed with noise in the street. But this was the only instance in which any disturbance was made during the whole of our tour.

SEVENTH WEEK.—Brother F. spent the Sabbath at Helston, and was well attended; and preached the following days of the week at Breage (pronounced Brague, a village three miles on the Penzance road), Helston, Hayl, and Mousehole. My Sabbath was spent at St. Austle; and the following days I preached at Grampound, Probus, a village two miles on the Truro road, Chacewater, Marazion, and Penzance.

EIGHTH WEEK.—Brother F.'s Lord's day was spent at Penzance. Monday evening at Kirly. Tuesday at Liskeard. Wednesday at Launceston. From thence he went to Exeter, on his road to Tiverton, where he spent the Sabbath. Mine was employed at Helston. On Monday preached at Truro. Tuesday at Polgooth, a mine near St. Austle; (where, if the rain had not prevented our standing out, should have had near a thousand people). Wednesday at Fowey, and Thursday at Looe. From thence came to Plymouth Dock on the Friday, where I stopped over the Lord's day, and so returned home.

Thus have I given you a short sketch of our travelling and preaching, of which you may insert in the Register what you judge proper. In addition to our preaching on week day evenings, each of us frequently preached in the mornings, and were well attended. In our visits to the places where brother Saffery and I had been last summer, we found our preaching then was

not

not in vain. Several instances of persons, we trust savingly wrought upon, came to light, at least four or five; and we have reason to hope similar instances, of the success of this years labours, will in due time appear.

Have little to add to the observations relative to the inhabitants of the county, &c. &c. which appear in the last number of your register. Our work, though equally laborious, was equally pleasant. The only thing that detracted from the pleasure of it was, the almost constant rain, which rendered travelling very disagreeable, and out-of-door preaching, in some instances, impracticable. But we were continually supported by an Almighty arm, and preserved from any accident in travelling, and from any injury to our health by such frequent preaching. On that account, would set up an Ebenezer and say, "Hitherto hath the Lord helped us."

Was glad to hear of the numbers that attended on the preaching of yourself and colleagues in Devon and Somerset; and most sincerely wish a divine blessing may attend your labours! Nor was it without surprize I heard of the numbers that attended brother Webster and my cousin Palmer, in some places in Herefordshire, places in which the worst of behaviour might have been expected. Oh that it may prove an indication that God is about to carry on a great work in that very ignorant and profane part of the kingdom!

Wishing you, and all that love, and labour for our Lord Jesus Christ, much grace, and much success.

I remain, dear brother,

Affectionately yours,

W. STEADMAN.

Broughton,
December 2, 1797.

THE PARTICULAR BAPTIST FUND.

LONDON, 1797.

THE nine churches in London, which collect for the Particular Baptist Fund, and whose pastors and messengers manage its affairs, are, *Carter-lane*, John Rippon; *Cripplegate*, Mr. John Wilson; *Dean-street*, Mr. William Button; *Devonshire-square*, Mr. Timothy Thomas; *Goodman's-fields*, Mr. Abraham Booth; *Maze Pond*, Mr. James Dore; *Store-street*, Mr. John Martin; *Unicorn-yard*, Mr. Thomas Hutchings; *Wild-street*, late Dr. Samuel Stennett. These churches collected for the year 1797, 692l.

to

to which were added a collection from the Rev. Mr. Kinghorne's church, at Norwich, of 14l. 3s. a collection from the church at Lincoln of 11. 1s. and a legacy of 186l. 18s. by the will of Henry Keene, Esq. an excellent deacon of the Rev. Mr. Dore's church; which sums, together with the interest of the fund capital, &c. &c. enabled the fundees to distribute, in the spring of 1798, a guinea more than the usual allowance to every one of the country cases;—160l. to the Welch churches, including a mission to North Wales—10 donations of books, and also to defray the expenses of the board and education of three students. The whole disbursements of the year were 1597l. 18s. 2d.

COUNTRY CASES,

PATRONISED IN LONDON IN 1797, 1798.

NAME.	PRESENTED.	RECOMMENDED.	WANTED.	COLLECTED.
Cappel Sion	Jan. 7, 1791	Mar. 3, 1797	£ 139 17 8	£ ———
Masbro'	Nov. 4, 1791	June 2, 1797	190 0 0	105 0 5
Rhydfelen	May 3, 1793	Aug. 4, 1797	100 0 0	76 9 0
Bedford	Feb. 1, 1793	Oct. 6, 1797	260 0 0	93 15 9
Claxton	June 7, 1793	Mar. 2, 1798	116 0 0	92 0 0
Coventry	Aug. 2, 1793	June 1, 1798	250 0 0	160 0 0
Difs	Sept. 6, 1793	Aug. 3, 1798	150 0 0	150 0 0

A LIST OF THE MONTHLY MEETINGS

OF

THE PARTICULAR BAPTISTS

IN LONDON AND SOUTHWARK.

FOR 1798.

PLACE.	TIME.	TO BEGIN	TO PREACH	TO PRAY
Mr. Button's	Jan. 25	Booth	Martin	Hutchings
Mr. Tim. Thomas's	Feb. 22	Martin	Tho. Thomas	Burnside
Dr. Rippon's	Mar. 22	Tho. Thomas	Tim. Thomas	Dore
Dr. Jenkins's	April 19	Tim. Thomas	Hutchings	Button
Wild-street	May 24	Hutchings	Booth	Jenkins
Mr. Martin's	June 21			
Mr. Burnside's	July 19	Button	Rippon	Booth
Mr. Tho. Thomas's	Aug. 23	Rippon	Dore	Tim. Thomas
Mr. Hutchings's	Sept. 20	Dore	Jenkins	
Mr. Dore's	Oct. 25	Jenkins	Burnside	Rippon
Mr. Booth's	Nov. 22	Burnside	Button	Hutchings

The Minister of the place concludes.

The Messengers meet on Wednesday, the 12th of December, at four o'clock precisely, to make a new List.

BENGAL

BENGAL MISSION.

A LETTER

FROM

MR. WILLIAM CAREY

TO

DR. RIPPON.

Mudnabatty, December 10, 1796.

MY VERY DEAR BROTHER,

I WISH I could comply with every one of your almost boundless desires; but my avocations are so numerous, that I cannot write to all my very dear friends in England without great difficulty.—The translation of the word of God regularly occupies about one half of my time; besides which, I preach five times in a week; four times to the natives and once to my own family. I have also a morning exercise with the natives, in which I expound the scriptures; this, with my secular and family concerns, occupies almost all my time. Yesterday evening I preached to the natives at a village called *Kulferah*, where I often preach, and have more encouragement than at most other place. My text was, John xi. last verse. *He that believeth on the Son hath life, &c.* I introduced the subject by an historical account of the incarnation, life, and death of Jesus Christ; shewed that he came on purpose to save sinners, and was able to do it effectually. I then endeavoured to prove that my hearers were all in need of a Saviour; this I did by assuring them that God would not forgive the smallest sin without an atonement. I then proved that they had been guilty of sin in many instances. The people were all Mussulmans. I asked them why they made offerings to their *Peers* (canonised saints); said I, I will tell you how you do.—You say within yourselves, this peer is angry, and he will certainly do us some mischief, or perhaps kill us, or our children, if we do not give him something; so, said I, you give him a kid, or a fowl, and then think yourselves safe; and that Alla (God) is well pleased; but, said I, you do not love God; you do not make these offerings out of love but out of fear: now God can see
your

your hearts, and knows all your deceit, and will certainly send you to hell for it, unless you repent and believe in Jesus Christ. But faith, what is it? there are many sorts of faith: suppose you believe the *Koran*, or trust in Mahommud, of what use will this be? The *Koran* does not say how God can remain just, and yet save sinners; nor did Mahommud come to be the Redeemer of man; both the Hindoo Shasters and the *Koran* say many good words, but this word is not to be found in them. Mahommud also says, that he came to confirm the scriptures, of Moses, David, and Eso (Jesus); now I speak the words of these books to you, therefore attend; forsake your sins, and trust in Christ for salvation.—I then shewed that they were *even now* under the wrath of God, and earnestly intreated them to come to the Lord Jesus for life. Being the midst of the rice harvest, I had but few hearers; otherwise this village presents a pleasing appearance; and I have reason to believe that one poor man is savingly converted to Christ, his name is *Sookmun*. I have written several particulars of him to some other correspondents, which you will undoubtedly see; and also of some at Moypal, particularly *Yardee* and *Doorgatteea*; never yet has so much prospect of usefulness appeared; though, even now, our revival has little variety, and is attended with much stupidity and sameness. Indeed were it not that God can turn the wildest desert into a fruitful field, and cause dry bones to live,—I must sink into dispondency; but I cherish *hope*. I have been several days extracting the Hindoo account of the beginning of the world, from the *Mahabharut*, one of their Shasters, but it is so dry I am almost unwilling to send it; you may, however, be excited to praise God by comparing it with the beginning of Genesis; it is as follows:

BURMMHA* desired to have offspring, and accordingly produced six sons, the first *Murrichee*, whose son, *Koishup*, married thirteen daughters of *Dukkyo Raja*, their names were *Odeetee*, *Kopeela*, *Dunno*, *Kodrco*, *Sodha*, *Kroda*, *Donao*, *Shinghoka*, *Kala*, *Deetee*, *Preeda*, *Bolista*, and *Beenata*. The Children of *Odeetee*

* The Creator. I believe most of these names are expressive of some quality, or material object, but cannot say positively.

were * *Jumbo*, *Mittree*, *Ungsho*, *Bhoga*, *Boroon†*, *Goreeta*, *Toasta*, *Zishno‡*, *Prisoreema*, *Neera*, *Mana*, and *Dhata*.

The children of *Deetee* were *Heeranykkyo* and *Heeranok*, whose sons were *Prolbad* the Chief, who was the father of *Beerochon*, *Koombha* and *Neokoombha*,

The children of *Beerochon*, *Bolee* whose son was *Baan§*.

Dunno's children were *Danob's||*, thirty-four in number. Some of their children were *Beeprochittee*, *Soffor*, *Prolama*, *Mognekêjê*, these had crores of children, who peopled *Shorgo¶*, the *Earth*; and *Patal* Rahoo* was the son of the female *Shinghoka*; he, sitting with the *Soors* when the *Amourta†* was obtained, drank of it, and became immortal; but *Chokredkor‡* seeing him, cut him in two parts, which became two planets, making the number *nine*.

The sons of *Danaoo* were *Nidra*, *Soonoron*, *Rikkee*, *Ribbea*, *Kala's* son was *Kalkettoo*.

Beenatas children were *Goroor§*, *Oroon*, and four others.

The sons of *Kodroo* were a thousand serpents ||, whose names are *Anunto*, *Basookee,¶* &c.

Balista's children were *Annobhodee*, and two others.

Preeda's children were *Alumbhoosa*, *Mifrakesee*, *Rumbha*, *Teelottama*, *Soobakoo*, *Soobrota*, *Unoopama*, *Haba*, *Hookoo*, the Kings of the *Gondhorbba*, whom the King of *Kassi**, and his family always worship.

The children of *Kopeela*, *Brakkyor*, *Amurto*, and *Garee*.

* These sons of *Odeetee* are by Mr. Wilkins said to be emblems of the Sun for each month of the year. See *Bhaagwat Geeta*, page 144. Wilkins's notes are excellent. All the Deities and Persons here mentioned have many names.

† *Boroon*, the God of the Waters or Indian Neptune.

‡ *Zishno*, called also *Indreco*, the Jove of the *Hindoos*, or King of Heaven.

§ *Baan*, this king is fabled to have had a thousand hands; his house is about seven coss from my residence, and two pillars still remain, which I have seen; some old ruins of roads, stone bridges, &c. are in this neighbourhood, which I conjecture were his work.

|| *Danob's*, *Genii*.

¶ *Shorgo*, Heaven.

* *Patal*, a world supposed beneath the earth, the residence of Serpents.

† *Amourta*, *Nectar*.

‡ *Chokredhor*, *Neraion*, a Deity.

§ *Goroor*, a rational and immortal Bird, of whom much is said in *Shastri*.

|| These Serpents are many of them said to be Rational, and the account of them occupies a considerable share of the *Shasters*, and *Mythology* of the *Hindoos*.

¶ *Basookee*, vulgarly called *Bishoo Hurry*: he is accounted a God, has temples in most villages in the north of *Bengal*, and is worshipped in August or September.

* *Kassi*-*Benares*.

Kroda's children *Chitteroith*, and all the *Kinnors**, ma leand female; also *Konyap* and *Kopeela*.

Sodbas's children were, *Suttokee*, and *Moonee*.—These thirteen wives of *Koishup* peopled the whole world.

BURMMHA's second son was called *Ungeera*; his sons were *Brohospoteet*, *Brosta*, and *Ootunga*.

His third son was *Paulusta* Moonee; his son was *Rissfroba*, a possessor of every good quality.

His fourth son was *Zockkyo*; his son *Koabu*, whose son was *Rabon*, the *Rakkyos*†, King of *Lunka*; *Zockkyo's* other children were, *Koombhookornno* and *Bibheesona*.

Burmmha's fifth son was *Otreera*; from him proceeded many *Brammbons* §.

His sixth son's name was *Krittoo*; his posterity were for the priesthood.

After this *Dukkyo* was produced from *Burmmha's* right side, who had five hundred daughters.

Dhurmma|| also was produced from *Burmmha's* right hand, he married ten of *Dukkyo's* daughters, viz. *Kritee* (1), *Lukkme* (2), *Dhrittee* (3), *Kkyema* (4), *Poofta* (5), *Prodha* (6), *Kreea* (7), *Briddee* (8), *Ludjja* (9), and *Mootee* (10).

Dhurmma had three sons, the eldest of whom was called *Maha Kâm*¶, whose wife's name was *Rutti*.

*Chunder** married twenty-seven daughters of *Dukkyo*, the chief of whom was *Affanee*.

Dukkyo's sons were eight, of whom *Boshoo* was the eldest.

Boshoo's sons were *Hootafon*†, *Bishhookornno* the first architect, and several others, *Deers*, *Lyons*, *Tygers*, &c. were produced from them.

Among the *Danob's* *Beeprochit* was chief, and *Jorafindhoo* was king of the *Mughst*.

Herariokkyo and *Heeranok* were chief of the *Doytyo's*§. *Shifhoopall* was very strong. *Kalnimmey* and *Kungoo* lived at *Mut-teray*. *Rrbad* had a son called *Bhagdotta*. *Sorot* and *Pourub*

* *Kinnors*, a kind of Genii, I suppose Fairies.

† *Brohospotee*, Jupiter the Planet.

‡ *Rakkyos*, a kind of evil Genii, who fed on human flesh.

§ So the word *Bramin*, *Braman*, &c. ought to be spelt.

|| *Dhurmma*, Holiness, Conscience. ¶ *Kritee*, Labour. 2 *Lukkme*, Prosperity. 3 *Dhrittee*, Patience, 4 *Kkyema*, Mercy. 5 *Poofta*, 6 *Prodha*, 7 *Kreea*, Production. 8 *Briddee*, 9 *Ludjja*, Shame. 10 *Mootee*, Form.

¶ *Kâm*, Concupiscence.

* *Chunder*, the Moon.

† *Hootafon*, Fire personified, accounted a Deity, and worshipped. The word means the Devourer of Burnt Offerings.

‡ *Mughs*, a people of the east of Bengal, near *Chittagong*.

§ *Doytyo's*, Furies, or Infernals.

were Furies, as also *Doorfason* and *Goorista*. *Dirrgba Zubha* was king of *Kassi*, the name of another was *Moonee Munter*.

Bishomok's children were the *Kalohites*, viz. * *Jém*, *Séb*, *Mugh Dés* †, *Hurry Zusrab*, *Hoilo*, *Rookmee*, *Kotok*, *Kolinga*, *Briso*. *Séhn*, who were born upon the earth.

Dron was the son of *Brohospotee*.

The sons of *Gunga* ‡, *Bosboo* who was born from the curse of *Bosbista* *Moonee*, by her husband *Roodre* §, she had *Kropochargya*, *Ozoy*, *Omar*, and by *Ozree* she had *Satyokee*, and king *Dropod*.

The sons of *Gondhorbba* by *Burmmha* were *Beerat*, *Odree*, *Sofee*, *Pandora*, *Beedora*, *Soobahogondhorbba*, *Dhrotorosta*, *Nreepomoorsee*, and *Shiddhee*, *Briddhee*, *Kontee*, and *Madree* also were his daughters.

Joodheshteer *Raja* was also born of *Dhormmo*.

Bheem was born of *Bayoo* ||.

Dhononjoy was born of *Debraz*.

Osheeneekoomar ¶ begat *Chunder*, and *Obheemoonyo*, two Giants, from *Madree*.

Peerddboomna and *Zodha*, two Giants, were born from *Kam*.

The sons of *Séd* were *Robinee* and *Dropodee*, who were only born to die, as also *Sookoonee*, *Dwaperjoog* *, and *Kalee* †.

Doorjodhon and ninety-nine brethren were the sons of *Boroon*. But I forbear to write the tedious catalogue of their names.

Thus, my dear brother, I have given you an account of the Hindoo notions of the first creation of man and peopling of the earth. I have not yet seen the account, so often mentioned by writers, of the four casts of Hindoos being produced from the four parts of *Burmmha*'s body;

* *Jom*, Death personified, the Indian God of Death.

† *Mugh Des*, the country of the *Mugh*s above mentioned, which is reckoned a Person.

‡ *Gunga*, the Holy Parts of the *Ganges*. The *Hindoos* say, that four Rivers run from Heaven, wherein their source is, viz. *Gunga*, *Junma*, *Neel* or *Nile*, and *Phrath* or *Euphrates*. *Vid. Genesis*, chap. ii. 'Tis hard to say whence this tradition arose, but it is evidently founded on the above cited passage of Scripture. They call the sources of all these, and of the *Terrestrial Paradise*, *Heemalay*, which is a mountain in *Thibet*, from which the *Ganges* and *Burmmhapooter* rivers are said to arise. The river is here personified, and is accounted a Goddess and Wife to *Seeb*, and as such is worshipped.

§ *Roodre Seeb*.

|| *Bayoo*, called also *Pobon*, the God of the Wind.

¶ *Osheeneekoomar*, called commonly *Kortie*, and worshipped in October. He rides on a peacock, and is accompanied with *Gonesth* and *Doorga*. The first the figure of a man with an elephant's trunk, perhaps to denote wisdom; the other another wife of *Seeb*.

* *Dwaper Joog*, the third age of the World personified.

† *Kalee* the last or present age personified.

it may be probably found in some other Shasters; but it is a lifetime's work to get them all and read them; not to mention that a very difficult language, *viz.* the Sanscrit, must first be learned; the above is the account of the *Mahabharut*, which is a very popular book, and much esteemed; this is also the more popular account of the peopling the earth. It must be observed, that they all believe the earth itself to have been eternal, *a parte ante*—and that, it will continue for ever.

You will no doubt bless God for the bible, when you read this—but, much more would you do so, were you to read the whole of this (esteemed) divine book:—'tis written in verse—the poetry is excellent, and appears to me, in its composition and subject, more like Homer's *Iliad* than any thing else.

Could I send accounts of the triumphs of the cross of our Lord Jesus Christ over these deep rooted idolatries, I am sure it would gladden your heart more than the longest detail of their religious books or vulgar opinions. Some appear so hopefully in the ways of God, that I am much encouraged, and finding what is going on in England, and seeing a little stir here, I labour with more pleasure than ever. I have sent the hymn-book and register to the Moonshi &c. I have also received the Registers &c. &c. in proper course, and thank you for them. I would communicate gladly, but what can possibly come from this land of darkness, and the shadow of death? where deep-rooted superstition, of an infernal origin, has grown from time immemorial.

My love to all the Christian ministers in London, and any other part of the world:—Christian respects to Mrs. Rippon, and to yourself, the fervent affection of

Yours very sincerely,

W. CAREY.

A LETTER

A LETTER

FROM

MR. JOHN FOUNTAIN,

TO

DR. RIPPON.

*Moypauldiggy, Bengal, Jan. 6, 1797. **

DEAR BROTHER IN CHRIST,

THE interest of *Him*, by whose name we are called, is one, in whatever part of the world or period of time it exists. In Apostolic days, it was deemed so; hence a *Paul*, a *Peter*, a *James*, and a *Jude*, wrote letters of love, to ALL that in every place called upon the name of Jesus Christ, || were sanctified by God the Father, † called brethren, ‡ heirs of the same inheritance. § They knew no distinction between Greek or Jew, Barbarian, Scythian, Bond or Free; but esteemed all as *one* in Christ Jesus. But, in later times, how hath Christian affection been confined within narrow local boundaries! Farewell ye frigid days! Christians again love one another. They unite to promote the glory of God, and the happiness of man. All hail, *genial period!* we welcome thy return. Philanthropy! we shout thy arrival. Now, every wave that rolls, every breeze that blows, wafts the blessings of benevolence from one part of the universe to another. The sons of ambition, cruelty, and avarice have spread terrors, wretchedness, and death, through various parts of the world. Humanity shudders at the tale, and asks

Shall Britain to remotest climes
Transmit her GUILT alone,
And not with her infectious crimes
Make her great Saviour known?

* There is no letter of a later date than this in No. IV. of the Periodical Accounts.

EDITOR.

|| 1 Cor. i. 2.

† Jude i.
§ 1 Pet. i. 4.

‡ Jam. i. 2.

Hear Christians, with united voice reply, "Heavens forbid!" God hath made of one blood all nations of men, that dwell on the face of the earth. We acknowledge our relationship to the untutored American, the footy African, and bearded Musselman. Yes, brethren, the injuries you have sustained, we resent as done to ourselves; your miseries we feel as our own. We come to you in peace, to teach you the useful arts and sciences of life; yea, we come in the name of the Lord to shew unto you the way of salvation, through Jesus Christ, who hath died that sinners might live. Being affectionately desirous of your happiness, we are willing to impart unto you, not the Gospel of God only, but our own souls also; because ye are dear unto us. This, Sir, is the language, is the *principle* of the present day; a principle which you have been an honoured instrument in disseminating, by opening the channel of communication through the American world, and publishing.

There is something tiresome, in writing the *same* things to different persons; therefore, having given an account of my passage to Mr. Fuller, I shall not repeat it here. I have passed through various climes, but I live to sing with Dr. Watts

No burning heats by day,
Nor blasts of evening air,
Shall take my health away,
If God be with me there.

I will first give you a brief account of the island of Madeira, at which place we arrived in nineteen days after leaving England.

It has a most romantic appearance from the sea. Funchal, the chief (and indeed only) town, looks very pretty. It is situated in a valley at the south-east end of the island, close to the sea-side. It is not so pleasant when one is in it, as it promises to be at a distance. The buildings are very heavy: they are more like prisons than dwelling-houses. They have no glass windows; if they had, the heat of the rooms would be intolerable; but instead thereof they have large folding doors, which admit air as well as light. The English and other Europeans, who are there, dress as gay as the people in England.

England, I, and an American officer, who lodged at the same house, several times walked a mile or two into the country to see the vineyards, which looked very flourishing. There was no fruit in season, when I was there, but strawberries. The island seems to be in a good state of cultivation; but I think, naturally sterile. It looks (as Guthrie says) like a place cast up by some mighty eruption, and has the appearance of ashes and burnt matter. There are mountains, at the top of which it is cold, though the country is very hot. The habitations of the natives are little huts scattered over the island. It is an expensive place for ship-passengers. I had a private lodging at an English taylor's, where I paid a dollar per day for my board; which, with other articles, amounted to eight or nine shillings. But, what is the most lamentable and shocking to reflect on, is, that the inhabitants of the island, amounting, it is said, to *eighty thousand*, are wholly sunk in superstition and wickedness. All that ever I read concerning popery, never excited in me a thousandth part of that aversion to it, as what I here beheld. Abbeys, monasteries, nunneries, priests, and crucifixes, present themselves in every place; but a bible is not seen, is not permitted on the island. Porto-Santo, another island at a little distance, is under the jurisdiction of the same bishop. No person may think and speak for himself, but at the peril of his liberty and life. Sabbath days, after twelve o'clock, are devoted to billiards and card-playing, both in public and private houses: While the priests, the dispensators of annual absolutions, are the abettors of every species of prophanity. Oh, thought I, what a blessing is it to be born and brought up in England! where the Gospel, which is the power of God to salvation, is in every house; where children, even from their infancy, are taught to read it; and where multitudes of faithful ministers are proclaiming it in every part of the land. Who, beholding the contrast, but must exclaim with the poet,

What hath God wrought! let Britain see,
 Freed from the plagues of popery,
 Its tenfold night—its iron chains,
 Its galling yoke—its cruel pains.

But I rejoice in this: the man of sin, who long exalted himself above all that is called God, is now fast falling, and shall shortly be destroyed by the brightness of *His* coming, who must reign till he hath put down all rule, and all authority and power.

God shall exalt his glorious head,
And his high throne maintain,
Shall strike the powers and princes dead
Who dare oppose his reign.

After staying a week at Madeira, we left it on the 26th of May, and made land no more, till we arrived in India. When we got into Balasore roads, we saw two or three pilot vessels, and they saw us; but near two days passed before any of them came to us, for the French having just taken the Triton Indiaman, they were afraid ours might be a French vessel, under American colours: But when the pilot came on board, he found us to be *true men and no spies*. On the 16th of September, we reached Diamond harbour, and on the 19th I arrived at Calcutta. It is a great place, but luxury and parade are its prominent features. A Missionary, who is coming into this part of the country, ought not to stay in it a day. I tarried in it five days, as I could not get a boat and other necessaries sooner, for my passage to Mudnabatty; and not knowing a word of the language, I could do nothing for myself. 'Squire Udney of Malda happened to be down at Calcutta, at the Rev. David Brown's. I enjoyed much pleasure in their company. I delivered to them the books you sent by me, which they received very kindly. I wish we had more Hymn-books and Registers here, we could put them into the hands of many Europeans.

I was sixteen days coming from Calcutta to Mudnabatty, at which place I arrived on the 10th of October. All this way I daily beheld great numbers standing in the river, taking the water up in their hands and worshipping it. My heart was much affected at the sight, and said, when shall ye be brought, with enlightened judgments and sanctified hearts, to worship the Creator who is God over all, instead of the insensate creature! I now daily behold the high places of idolatry, where the inhabitants

bitants of the land sacrifice to devils and burn incense to the dead. As I stand at the door of my own bungalow, I can count eight or nine *peres*, where offerings are made by the musselmen. The land is full of idols.

You already know much of the *cast* in this country, from what brethren Carey and Thomas have written. It certainly is the most cursed invention of the devil that ever existed. 'Tis the master-piece of hell. It not only prevents the people from receiving the Gospel, but from rendering any service to one another: They can scarcely be said to live in a state of society. They are as much separated from each other as from us: as a proof hereof I will give you the following instance:

About three weeks ago, as Mrs- and Miss Thomas were walking out, they found, a little way from their house, a poor sick man lying on the road almost dying: They had him brought home, and put in one of the out-houses, where brother Thomas supplied him with food and medicine: a few days ago he died. He was of a different cast from any of the people in this neighbourhood: nor would any of them, either Musselman or Hindoo, make a grave for him, though we offered more money for one, than a person would get by a fortnight's work. We afterwards used threats, but without avail: nor could we get any one to burn him after the manner of the Hindoos. At last we prevailed with a man and his wife (two of the very lowest of the people) both employed in brother Thomas's service, to tie him up in a cloth, and carry him on a pole into a Jungle (a place of bushes and long grass) there to be eaten by vultures and jackalls. This, Sir, is one of the many instances I could give of the abominable effects of the *cast*. Even children are as much influenced by it as persons of years. I have seen a poor friendless boy, not more than eight years of age, who having heard of brother Thomas's medical skill and liberality (both of which are far famed) found his way to this place; and though he was almost at the point of death, he refused to take chicken broth &c. which brother Thomas prescribed for him, but went away, and I suppose wandered in the fields and died.

Should a person, after taking a survey of these Asiatic nations, be interrogated, as was Ezekiel concerning the dry bones, "can they live?" Unassisted reason would teach him to reply, "impossible." But while the pro-

mises of God insure the salvation of millions, faith realizes the event. *The Scripture, foreseeing that God would justify the heathen through faith, preached the Gospel unto Abraham, saying, In thee shall ALL NATIONS be blessed.* Dr. Watts when exulting in the faithfulness of God, says,

If he speak a promise once,
Th' eternal grace is sure.

But this promise hath not only been spoken once, but in a variety of language repeated by all the Holy Prophets that have been since the world began. Yea, so many are the promises of God, and so pregnant with grace, that methinks we cannot be too sanguine in our expectations. What the Lord hath done in past ages may surely confirm our faith; but what he is now doing gives us reason to conclude, that he is about to *accomplish* all his Divine purposes. See the Angels *flying in the midst of Heaven*, out of the reach of opposition from earth and hell, *having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give Glory to Him; for the hour of his judgment is come. And worship him that made Heaven and Earth, and the sea and the fountains of waters.* Soon therefore will it be proclaimed, not only in prophecy, but accomplishment, **BABYLON IS FALLEN, IS FALLEN.** Rev. xiv. 6, 7, 8.

It is true the labours of the brethren Carey and Thomas have not been followed with so much apparent success as might have been wished; but in due time they must reap, if they faint not. Brother Carey was certainly ordained and qualified by the Great Head of the Church, for the work in which he is engaged. His whole soul is absorbed in it. Brother Thomas possesses a commanding manner and aptitude in teaching, that is perhaps unequalled. I am making some little progress in the language, and hope, by the divine assistance, to be able to preach in it in twelvemonth's time. I preach most sabbaths in English. Oh that we may shortly see an *host of missionaries* in this kingdom!

Brother Thomas has translated Dr. Watts's 88th. hymn 2d. book, "Salvation! O the joyful sound &c." And I have taught the congregation at Moypauldiggy to sing it to Sydenham tune. They sing it every Lord's day in time of worship. We are also learning it at Mudnabatty. The people of this country know nothing of

of music as a science; They never saw a musical character in their lives; But it is astonishing to hear, how tuneably they sing together. We sing Boshoo's Bengal hymn every Sabbath. Brother Carey's Pundit has an excellent voice and fine ear; he will learn any tune by my singing it over with him a few times.

After I had heard the *tune* in worship, to which the natives sing the Bengal hymn, I got the Pundit to sing it over to me two or three times, and so I wrote it out. I shall inclose a copy of it to you.* It being the first Indian tune that ever was wrote out, I would have you put it in the Baptist Register as a curiosity. I have written the chorus and first verse under the notes in English characters. I have sent a copy of it to my brother Read, at Oakham; desiring him to put two parts to it and send it over to us. Brethren Carey, Thomas and myself, when together, can sing in three parts. The first evening we met together (after I had briefly related what the Lord was doing in England, when I left it) we joined in singing the 421st hymn in your selection, entitled "Longing for the latter day glory"—an event which none have greater reason eagerly to desire, than we in this wretched country.

When sin entered the world, death not only seized the transgressor, but, as all things were originally made for man, the curse of God lighted on the whole creation: And it evidently remains, where Jesus hath not extended the influence of his grace: but

Where he displays his healing power,
Death and the curse are known no more.

From the little I know of the world by observation and reading, I cannot but be struck with that amazing difference there is, even in the face of nature, between those parts where Jesus reigns and others under the power of the prince of darkness. In the one, vegetation

* Some time after Mr. Fountain's letter was in England, this tune came to my hands with the following note. EDITOR.

"DEAR DOCTOR,

Oakham, Rutland, Sept. 27. 1797.

"I take the liberty of sending the Indian tune, with my additional parts, for the purpose, if you think it worthy, of being published in the Baptist Register. The single Indian air I received from my worthy brother Fountain, now a missionary in India. He informs me that it is the first Indian tune set to music; and that he should send you a copy of the air for the above purpose. But if I thought it better to be published with parts, he wished me to send them, &c. &c. I remain, respectfully and affectionately, your's,
S. READ."

languishes,

languishes, or runs wild; here, a vast, a barren, and uncultivated desert; there, a great and impenetrable wood: And, elsewhere, the whole country infested with wild beasts and poisonous serpents, which destroy the human race. But where Jesus reigns, there (to use the beautiful language of Scripture) the year is crowned with goodness; the paths of the Lord drop down fatness: They drop upon the pastures of the wilderness; And the little hills rejoice on every side. The pastures are clothed with flocks, the valleys also are covered over with corn; they shout for joy, they also sing. Well did the Psalmist, after praying that the ways of the Lord might be known upon earth, and his saving health revealed unto all nations, add, Then shall the earth yield her increase: Well might Isaiah, when speaking of this glorious period, call upon all creation to rejoice; saying, Sing, O Heavens, and be joyful, O Earth; let the trees of the fields clap their hands! Oh, my dear brother, if the Lord should cause his Gospel to flourish in this country, we who were the first to come as Missionaries, who are now sowing in tears, shall largely participate in the general joy!

We all of us *long to know* what prospects open to our brethren in the South-Sea-Islands. *Their end and ours is the same*: The cause is one. We shall rejoice in their success as in our own. I hope to see all the publications of that society. Have you any intelligence of poor solitary Johnson at Botany-bay? I thought much of him on my passage, as our ship went very near New-South-Wales. The Lord bless him in his labour of love.

I want to know, what is doing in England; and expect much intelligence from you. Give my kind love to Mr. Booth and Mr. Button. Does *your* church continue to flourish? My kind respects to Mr. Wm. Lepard, Newgate street. Praying the Lord to direct and bless you in all your labours for His Name's Sake,

I remain,

Affectionately Yours,

J. FOUNTAIN.

P. S. Though I have written the above at Moyppauldiggy, Mudnabatty is my home.

THE

THE SUBSEQUENT HYMN

SUITED TO

THE INDIAN TUNE *

SENT BY MR. FOUNTAIN TO DR. RIPPON,
IS A COMPOSITION ATTRIBUTED TO
THE REV. MR. PEARCE, OF BIRMINGHAM.

CHORUS.

Who besides, O who besides
Jesus Christ, whom we adore,
Can a sinful soul restore,
From hell's lasting and tremendous gloom?
Sad, but righteous doom,
Where joy can never come—never come
Who but Christ the Lord,
The everlasting word,
Can the smallest help afford!

I.

LO, that Lord is God's dear son:
Suffering in the sinners room,
He averts the awful doom.
Who so with an humble mind,
This Lord adores, shall peace and safety find,
And from fighting,
Sin and dying,
Be for ever, ever freed—ever freed.

CHORUS.—O who besides
Jesus Christ, whom we adore,
Can a sinful soul restore?

2.

Search the spacious world around:
Who on this polluted ground,
Free from sin can e'er be found?

* See page 73 of this number.

One alone excepted stands—
 He only did fulfil Heav'n's high demands ;
 This is Jesus,
 Give him praises,
 'Tis the Saviour of mankind.

CHORUS.—O who besides, &c.

3.

Pitying sinners helpless case,
 In our world the Prince of Grace,
 Came to save our ruin'd race.
 Whoso'er this truth receives,
 Jesus adores, and on his fulness lives,
 Safe from evil,
 Death and devil,
 That's the man that will get free.

CHORUS.—O who besides, &c.

4.

Jesus by believers known,
 God and man in person one,
 That he might our sins atone,
 Now, a sov'reign sceptre sways,
 Worthy of love and universal praise.
 By his merit,
 Grace and spirit,
 Man alone can heav'n obtain.

CHORUS.—O who besides, &c.

5.

Now the heav'nly teacher view !
 Sinners, hark ! he speaks to you,
 And his words are very true :
 " Whoso thirsts my grace to prove,
 " With pure and living streams of heav'nly love,
 " Freely flowing,
 " Life bestowing,
 " I'll refresh for evermore."

CHORUS.—O who besides, &c.

6.

Therefore, O my soul, adore,
 Love and trust the Saviour more ;
 Sound his praise from shore to shore.

He

He is a substantial friend ;
 He'll guide, and keep, and bless thee to the end.
 Glory, honor,
 Praise, and power,
 Be for ever to his name.

CHORUS.—O who besides

Jesus Christ, whom we adore,
 Can a sinful soul restore?

*Letter from the Rev. A. FULLER, of Kettering,
 to Dr. RIPPON.*

Kettering, Mar. 6, 1798.

DEAR SIR,

I HAVE just now received letters from India, the contents of which are favourable, and of which I send you a few extracts.

Mr. Carey's letter is dated March 23, 1797. Speaking of the assistance of the brethren in Scotland, he says, "It rejoices my heart much, and that on two accounts, independent of their pecuniary aid : * First, the unequivocal proof it affords of their heartily coinciding in the mission plan : Secondly, the amazing assistance which must be derived to the work, in answer to their prayers. The acquisition of a new multitude of helpers, all pouring out their requests to God for success on our undertakings, does not a little encourage my heart to proceed in the pleasing work. Want of more evident success is discouraging to me chiefly on others' account ; lest they should feel weary, and their hearts should sicken, through hope being deferred. For

* "The sum subscribed in Scotland, as far as it has come to our knowledge, is as follows :

	£.
Edinburgh Missionary Society - -	200
From Stirling and the vicinity - -	132
From Aberdeen Missionary Society - -	50
In the hands of Messrs. Braidwood, including a collection at Mr. McLean's sermon at the Circus - - - - -	188
In the hands of another friend - - -	15
It is said also that there is in the hands of Messrs. Duncan, at Glasgow, upward of - - -	30

DR. STUART.

my

my own part, I am not discouraged: *the darkness is already past* in India, *and the true light shineth*. I labour in the word: public exercises are pleasant to my soul. *Yardee, Doorgottea, and Sookmun*, I have great reason to hope, are truly converted to Christ. They speak in a favourable manner about the things of God, and grow in knowledge, and I trust in grace. So great an opposition to their baptism, however, has been stirred up, that I am not sure when we may hope for the pleasure of seeing them united to us; I hope it will not be long: they must lose cast, whenever they do.

Brother Thomas labours with greater and greater vigour in preaching the word, and appears alive. I have much pleasure in preaching, expounding, and translating the scriptures. Brother Fountain is making very considerable progress in the language, and the climate suits him very well: he is alive in the things of God, and helps us much. The New Testament is now translated into Bengalee; and is ready, with only a few more revisions, for the press. I have been to Calcutta, to consult with the printer about the expense. The New Testament will make in octavo about six hundred pages, and will come to about six shillings a book: ten thousand copies will amount to about three thousand pounds sterling. The copy has undergone one correction already, and will undergo several more. I employ a pundit (or learned brahman), merely for this purpose; with whom I go through the whole in as exact a manner as I can. He judges of the style and syntax, and I of the faithfulness of the translation. I can, by hearing him read, judge whether he understands his subject, by his accenting, reading properly, and laying the emphasis on the right words: if he fails, I immediately suspect the translation." The Society * must determine about the means to carry this great object into effect; I hope we shall be well able to accomplish it. It is true, our funds are not

* *Kettering, May 23, 1798.* We purposed for some time after receiving Mr. Carey's last letter, printing ten thousand of the Bengal New-Testament. But, at a late committee-meeting, there were several reasons, which induced us to change our minds on that subject. Accordingly, we have resolved that the first edition should be only two thousand; and that when this is disposed of, a second edition shall be printed, which may be larger, and we hope more correct, than it will be possible for the first to be. Perhaps you can insert this information in your Register.

yet equal to it by far; but, though public calamities press heavy, I believe the people of God in Britain will not suffer such an object to fail.

Mr. Carey adds---“ This mission should be strengthened as much as possible; as its situation is such as may put it in our power eventually to spread the Gospel through a great part of Asia; and all the necessary languages may be learned here.

“ I hope the African mission will be a warning. We have always made it a point to avoid every word or action, that looks like intermeddling with politicks. We have no disposition to do so. And if we were at all dissatisfied; (which we are not) yet it is a point of conscience with me, to be submissive *to the powers that are*, for the time being. So that let my opinions about the best modes of government, be what they might, yet the bible teaches me to act as a peaceable subject, under that government which is established, where providence has placed, or ever may place, my lot; provided that government does not interfere in religious matters, or attempt to constrain my conscience. In that case, I think it my duty peaceably to obey God rather than men, and abide by all consequences.”

Mr. Carey and Mr. Thomas had long intended a visit to the neighbouring nation of *Bootan*. On March 6, 1797, they set off. We have their whole journal, which is very pleasant to read. Their visit was first to an under officer, called a *Jinkof*; without whose permission they could not have entered the nation. He treated them with much civility, and wrote a letter in their favour to the superior officer, called a *Soobah*, a kind of Vice-Roy to that part of *Bootan*, which is below the mountains.

By him they were received with the greatest cordiality, loaded with civilities and honours, almost beyond description. They talked (by an interpreter) with him, much about *Bootan*, the Grand Lama, the Gospel, and of their desire to preach it. They did also preach several times, and were attended to with great ardour. Mr. Carey thinks, that the Grand Lama is worshipped as a kind of representative of God. The *Soobah* said, “ there was an object of worship, superiour to him, who could only be seen by the mind.” He promised to pay them a visit, which if he does, they hope to improve
for

for evangelical purposes. They have each engaged a Moonshi to teach them the language. The people are robust, and fearless; a perfect contrast to the Hindoo character. They seemed also very inquisitive. Mr. Carey and Mr. Thomas returned, after an excursion of eight or nine days.

Yours affectionately,

A. FULLER.

P. S. I wrote the above a few weeks ago. I rather thought then, it might have been inserted in No. IV. of the periodical accounts; but find since, it was too late. If your Register be not out, you will probably insert a few things from that number; and, if you do, you may print the whole or a part of this letter, as you judge proper.

Kettering; Sept. 26, 1798.

THE Society has received several letters since the publication of No. IV. of the Periodical Accounts. They contain an account of an excursion of Messrs. Thomas and Carey into the neighbouring kingdom of *Bootan*, where they were treated with great kindness by the magistrates, and preached several times to them and the people. The last letters are dated Jan. 15. 1798, and give information of a new door being opened for them at *Dinagepour*, the chief city of that part of Bengal, where they reside. A gentleman of European extraction, now residing in that city, who was educated for a Romish priest but, on coming to years of maturity, felt averse to popery, has lately heard them preach, embraced the Gospel, and built a place of worship for the purpose of introducing it among his neighbours. This place was opened in November 1797, by Messrs. Thomas, Carey, and Fountain; and they have agreed to preach in it one Lord's day in every month.

Another circumstance favourable to the mission is, that a letter foundry has been set up at Calcutta for the country languages, by means of which types may be purchased, and a press constructed at the seat of the mission, for the printing of the New Testament, and other religious pieces.

The particulars of these communications are preparing for the press, and will be published by the Society in the course of a few months, in a *fifth* number of Periodical Accounts.

ENGLISH

ENGLISH ASSOCIATIONS.

~~~~~  
NORFOLK AND SUFFOLK ASSOCIATIONS.

1797 and 1798.

THE Association was held at Difs, on Tuesday and Wednesday the 6th and 7th of June, 1797.

Met Tuesday afternoon, half past two. Began with the duty of singing, which was repeated at the usual intervals; and Brother Farmery read the 2d chapter of Revelations; Brother Cole (a messenger) prayed; after which Brother Hall was chosen Moderator, and the Letters from the five Churches were read, by which it appeared that their increase this year was 97.

Brother Farmery produced and read the Circular Letter on BROTHERLY LOVE, which was approved and signed by the Moderator. Agreed to have the Circular Letter, in future read publicly in the different Churches.

The Moderator prayed and dismissed the Assembly. Met the same evening at half past six o'clock. Brother Trivett prayed; Brother Green preached from 2 Cor. xiii. 5.; and Brother Lock concluded with prayer.

*Wednesday, June 7.*—Met at six o'clock in the morning. Brother Lielt prayed; Brother Keble (lately called to the work of the Ministry by the Church at Ipswich) preached from Zach. iii. 7. and Brother Caddey concluded with prayer.

Met again at half past ten. Brother Hall prayed; Brother Beard preached from Eph. iv. 5. and Brother Ridley concluded with prayer.

Met at half past two. Brother Green prayed, and Brother Hupton preached from Sol. Song. v. 16. middle clause; and Brother Keble concluded with prayer.

Met at half past six. Brother Hupton prayed, and Brother Pipple (who was then on a visit in the neighbourhood, from London) preached from Psalm cxviii. 27. Brother Farmery concluded the Association with prayer.

From the different Letters it appeared that the Churches are in a flourishing state, and enjoy the invaluable blessing of peace. The Church at Ipswich has lately enlarged their Meeting-house; and we learn that our friends at Worstead and Difs must do the same very soon, as their places of worship are too small for their congregations. Four brethren have been called to the Ministry amongst us the past year, and more are under the trial of their gifts.

SEPT. 1798 ]

Agreed



82 NORFOLK AND SUFFOLK ASSOCIATION.

Agreed to hold our next Association at Dereham, Norfolk, the first Tuesday and Wednesday of June, 1798.

P. S. There is a Church lately formed at Stowmarket, in the County of Suffolk, under the pastoral care of Mr. Jabez Brown.

NORFOLK and SUFFOLK ASSOCIATION, assembled at East Dereham, Norfolk, June 5, 6, 1798.

*Tuesday.*—Met in the afternoon. Brother Carr, a messenger, prayed; Brother Green read the cxxxii. and cxxxiii. Psalms. Brother Hall was chosen Moderator, and it was agreed that the names of the Messengers be inserted in the Minutes. Brother Green read the Circular Letter, which was approved of and signed by the Moderator, the subject of it was the DOCTRINE OF PROVIDENCE. All the Churches were in peace and in a prosperous state. Brother Cole, a messenger, concluded in prayer.

*State of the Churches.*

| Churches. |      | Added. | Dead. | Separ. | Restor. | Recd. by Letter. | Disin. | No of Mem. |
|-----------|------|--------|-------|--------|---------|------------------|--------|------------|
| Claxton   | 1797 | 20     | —     | 0      | —       | 2                | —      | 107        |
|           | 1798 | 42     | —     | 4      | —       | 0                | —      | 145        |
| Dereham*  | 1797 | 10     | —     | 3      | —       | 0                | —      | 39         |
|           | 1798 | 12     | —     | 1      | —       | 3                | —      | 50         |
| Diss      | 1797 | 45     | —     | 1      | —       | 2                | —      | 174        |
|           | 1798 | 42     | —     | 0      | —       | 2                | —      | 145        |
| Ipswich   | 1797 | 24     | —     | 2      | —       | 1                | —      | 153        |
|           | 1798 | 60     | —     | 2      | —       | 2                | —      | 211        |
| Worstead  | 1797 | 9      | —     | 2      | —       | 3                | —      | 180        |
|           | 1798 | 11     | —     | 3      | —       | 0                | —      | 188        |

Number of Members in these Five Churches 739.

*Wednesday, June 6.*—Met at six o'clock in the morning. Brother Chamberlain prayed; Brother Morris, of Clipstone, Northamptonshire, preached from Psalm cxxii. 6. and concluded by prayer.

Assembled again at half after ten o'clock. Brother Ridley prayed; Brother Farmery preached from Isaiah xlv. 24. and Brother Beard concluded in prayer.

Met again at half past two o'clock. Brother Thomson prayed; Brother Hall preached from Cell. i. 16. and Brother Hupton concluded in prayer.

\* The numbers from Dereham and Diss are printed according to the copy, but do not appear to be quite correct. EDITOR.

† Sixty-seven of these now constitute the Church at Stowmarket, in Suffolk.



A Letter was afterwards read from a Baptist Church at West-row, consisting of 14 Members, desiring to join the Association, which was accepted; and it was agreed, God willing, to meet in Association there, on the first Tuesday in next June, The Ministers and Messengers to assemble at Mr. Brook's, West-row, on Tuesday, at twelve o'clock. Messrs. Hupton and Green to preach; in case of failure, Mr. Beard.

Evening, half after six o'clock. Brother Oates prayed; Brother Thomson preached from Isaiah xxvii. 13. and Brother Green concluded in prayer.

### THE WESTERN ASSOCIATION.

THE Messengers from the forty-two churches which compose this Association, assembled at Salisbury on the 30th and 31st of May, 1798.

#### BREVIATES.

Many of the Ministers having reached Salisbury on Tuesday evening, May 29, a meeting was held at the Independent meeting-house, where brother Flint prayed, and brother Taylor, of Calne, preached from Heb. xiii. 25. *Grace be with you all.* Brother Sharp closed in prayer.

*Wednesday, three.* Brother Ward, who is soon to be ordained Pastor of the Church at Melksham, began in prayer; after which the preliminaries were read, which had been revised at the desire of the Association, who approved of the slight alterations that had been made in them, and ordered them to be printed, at the end of this year's Letter. Brother Ryland, being chosen Moderator, the Letters from the Churches were read, and minutes taken of their contents; brother Price, of Yeovil closed the service.

*Seven o'clock.* The Rev. Mr. Kingsbury, Pastor of the Independent Church at Southampton, being present, (as were several others of our Pædo-Baptist brethren,) he began the service in prayer, and brother Porter, of Bath, preached from Isa. iv. 5. *The Lord will create upon every dwelling-place of Mount Zion, and upon all her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for, upon all, the glory shall be a defence.* Brother Stradling, of Lymington, concluded.

*Thursday, six in the morning.*—Met for prayer: the following brethren engaged—Brother Holmes, who has been assisting the church at Devizes; brother Rowcliff, of Southampton; brother Cox, of Horsington; and brother Murfal, of Lymington. We then received the money for the Association fund, and distributed it; partly for the support of aged and infirm ministers, and chiefly to encourage village preaching.



*Half past ten o'clock.* Brother Cherry prayed. Brother Ryland preached from Matt. xxii. 40. *On these two commandments hang all the law and the prophets.* Brother Kingdon then read the Circular letter, and closed the service in prayer.

*Three o'clock.*—Brother Horsey, of Portsmouth, prayed: Brother Francis preached from Prov. iv. 7. *Wisdom is the principal thing.* After he had prayed, and dismissed the congregation, the members of the association stopped for business.

Voted the printing of the letter, which the moderator was desired to sign on the behalf of the association; and ordered the preliminaries, as now corrected, to be added at the end of the letter.

Resolved to hold the next association at the meeting in the Pithay, Bristol, on the Wednesday and Thursday in Whitsunweek. Brother Kingdon and brother Birt to preach, in case of failure brother Saffery and brother Redding. Brother Steadman to draw up next year's Lett.

Resolved to recommend the case of our poor brethren at Kingstanley, whose very old Meeting-House had become quite dangerous, and who are unable to defray the expense of their new Building without the kind assistance of their friends.

Determined also to recommend earnest prayer on account of the State of the Nation, that we may be kept from the devouring sword ourselves, and that all contending nations may be disposed to an equitable peace. As the first Monday in every month is peculiarly appropriated to prayer for the Church, and the propagation of the Gospel, at home, and abroad; we advise our Brethren, wherever it may not be found inconvenient through local obstacles, to observe the third Monday in each month as a time for united prayer, for the preservation of our civil and religious privileges, and a blessing on our King and Country.

The business of the association being ended, the Moderator closed in prayer.

*Seven o'clock in the evening*—Brother Steadman, who is on the point of removing to Plymouth-Dock, to be co-pastor with brother Birt, prayed; and brother Sharp, of Bristol, preached from Malachi iii. 10—12. *Prove me now, saith the Lord of Hosts, &c.* Brother Ryland prayed at the close.

*State of the Churches, since the last Association.*

| ADDED:          |   |     | DIMINISHED. |   |    |
|-----------------|---|-----|-------------|---|----|
| By Baptism      | - | 197 | By Death    | - | 56 |
| By Letter       | - | 21  | Dismission  | - | 22 |
| Restored        | - | 2   | Exclusion   | - | 21 |
| <hr/>           |   |     | <hr/>       |   |    |
| 220             |   |     | 99          |   |    |
| <hr/>           |   |     | <hr/>       |   |    |
| Clear Increase, |   |     | 121.        |   |    |



## THE NORTHERN ASSOCIATION.

THE Messengers of the Particular Baptist churches at Newcastle upon Tyne, (Northumberland), Hamsterly, Cold Rowley, and Sunderland, (Durham), met at Hamsterley on the 29th and 30th of May 1798.

## BREVIALES.

*Monday, May 28, 1798.*—At half past six in the evening, according to notice given the day before, brother Hassel introduced the worship of God, and preached from 1 Cor. xiv. 15. and concluded in the usual manner. The ministers, and messengers were requested to meet at half past two o'clock on the following day.

*Tuesday*—Being met at the time appointed, in the vestry of the Baptist meeting house, brother Whitfield congratulated the ministers and messengers on their safe arrival; brother Hebron prayed; the letters were read from the different churches; and brother Hassel ended the meeting with prayer.

*Tuesday evening, at half past six o'clock.*—The public service commenced; after which, brother Cook and brother Jones, two Independent ministers, preached: the former from 1 Tim. i. 13, 14; and the latter from 1 Pet. ii. 9; and the worship was concluded in the usual manner.

*Wednesday morning.*—Being assembled at half past ten o'clock, brother Hill, an Independent minister, introduced the service in the usual way, and preached from Mal. iii. 16; after which, brother Harbottle preached from Isa. lv. 3, and concluded with prayer.—Adjourned till three o'clock.

*Afternoon.*—Being met for conference, and reading the circular letter (intituled "HUMILITY EXEMPLIFIED") the messengers from Newcastle prayed; the important subject of village preaching was introduced and deliberated on; the circular letter was read and approved; and brother Hebron concluded with prayer.

*Wednesday evening.* Brother Ruston introduced the service with a hymn and prayer, and preached from Phil. i. 23.—*Having a desire to depart, and to be with Christ, which is far better.* Brother Hassel also preached from 1 Cor. xv. 25.—*For He must reign, till He hath put all enemies under His feet.*

The circular letter was approved of, and ordered to be printed.



## State of the Churches since the last Association.

|                      |       |            |       |
|----------------------|-------|------------|-------|
| Baptized, - - -      | 20    | Dead - -   | 3     |
| Received by letter - | 4     | Excluded - | 1     |
|                      | <hr/> |            | <hr/> |
|                      | 24    |            | 4     |
| Increase - - -       | 20    |            |       |

N. B. The next association to be at Newcastle, the Wednesday in Whitsun week.

## ADVERTISEMENT.

At a very respectable meeting of ministers of different denominations, at Hamsterly, in the county of Durham, being the annual association of the Baptists, a motion was made by one of the ministers, requesting, that particular attention should be paid to the important subject of preaching the Gospel in the villages of the counties of Northumberland, Durham, Westmoreland, and Cumberland. After deliberating on the subject for some time,

## IT WAS RESOLVED,

*First.*—That a meeting of all evangelical ministers, residing in the aforesaid counties, should be requested :

*Secondly.*—To unite with all evangelical ministers, who believe and preach the leading and fundamental doctrines of the Gospel; and not to suffer any difference of opinion, in other matters of less importance, to form a barrier to so desirable a union.

*Thirdly.*—That our resolutions be printed in the form of a letter, and be addressed to all the ministers in the aforesaid counties, requesting their aid in this momentous undertaking :

*Fourthly.*—That the first meeting of ministers, if God willing, shall be at Parkhead, in the county of Cumberland, the second Wednesday in August, 1798.

Signed at Hamsterly,

Rev. CHAS. WHITFIELD, *Moderator*:  
 — THOMAS HASSEL,  
 — GEORGE COOK,  
 — JOHN HILL,  
 — THOMAS HARBOTTLE,  
 — SAMUEL RUSTON,  
 — — — JONES.

P. S. It is intended that two ministers shall preach on the occasion, in the meeting house of the Rev. Mr. Camson, at Parkhead.

THE



## THE YORK AND LANCASHIRE ASSOCIATION.

This association, of twenty churches, assembled at Halifax, May 30, and 31, 1798.

## MINUTES.

Met at two o'clock on the Wednesday, as usual. A hymn being sung, Mr. Cockin opened the service by solemn prayer, after which Mr. Littlewood preached, from Isaiah xxxvii. 31. *The remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward.* J. Fawcett, jun. then read the letter he had prepared (ON CHRISTIAN COMMUNION), which was approved, and ordered to be printed.

Met again at seven in the evening; J. Fawcett, sen. being chosen Moderator, after singing and prayer, the letters were read from the several churches, and the service closed by Mr. Ashworth.

The concourse of people being pretty large on Thursday morning, Mr. Cockin made an offer of his Meeting-house, which was accepted. The service was opened there by Mr. Langdon, after which Mr. Pilling preached from Jer. xxx. 7. *It is the day of Jacob's trouble. but he shall be delivered out of it.* Then J. Fawcett, sen. from John xix. 30. *He said, It is finished; and he bowed his head, and gave up the Ghost.*

N. B. The Associated Ministers agreed on the following Resolutions:

That the next Association be held at Leeds, on the Wednesday and Thursday in Whitsun-week.

That the subject of the next Circular Letter be *The Life of Faith*, and that Mr. Littlewood be appointed to prepare it.

That thanks be presented to Mr. Cockin, for the use of his meeting-house, and other tokens of kindness on this occasion.

*State of the Churches.*

Collected from the Letters sent by them to the Association.

|            |   |   |   |    |           |   |   |   |    |
|------------|---|---|---|----|-----------|---|---|---|----|
| Baptized   | - | - | - | 52 | By death  | - | - | - | 12 |
| By letters | - | - | - | 6  | Dismissed | - | - | - | 6  |
| Restored   | - | - | - | 5  | Excluded  | - | - | - | 14 |
|            |   |   |   | 63 |           |   |   |   | 32 |

Increase 31.

## THE KENT AND SUSSEX ASSOCIATION.

This convention, of twelve churches, assembled at Rotherfield in Sussex, the 5th and 6th days of June, 1798.



## BREVIATES.

*Tuesday*—The messengers met at three o'clock. Brother Coe began in prayer. The names were called over, and Brother Copping was chosen moderator, and Brother Larwill, Scribe. Sang *Watts B. 24.* Brother Terry prayed; and the moderator recited the rules of the association: After which, the letters from the respective churches which compose this association, were read. Agreed to have but one sermon on the forenoon of Wednesday, and one in the evening. Adjourned.

Met at seven o'clock, when the public worship of God was performed in the following manner. Sang. Brother Purdy prayed. Sang. Brother Morris preached from 1. Cor. ii. 2. *For I determined not to know any thing among you, save Jesus Christ, and him crucified.* Sang. Brother Booker concluded in prayer.

*Wednesday*.—Met at six o'clock in the morning, Brother Bentcliff, of Maidstone prayed. The circular letter, on the following question, was read, agreed to, and ordered to be printed; "What are the leading steps to a departure from the truth and power of religion, and the signs of such a declension in ministers and professors of the Gospel."

It was agreed that the next association should be held at Lewes, on the first Tuesday and Wednesday in June, 1799. Put up at the Dorset-Arms, Cliff. The brethren Copping, Atwood and Booker, to preach; and in case of failure, Brethren Knott, Stanger, and Coe. Brother Booker was appointed to draw up the next circular letter, and was requested to choose his own subject. The moderator concluded in prayer. Adjourned.

The more public worship began at half past ten o'clock, and was conducted in the following manner; Brother Stanger read 1 Thess. ii. Sang. Brother Stanger prayed. Sang. Brother Purdy preached from 2 Cor. xii. 9. *"And he said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness; most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."* Sang. Brother Larwill concluded in prayer. Adjourned.

Met again at three o'clock. Brother Brown, of Hailsham, prayed, and the various business of the association was transacted.

We have much reason for mourning and humiliation, on account of the neglect, disaffection, and contention complained of by several of the churches; but, at the same time, we have cause for thankfulness; and particularly, that in some cases, there is a manifest revival. We recommend the first Wednesday in November, to be kept as a day of solemn fasting and prayer; and also a continuance of the monthly prayer-meetings. The moderator concluded in prayer.

Increase—Four members.

A LIST



A L I S T,

FOR THE YEAR, 1798,\*

Of the PRINCIPAL BOOKS AND PAMPHLETS which have been *lately* printed by the BAPTISTS; with a few others, distinguished by the Denomination to which their Authors belong.

A.

ANONYMOUS.

Britannus and Africus, or an attempt to instruct the untutored Mind in the Principles of Christianity; in a course of Conversations supposed to take place between the Companion of a Missionary, and a Native of Africa. By the Author of "Sacred History in familiar Dialogues, &c." 12mo. pp. 82, Price 1s. or half a guinea a dozen.

*The Profits of this Work are given to the Baptist Mission Society.*

Sold by Button, Knott, and Martin, London; and by James, at Bristol.

B.

Rev. JAMES BICHENO, A. M. Newbury.

1. The probable Progress and Issue of the Commotions which have agitated Europe since the French Revolution, argued from the aspect of Things and the Writings of the Prophets. 8vo. pp. 94. Price 2s.

2. A Glance at the History of Christianity, and of English Nonconformity. Second Edition, 8vo. pp. 17. Price 3d. or 2s. 6d. per dozen.

*Concise without obscurity, and full without redundancy.*

Sold by Johnson, London; and Cottle and James, Bristol.

Rev. ISAIAH BIRT Plymouth.

Strictures on Mr. Mends's Pamphlet, entitled "The Baptism of Infants, authorised by Scripture."

Sold by Button, London; and James and Cottle, Bristol.

\* If any publication is omitted in this list, it is because it has not regularly come to hand, free of expense.



## C,

Rev. JOHN COLLINS, Devizes.

A Letter to Mr. T. T. containing a few Hints concerning Preaching, pp, 12.

## E.

Rev. JONATHAN EDWARDS, D. D. Pastor of a Congregational Church at Colebrook, in America.

1. *Faith and a good Conscience*, illustrated in a Sermon, delivered at the Ordination of the Rev. William Brown, to the Pastoral Office in the first Church in Glastonbury, on the 27th. of June, 1792; and printed at the request of the Hearers: Text. 1 Tim. i. 19. *Holding faith and a good conscience.*
2. *The Marriage of a Wife's Sister*, considered in a Sermon delivered in the Chapel of Yale College, on the evening after the Commencement, September 12, 1792; being the Anniversary Concio ad Clerum:—Text, Exod. xviii. 16. *Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.*
3. *The necessity of the Belief of Christianity by the Citizens of the State, in order to our Political Prosperity*, illustrated in a Sermon preached before his Excellency Samuel Huntington, Esq. L.L.D. Governor, and the Honourable the General Assembly of the State of Connecticut, convened at Hartford, on the day of the Anniversary Election, May 8th, 1794. Text, Psa. cxliv. 15. *Yea, happy is that people whose God is the Lord.*
4. *The Duty of Ministers of the Gospel to preach the Truth*, illustrated in a Sermon delivered at the Ordination of the Rev. Edward Dorr Griffin, A. M. to the Pastoral Charge of the Church of Christ in New Hartford, June 4th, 1795:—Text, John xviii. 37. *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.*
5. A Dissertation concerning Liberty and Necessity; containing Remarks on the Essays of Dr. Samuel West, and the writings of several other authors on those subjects. 8vo. pp. 234.

N. B. The Doctor's Works may be had at New-Haven, Hartford, and New York; and also at Worcester, of Leonard, Worcester.

Rev. JOHN ERSKINE, D. D. one of the Ministers of Edinburgh.

1. A Reply to a printed Letter, directed to Dr. Erskine, by A. C. in which the gross and palpable Misrepresentations, in said Letter, of his late Sketches of Church History, as promoting the Designs of the infamous Sect of the Illuminati, are considered,

2. A Supple-



2. A Supplement to Two Volumes (Published in 1754) of Historical Collections, chiefly containing late remarkable Instances of Faith working by Love. Published from the Manuscript of the late Rev. Dr. John Gillies, one of the Ministers of Glasgow, with an account of the pious Compiler; and other Additions, by Dr. John Erskine, 12mo. pp. 93.

Sold by Archibald Constable, Edinburgh.

Rev. JOHN EVANS, A.M. (General Baptist), London.

A Sermon; preached at Worship-Street Shoreditch, April 30th. 1797; on the decease of the Pious, Learned, and Rev. Charles Bulkley; who died 15th. of April, 1797; in the 78th year of his Age. With a Sketch of his Life, Character, and Writings, 8vo. pp. 67, price 1s.

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F.

Rev. JOHN FAWCETT, A. M. near Halifax.

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*Attributed to the* Rev. BENJAMIN FRANCIS, A. M.  
Horsley.

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Rev. RICHARD FURMAN, A. M. Pastor of the Baptist Church in Charleston.

An Oration delivered at the Charleston Orphan-House, before the Intendant and Wardens of the City, the Board of Commissioners, and a large Assemblage of the Benefactors to the Institution, Oct. 18th. 1796, being the Seventh Anniversary. 8vo. pp. 28.

*One hundred and sixteen pounds sterl. were collected on this occasion.*

Rev.



## G.

Rev. JOHN GEARD, Hitchin.

The Beauties of Henry; a Selection of the most striking Passages in the Exposition of that celebrated Commentator. To which is prefixed, a brief Account of the Life, Character, Labours, and Death of the Author, vol. i. extracted from the historical part of the Old Testament. Price 4s. 6d, in Boards.

The Editor of the abovementioned Selection begs leave respectfully to inform the Public, that he has now completed his design respecting both the Old Testament and the New, and that a second volume, comprehending the remainder of the Old Testament, and a third, comprehending the New Testament, will successively be ready to put to the Press, as soon as they, by the sale of the first, shall have sufficiently expressed their approbation of it.

## M.

Rev. JONATHAN MAXCY, A. M.  
President of Rhode Island College,

A Sermon, preached in Boston, at the annual Convention of the Warren Association, in the Rev. Dr. Stillman's meeting-house, September 12th. 1797. Text;—Hebrews ii. 3. *How shall we escape, if we neglect so great Salvation?*

Sold by Manning and Loring, Boston.

## MISSION.

Periodical Accounts relative to the Baptist Society for Propagating the Gospel among the Heathen,  
No. IV. 8vo. price 1s.

Sold by Button and Thomas, London; and to be had of the Baptist Ministers in most of the principal towns in the kingdom.

Subscriptions or Donations to the Society are received by Mr. Burls, No. 12, Winchester-street; Mr. Button, 24, Paternoster-row; Mr. Summers, 98, New Bond-street; London:—Mr. Birt, Plymouth Dock:—Mr. Cherry, Wellington;—Mr. Fawcett, Ewood Hall;—Mr. Fuller, Kettering;—Mr. King, or Mr. Pearce, Birmingham;—and Dr. Ryland, Bristol.

## N.

Rev. WILLIAM NEWMAN, Oldford, near London.

An Essay on the Impropriety and Evil Consequences of forsaking our own Places in the House of God: Most respectfully addressed to the Churches of Christ, in London and its Vicinity. Motto:—*We will not forsake the House of our God.* Nehem. x. 39. Price three halfpence.

Sold by Button, London.



## R.

Rev. JOHN RIPPON, D. D. London.

*New Editions of the Rev. Dr. WATTS's Hymns and Psalms.*

I. IMPROVED EDITION of *Dr. Watts's Hymns and Psalms.*

In consequence of the numerous Errors which have crept into almost all the late Editions of Dr. Watts's Psalms and Hymns, Dr. Rippon, of London, has occasionally for several years been endeavouring to restore a correct reading of this invaluable work, by carefully collating the oldest and best impressions of it. And as all the former Indexes were very defective, he has now added, for the accommodation of Ministers and Clerks, a very copious one of Scriptures, and another of Subjects. Price in sheep, good paper, 3s. fine paper, in sheep, 3s. 6d. in calf 4s.—with the usual allowance to those who take a quantity.

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This little piece, of sixteen pages, published without the name of its author, has obtained a great circulation in different parts of England: It has been printed and distributed in Welsh; and now also makes its appearance in French. It is peculiarly adapted to the condition of the careless and ignorant; and, as such, has been introduced into the Baptist Itinerant Society in London, to be given away among the villages.

#### WEEKLY REGISTER.

We have the pleasure to announce that a new Weekly Newspaper, under the title of "THE WEEKLY REGISTER," has lately appeared in London, on a plan particularly adapted for Religious Families, Academies, &c. which is proposed to be conducted on a liberal and useful plan, excluding the bitterness of party invective, with every thing that has a tendency to corrupt the morals; and substituting various articles of useful and entertaining information, and particularly inculcating the truth and importance of genuine Christianity. The numbers of this Paper which have been already published, we are informed, meet with great encouragement.

It is published by Mr. Gillet, Printer, Crown-court, Fleet-street, London.

S.

Rev. WILLIAM STAUGHTON, Bordenton Academy, near Philadelphia.

*A Discourse*, occasioned by the sudden Death of three Young Persons, by Drowning; delivered on the 28th of May, 1797, at the Baptist Meeting House in Bordenton, New Jersey. Text;—Psalm xc. 5, 6. *Thou carriest them away as with a flood; they are as a sleep: In the morning, they are like grass which groweth up; in the morning it flourisheth and groweth up; in the evening it is cut down, and withereth.* To which is annexed, An Oration, delivered the preceding evening at the Interment of the bodies: by the Rev. Burgis Allison. A.M. pp. 37. price 1s.

Sold by Stephen Ustick, Philadelphia.

Rev



Rev. WILLIAM STEADMAN, late of Broughton, now  
at Plymouth.

1. *The Time of Jacob's Trouble; and the Certainty and Manner of his Deliverance out of it.* A Sermon, preached at Devizes, Oct. 1, 1797, on account of the death of the Rev. James Dyer. To which are added, Mr. Sloper's Address at the Interment; and, An Appendix, containing an account of Mr. Dyer. Price 1s.
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T.

Mr. WILLIAM TUCKER, Deacon of the Baptist Church  
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*Attributed to the*

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U.

Rev. JAMES UPTON, London.

A Serious Address, on certain important Points of Evangelical Doctrine and of Christian Duty: Being the Substance of a Sermon delivered at Woolwich in Kent. Text;—1 Cor. x. 15. *I speak as to wise Men: Judge ye what I say.* 12mo. pp. 48, price 3d.

Sold by Button, Wills, and Gurney, London.



THE  
OBITUARY.

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Miss HARRIET BOWYER, London.

MISS BOWYER, the amiable subject of this memoir, daughter of Robert Bowyer, Esq. Miniature Painter to His Majesty, in Pall Mall, appears to have been favoured both with convictions of the sinfulness of sin, and with satisfaction in things pertaining to godliness, in early life. Trained up in the fear of the Lord, under pious parents at home, she was prepared to enjoy, with full advantage, her situation in Mrs. Colebrook's boarding school, at Islington. She often expressed a particular pleasure in the conduct of her Governess, who used frequently to address the young ladies committed to her care in a very striking and affectionate manner, respecting eternal things, and especially when the death of any young person gave her an opportunity. Miss Bowyer always listened to her advice with seriousness and attention, and was often much impressed with it.

Our young friend was of a very delicate constitution, and for the last four years seldom enjoyed her health; but she has frequently said, that it was good for her to be afflicted. Having every thing she could wish for, and parents so extremely fond of her, if she had been indulged with good health too, she feared it might have lessened her desire for bliss of a superior kind.

There was an amiable sweetness in her natural temper and disposition, perhaps rarely to be met with; and her affection to her parents was manifested in such a way as almost to exceed belief. Her kind attentions to her mother, frequently labouring under indisposition, could only be equalled by her affection for her father. During the last two or three years, it became necessary for the sake of her health that she should reside in the country in the summer, for which purpose a small cottage was taken about fifteen miles from town. Her father, on account of extensive concerns in business, could visit this spot only about twice in the week. So remarkable was her affection, that not a single instance can be remembered of his ever paying his visit, but immediately upon seeing him

him



him, from the greatness of her joy, she always burst into a flood of tears.

Uncommon timidity in speaking of the concerns of her soul, hindered her from communicating to her parents her joys and sorrows, as might have been wished; and, perhaps, parents often find themselves more at liberty in conversing with others upon religion, than with their own children: these things combined, it is probable, prevented a great deal of delightful conversation between her and them, in the more early part of her experience; but from memorandums of her own hand-writing, found in her pocket-books, and which were never seen by any one but herself, till since her decease, it appears that she had been deeply concerned about her soul for several years. These little volumes are filled either with portions of scripture, selections from hymns, outlines of the sermons she had heard, or with sentences which breathed her feelings at different periods, expressed either in her own language, or in the devotional strains of others. Among them, it is thought desirable to preserve the following:

Lord, teach me to judge with the utmost impartiality  
and seriousness, whether or not thou hast sent  
forth the spirit of thy Son into my heart.

This is my shame, my grief, my hell,  
I cannot love the bleeding Lamb—  
The Lamb that lov'd my soul so well:  
This is my grief, my hell, my shame.

If I am right, oblige me, Lord,  
Still in the right to stay!  
If I am wrong, thy grace impart  
To find a better way!

When God supports, who then shall cast us down?  
His smiles are life, but death attends his frown.  
—I adore thy patience, dear Lord, that I have  
not, months and years ago, been an inhabitant  
of hell!

Jesus, to thy dear faithful hand,  
My naked soul I trust;  
And my flesh waits for thy command  
To drop into the dust.

About six weeks before her decease, it was recommended by the physicians that she should be removed to the sea air; and, in consequence, her father and mother took her to Portsmouth and the Isle of Wight. The  
SEPT. 1798.] H timidity



timidity and reserve which had before prevented her from relating the feelings of her mind, gradually wore off, and she was enabled now to express herself very freely respecting her soul. She said she had found great comfort and pleasure in those encouraging words in Proverbs viii. 17. "I love them that love me, and those that seek me early shall find me." And, as she had done before, she frequently said, it was good for her that she had been afflicted; that this was a poor perishing world, and that there was nothing in it worth living for. Upon her mother expressing a pleasure in seeing her anxious to have the Bible, Dr. Doddridge's Rise and Progress of Religion, and Mr. Rowland's Sermons to put under her pillow, that she might read in the night, for she slept but very little, she replied, that she had found these the best sort of books, for they would do both to live and die by: and, upon being asked by her mother, that, should the Lord see fit to remove her, whether she had a comfortable hope beyond the grave, she replied, that she trusted she could say she had.

July 19, 1796, Dr. Rippon, of whose church Mr. and Mrs. Bowyer are members, hearing that Miss Bowyer was thought to be near her eternal home, wrote her a letter, in which he affectionately recommended to her notice several texts of scripture, such as John iii. 3. 1 Cor. iii. 11. John vi. 37. Prov. viii. 17. and two or three Hymns, "Come, ye sinners, poor and wretched;" and 355th of the Selection, "Come humble sinner, in whose breast"; &c. And that she might have an opportunity, without much exertion, of leaving a dying testimony behind her, he proposed some such questions as the following to her:

"Do you *feel* that you are a sinner, a great sinner, in the sight of God? Is sin a trouble, a burden to your soul? And do you hate it, really hate it, on account of its exceeding sinfulness? if so, write only the word "Yes," on this line, for which I leave room."

"Do you clearly see your need of Christ to save you from the guilt of sin, and of the Holy Spirit to deliver you from the pollution of it? If so, write "Yes."

"Do you believe that Christ is *able*, and that he is as *willing* as he is able, to save *all* them to the uttermost who come unto God by him? And have you, at any time, attempted to go to him? Would you now apply to him, if you could? I'll leave room for your answer."

"Is



"Is Christ precious to your soul? Does your heart pray this prayer, *God be merciful to me a sinner?*"

"Do you desire heaven, merely that you may escape an everlasting prison, and enjoy an everlasting palace? or do you long for heaven, as much because it is a holy place, as on account of its being an happy place?"

"Your parents and friends are peculiarly dear to you; but can you adopt the language of the Psalmist concerning his God, *Whom have I in heaven but thee, and there is none upon earth that I desire besides thee.\** If you can truly write 'yes' to these paragraphs, just do it; or if you are too weak, let one of your excellent parents do it for you."

This plain unadorned letter she often read with great pleasure, and to all the questions which it contains, gave her father the most delightful and satisfactory replies; and, particularly, upon being asked if she thought Jesus Christ was able and willing to save so great a sinner as herself, she replied, "Yes; I know I have been a great sinner, but he is able to save to the uttermost." She gave emphasis to the word *uttermost*, and seemed to feel peculiar consolation in it.

The day before her decease, she rode out twice with her father in a chaise. Upon observing him shed tears, she begged to know the reason; and, after he had told her it was from a fear that he should be obliged to part with her, she replied, "Let me request you not to be so much cast down: you are not certain that the Lord may not spare me to you a little longer; but, if he should not, you know, my dear father, 'tis your duty to submit."

Early on the morning of her dissolution, she felt her breathing much more difficult than usual, and after a short time said, she "was now going". The physician was sent for, and upon his coming to the bed-side, she looked at him with great composure, and said, "Ah Sir, you are come too late." He replied, "I am indeed:" and, speaking to her father, informed him that the abscess on her lungs had burst, and that now it was all over. She, however, after this, was able to converse tolerably comfortable; and, upon being asked by her mother, if she should tell her dear Uncle and her friend Dr. Rippon, that she had found Christ precious to her,

\* See the experiences of Miss Francis, of Horsley; and of Miss Hall, of Ipswich; in the former parts of the Register.



even to the last, she earnestly replied, "OH, YES! VERY PRECIOUS." Upon seeing her father in tears, she asked him, why he was so grieved. He felt himself unable at the moment to reply to her, when she immediately added, "The Lord gave, and the Lord taketh away; and I hope you will be enabled to say, blessed be the name of the Lord."

Her father, whose feelings and agitation at the now certain prospect that in a few moments he must part with his dear, affectionate, and only child, can more easily be conceived than described, felt himself unable for a short space to utter a single word, and was at last only able to say, "Oh, my dear creature, your poor father and mother have been very fond of you." To which she replied, "Yes, my dear father, and I have not been less fond of them; but I am now perfectly willing to leave you both, and go to my dear Christ." She then reclined her head upon her father's bosom, and sweetly fell asleep in Jesus.

She died on the 4th of August 1796, in her 19th year.

Among the many letters of sympathy addressed to Mr. Bowyer, on this afflictive occasion, an elegant artist in the circle of his connexions craved leave "to offer a mite of condolence," in which he repeats "from memory" lines which once struck him in a country church yard, and which it is hoped our juvenile readers will not think to be of improper insertion in this place.

"Like the damask rose you see,  
 "Or like the blossom of a tree;  
 "Or like the dainty flower of May;  
 "Or like the morning of the day;  
 "Or like the sun, or like the shade;  
 "Or like the gourd which Jonah had:  
 "The rose fades, the blossom blasteth,  
 "The flower droops, the morning hasteth;  
 "The sun sets, the shadow flies,  
 "The gourd consumes, and MAN HE DIES."

This providence was duly noticed in public by our reverend Brethren Horsey and Miell, of Portsmouth; and, on the return of the bereaved parents to London, Dr. Rippon preached a funeral discourse from Prov. viii.



17, in which the substance of this narrative was delivered, and one of Miss Bowyer's favourite hymns sung, which she had repeated with vast pleasure the day before she died. Many young people in the metropolis are also very fond of it: but, as it is scarcely probable that all our readers are in possession of it, we give it at length. It was written and published in an excellent volume of hymns, by the Rev. John Fawcett, A. M. of Brearley-Hall, near Halifax; and is reprinted in the Selection of Hymns, Number cclxxxiv. intitled

*Spiritual Mindedness; or, inward Religion.*

RELIGION is the chief concern  
Of mortals here below;  
May I its great importance learn,  
Its sovereign virtue know!

More needful *this*, than glittering wealth,  
Or aught the world bestows:  
Not reputation, food, or health,  
Can give us such repose.

*Religion* should our thoughts engage,  
Amidst our youthful bloom;  
'Twill fit us for declining age,  
And for the awful tomb.

O may my heart, by grace renew'd,  
Be my Redeemer's throne;  
And be my stubborn will subdu'd  
His government to own!

Let deep repentance, faith, and love,  
Be join'd with godly fear;  
And all my conversation prove  
My heart to be sincere.

Preserve me from the snares of sin,  
Thro' my remaining days;  
And in me let each virtue shine  
To my Redeemer's praise.

Let lively hope my soul inspire;  
Let warm affections rise;  
And may I wait, with strong desire,  
To mount above the skies!



Rev. JOHN SATCHELL, of Kettering, Northamptonshire.

(In a Letter from his Son.)

DEAR SIR,

IN compliance with your request, I will endeavour to disengage myself for a few minutes from the multiplicity of cares in which the death of my dear and honoured father has involved me, and to send you a few particulars concerning him.

He was born Dec. 24, 1732, at Weldon, a small market town between Kettering and Stamford, of poor parents, who had it not in their power to give him a liberal education. But being exceedingly fond of reading, and being very thoughtful, at an early age, in what manner he should make his way in the world, since he well knew that his future success would considerably depend upon his own personal exertions, he by dint of industry acquired a competent knowledge of arithmetic, and learned to write a very good hand.

In 1746, he entered into the service of an attorney, at a village near Market Harborough, and lived with him one year. Here he enjoyed the advantage of access to a good library, and read a great number of books.

In 1747, he was put apprentice to his brother-in-law, a master weaver, who lived at Kettering. During part of his apprenticeship, he travelled with bolting-cloths over the counties of Northampton, Huntingdon, Cambridge, Essex, Suffolk, Norfolk, Nottingham, Derby, and Rutland.

Whilst he was an apprentice, he applied himself with unremitted assiduity to the study of the theory of weaving; and he afterwards brought the arts of manufacturing two kinds of worsted goods, called *Foot-figures* and *flowered-amens*, and of drawing the patterns for the same, to a degree of perfection which no one else ever attained to. Here those powers of invention, which he possessed in an eminent degree, found ample scope for exercise.

He also introduced into the town, and greatly improved, the art of weaving *flower modes*, *sarcenets*, and *fattins*, which are not at this time manufactured here\*, those goods having since gone out of fashion.

He married Sep. 3, 1755, the housekeeper of a gentleman of this town. My mother was a great favourite

\* Kettering.



with a lady who resided in the same house, and who at her decease bequeathed her one hundred pounds. This sum, with another legacy from her master, and with what she had saved in service, was all that my father began the world with. He had many difficulties to encounter. Trade was bad, and frequent additions were made to his family, all of whom except myself died in their infancy. For several years he walked to London, a distance of seventy-five miles, three or four times in a year, to sell his goods, stage-coaches not being then so much in use as at present.

Weldon, the place of my father's nativity, was a town in which there were but few religious people. From his infancy, his parents instilled into him a bigotted attachment to the national church. At the house of Mr. Nutt, a schoolmaster, who was a very pious man, dissenting ministers sometimes preached. When this was the case, my father, who was one of his scholars, used to run away in consternation, looking upon the minister and his few hearers with as great horror as if they had been in the act of committing some dreadful crime.

During the time of his apprenticeship, he fell into the company of a Deist, and imbibed his pernicious tenets. His certainty, however, of the falsehood of the Christian religion was not so great as to divest him of a dread lest after all it should prove to be true. On the contrary, he always represented his state of mind, during the prevalence of his infidelity, as the most painful that can be conceived. About the year 1752, he was delivered from this awful state; and he received that firm persuasion of the truth of our most holy religion, which he retained to his latest breath, in consequence of his reading a sermon by Mr. Whitefield, upon the way in which a sinner is justified in the sight of God. A view of the glory of the Divine plan of Redemption produced in him a belief of Divine Revelation. This was a transition from death to life; from misery to happiness; and he rejoiced with joy unspeakable and full of glory\*.

\* At this time, none of his relatives were religious persons. Some of them, however, afterwards set off on their pilgrimage towards the heavenly city; part of whom arrived there before him, and part are travelling to join the illustrious society of angels and glorified saints. Amongst the latter is his sister, seventeen years older than himself; whose perpetual cheerfulness and thankfulness, notwithstanding she is quite blind and almost deaf, are a proof of the power of religion to sweeten the dregs of the bitter cup of life. She ardently, yet patiently, desires once more to enjoy the company of her beloved brother.



In 1758, he became a member of the Baptist church at Kettering. He soon found that their sentiments were not the same with his. He afterwards, however, used to acknowledge, that they approached nearer to the truth than his did at that time. In 1761, he quietly seceded, and preached to a small church gathered by himself, till December 1795, when he rejoined the church from which he had before seceded, and the church to which he preached was dissolved.

Whilst the separation continued, the greatest harmony subsisted between him and the pastors of the Independent and Baptist churches. And here I must not omit to mention his intimate and beloved friend, Mr. Abraham Maddock\*, a clergyman of the established church, who resided at Kettering from 1761 to 1773. He was a man whose mind was richly fraught with the beauties of ancient and modern literature. He possessed the most acute discernment, joined to an amiable elegance and gentleness of manners. Many members of the dissenting churches in Kettering were converted under his ministry; and many are still living, of whom it may be said that the name of Maddock is music to their ears and a cordial to their spirits. My father's cheerful and benevolent disposition was so pleasing to him, that he selected him for his bosom friend. To him he imparted all his joys, and all his sorrows. Many thousands of hours did they spend together. The delight which I myself received from their conversation, whilst they either walked in the fields or sat by the fire, is highly grateful to my memory. Indeed my father's soul was formed for friendship: benevolence and sincerity appeared in his countenance;—no malignant passion found a place in his heart. He almost immediately gained the love and esteem of those with whom he conversed. After Mr. Maddock left Kettering, they maintained a constant epistolary correspondence till the time of his death, which took place in July 1785.

Although, in addition to his being a preacher of the gospel for upwards of thirty-four years, my father assidu-

\* Author of a Defence of the Divinity of Christ; and of a letter to the Rev. Mr. Moses Browne, on the Downfall of Antichrist. He also translated from the French, the history of the French Martyrs. His life is to be found in Middleton's Biographia Evangelica, Vol. IV.



ously discharged the duties of his secular calling, he found time to read a variety of books upon almost every subject. Divinity, medicine, and botany were his favourite studies. In the latter he so much excelled, that there were few plants in the neighbourhood with the names of which he was unacquainted. He took great pleasure likewise in the easier parts of astronomy. The very sight of the heavenly bodies filled his soul with rapture. Times without number, upon entering the house at a night, he has exclaimed,

“ And sow’d the heavens with stars thick as a field.”

The delight which he derived from beholding the works of God was such as I never observed in any other person. He viewed them with as much surprise, and the sight of them as much transported him, as if he had been just created, or as if he had just arrived from some remote planet. With Adam’s morning hymn in Paradise Lost, he was greatly charmed, frequently repeating, when walking in the fields, the first lines in that admirable composition;

“ These are Thy glorious works, Parent of Good,

“ Almighty! Thine this universal frame

“ Thus wonderful fair! Thyself how wonderful, then!

In his preaching he often dwelt upon the power, the wisdom, and the goodness of God, displayed in his works; one while, taking a survey of those vast worlds of light which are situated in the wide expanse, as well as of the amazing velocity of the planets; and at another time descending to those animalcules, hundreds of which sport in a drop of water.

The evidences of the christian religion formed a conspicuous feature in his public discourses. His discourses upon that topic were peculiarly energetic and impressive.

His preaching happily united the doctrines of Christianity with exhortations to a holy life. The former without the latter, he considered as a foundation without a superstructure; the latter without the former, as a superstructure without a solid foundation. In his Farewell Sermon to his people, Dec. 20, 1795, were these words: “ I leave it with you as my last request, that you build your hopes of eternal life on the obedience and sufferings of our Lord Jesus Christ. Exhortations to a holy life, unaccompanied with exhortations to place our sole dependence



dependence for salvation upon the satisfaction of Christ, resemble the casting of chaff against the wind. Nothing but the love of Christ can constrain to that obedience which is acceptable in the sight of God."

He had for many years considered his secession from the Baptist church as an improper step. By the persuasion, however, of his people, he had been prevailed upon to continue in the ministerial office. He was received back into the church which he had quitted with great affection; and mutual love continued to increase to the time of his death.

In May 1787, an event took place, which not only deprived him of the greatest part of his property, but which also involved him for many years in very great embarrassments. This was a trial out of which he came forth as gold. His fortitude and patience, under a train of evils which it would require a volume to relate, were such as are not commonly to be met with. Never did a repining thought against Providence gain admission into his mind; never did a murmuring word escape his lips. Of anxiety and trouble, however, he drank bitter and copious draughts. And though he was always thankful and cheerful, yet the seeds were then sown of a disease, which terminated in his death. Strangury was the first symptom; a raging and insatiable thirst, united with an almost total suppression of saliva, succeeded. Under this dreadful disorder, the happiness which he enjoyed in his family, in his friends and connexions, and above all in the prospect of a glorious immortality, raised him above his sufferings, and thankfulness and cheerfulness continued to be the prominent features in his character.

Tuesday evening, Nov. 28, he spent at the Rev. Mr. Toller's, the Pastor of the Independent church in Kettering, with three other friends. I scarcely ever saw him more cheerful.

He was at Meeting twice on Lord's Day, Dec. 3. That night a suppression of urine came on. This, together with an accumulation of bile in the gall-bladder, brought on a fever, accompanied with frequent delirium, which terminated his mortal existence on Saturday, Dec. 9, 1797; about two o'clock in the afternoon.

During this last stage of his illness, his patience and thankfulness did not in the least forsake him.

He did not entertain any apprehensions of the nearness of his dissolution, till the midnight before his death. He slept



slept a great deal; and when he was awake he was often delirious; so that there was not much opportunity for conversing with him.

The evening before his death, he said to me, "I think  
"I shall recover."

At midnight, however, I think he was sensible that his end was near. For in answer to something which I said, he replied, "I have a building of God, a house not  
"made with hands, eternal in the heavens\*." He soon after said, "What o'clock is it?" I looked at my watch, and replied, "Twelve." He then said, "Is it  
"not time to go to prayer?" I answered, "Yes," I read the vth chap. of the 2d epistle to the Corinthians. He seemed to be much affected with some parts of it. I would then have gone to prayer; but I perceived that he could not attend to it.

He did not speak after five o'clock on Saturday morning.

On Saturday, about noon, he lost his sight. His death was evidently fast approaching. About half after one, I was requested to leave the room, lest I should be too much affected. A message soon came to me, that if I wished to see my father alive, I must lose no time. I went up stairs, and kneeling by his bedside, prayed nearly as follows:

"O Lord, look down upon thy poor afflicted servant, now that he is about to pass the river of death. May the waters be divided hither and thither, that thy ransomed servant may pass over. May the Lord Jesus Christ be with his spirit. He is about to enter into that world, where the inhabitants shall never hunger nor thirst any more; where there will be no more sin—no more pain. Grant him an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. May he hear that joyful sentence, Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy lord. And may he dwell for ever with that blessed society, where the Lamb, who is in the midst of the throne, shall lead them to living fountains of water!

"And we humbly pray, that each of us who are now in thy presence may join with him, in that happy world,

\* From this text, Mr. Fuller preached his Funeral Sermon.



in singing the song of Moses and the Lamb. We ask it for Jesus Christ's sake. Amen."

He had lain about two hours apparently insensible, with his mouth wide open. As soon as I began to speak, he closed his lips, and evidently (to the astonishment of the attendants, who were seven in number), though not audibly, joined in prayer with me, the motion of his lips being the same as if he had been speaking. The attendants remarked, that a look of sacred pleasure overspread his countenance; that he seemed particularly affected when "the Lamb in the midst of the throne" was mentioned; and that as soon as I began to pray that all who were present might hereafter unite with him in praising God, he closed with an Amen. One of the attendants was so much affected as to cry out Amen the same instant. With this Amen his lips parted to close no more; and in less than two minutes, he fell asleep in Jesus.

Those who attended upon my father's ministry will recollect his frequent mentioning of the mutual congratulations of the inhabitants of the heavenly world;—"My friends, it shall be for ever with us as it is now." Into this blessed society he is now entered. When he was here, the psalms of David were so congenial to him, that he seemed to have the very soul of the composer dwelling in his breast. Now the high praises of his God will be for ever in his mouth, and he will bless his holy name for ever and ever.

After the death of my father, my friends kindly sympathized with my mother and myself upon the occasion. From my highly-respected friend, Mr. Toller, I received the following letter:

"My dear Sir,

"Though calling upon you in person till after the interment of your late father may be premature, yet I can scarcely satisfy myself without adopting this form of assuring you, that I desire affectionately to sympathize with you under the present trying bereavement.

"Painful as the event must be to your feelings, it is your unspeakable happiness that consolations voluntarily offer themselves, which are neither few nor small.

"The very greatness of your loss is in fact a capital source of your support. Few sons have such a father to lose; few can look back upon so many years of paternal intercourse with equal satisfaction; and few  
have



have ground for entertaining such expectations of high mutual enjoyment on an approaching reunion. Thus is the hand of Providence healing while it wounds; and wringing a few drops of pungent acid into the cup of social bliss, in order that the whole draught may be rendered more salubrious and exquisite.

“ You well know that a smooth and flowing passage through life is neither to be expected nor rationally desired. Could we secure such a course of being, circumstanced as we are in other respects, insipidity, listlessness, or at the best negativeness of character would be the consequence. Life, in order to prove a blessing, must consist of opposing and contending ingredients; of hopes and fears; of joys and sorrows; of temptations, conflicts, and conquests. It is the result of this moral chymical process which is to prove the balm and cordial of rational existence. The Gospel graciously describes to us this process, and gloriously insures to us its issue.

“ It is a satisfaction to me that I so lately received a visit from your good father. Had we known it was to have been the last interview of the kind, what a turn would it have given to the conversation! With what sensations should we have parted! But futurity is wisely hidden from us; and it is pleasant to reflect, that the cheerful miscellaneous conversation which has passed on those occasions, by no means wounds the mind on review, but rather leads us to anticipate with additional hope, the intercourses of still nobler society in worlds to come.

“ I heartily wish you and your good mother every seasonable support, and am, dear Sir,

*Tuesday, Dec. 12.*

Yours very sincerely,

THOS. N. TOLLER.”

It was my intention to have sent you extracts of other letters of a similar nature. But I see that my letter is already long enough. I therefore conclude with praying, that your various labours may be crowned with the divine blessing, and am,

Dear Sir,

Yours very respectfully,

JOHN SATCHELL.

*Kettering,  
Jan. 3, 1798.*

Dr. Rippon.

P. S. I think I shall, some time or other, publish a work which my father has left behind him, entitled “*Thornton Abbey*” : a religious novel.



THE LAMENTATION OF FRIENDSHIP.  
AN ELEGY

ON THE DEATH OF  
THE REVEREND JOSHUA THOMAS,  
PASTOR OF THE BAPTIST CHURCH AT LEOMINSTER 44 YEARS,  
WHO DEPARTED THIS LIFE AUGUST 25, 1797,  
IN THE LXXIX<sup>th</sup> YEAR OF HIS AGE.

BY BENJAMIN FRANCIS, A. M.

“Mark the perfect man, and behold the upright; for the end of that  
“man is peace.” *Psalms.*

WHAT Thomas dead! the solemn tidings roll  
A flood of grief o'er my lamenting soul,  
Oft' overwhelm'd like sand beside the main,  
With ponderous billows of bewailing pain:  
While all his kindred, all his friends around,  
Who knew his worth, mourn at the doleful sound.

And hast thou, O my warm, my bosom-friend,  
O'er Jordan pass'd, and gain'd thy journey's end,—  
Dropp'd all thy cares, and griefs, and pains below,—  
Bid endless farewell to this world of woe,—  
And joyful reach'd thine everlasting rest,  
To dwell with God unutterably blest?  
But why didst thou, so long sincere and kind,  
Steal out of time, and leave me sad behind?—  
Why didst not thou apprize me of thy flight  
From these dark regions to the realms of light?  
And why not beckon to my longing eyes,  
To join thy march triumphant to the skies?  
Thou, glorious saint! hast reach'd thy blissful home,  
Whilst I, alas! still in this desert roam,  
Nor see thy face, nor share thy converse more;  
My griefs remain, but all thy griefs are o'er.

Sweet was thy friendship, constant and sincere,  
Form'd to delight the heart, the eye, the ear:  
For forty-two revolving suns, I shar'd  
Its precious fruit, and delicately far'd:  
Each excellence in thee conjoin'd I found,  
Thy love was cordial, and thy judgment sound,  
Thy whole deportment amiable, discreet,  
Thy freedom pleasing; all in thee was sweet.

Thy kind epistles, fraught in every line,  
With various tidings, or with themes divine,

Oft'



Oft' to thy friend convey'd a choice repast,  
Fair to the sight, delicious to the taste.  
Our spirits join'd, our pens alone apart,  
How did we blend in one each other's heart?

Our joys and griefs, our comforts, and our cares,  
We still divided into equal shares:

Now our endearing correspondence sleeps  
To wake no more! my pen in silence weeps.  
How great my loss! my JONATHAN \* no more  
Sends me his rich epistolary store:

No post can pass beyond the awful tomb,  
Nor through the grave's impenetrable gloom.  
What pangs of grief my throbbing bosom rend  
For thee, my brother, thee, my faithful friend!  
O God, give us ere long to meet around  
Thy glorious throne, where deathless joys abound!

Ah, lovely saint! heaven-born humility,  
In all her charms, conspicuous shone in thee;  
Thy mind was placid, lowly, mild, and meek,  
Fair innocence sat smiling on thy cheek:  
Calm resignation in thy bosom reign'd,  
And high respect thy sage discretion gain'd:  
Wise as the serpent, harmless as the dove,  
Thy soul resembled the blest saints above:  
Thy moral garb was beautiful and clean,  
Thy temper even, and thy brow serene.

How dead to earth was thy ascending mind!  
In all thy straits, how tranquil and resign'd!  
What sweet contentment and perpetual peace  
Rul'd in thy breast, and dignified thy face!  
Whilst age adorn'd with silver locks thy head,  
Grace o'er thy soul her growing beauties spread.  
Thy faith, thy hope, thy charity and zeal,  
Thy deep concern for man's eternal weal,  
Thy savoury speech, thy holy walk with God  
In the straight path thy meek Redeemer trode,  
Thy frequent flights on swift seraphic wings,  
Far, far beyond time's transitory things,  
Shew'd thee a Christian of no common size,  
A guest on earth, a native of the skies.

How did thy heart with love to Jesus burn!  
How did thy soul o'er dying sinners mourn!  
How didst thou labour from thy blooming youth  
To hoary age, in the dear cause of truth!

\* Mr. Thomas and the author corresponded for about forty years under the signatures of Jonathan and David.



How didst thou watch with tender, constant care,  
 Thy precious charge, and in its sorrows share!  
 How didst thou feel for all thy friends around,  
 And for the world in fervent prayer abound!  
 How didst thou seek prosperity and peace  
 To Zion's sons, and joy in their increase!  
 What christian church beneath thy wide survey,  
 But claim'd thy care, and in thy bosom lay!  
 The weal of man, each side the spacious main,  
 The growing spread of the Redeemer's reign,  
 Employed thy pen, engag'd thy active mind;  
 And numerous are thy labours left behind.  
 How did thy breast for fair Britannia feel,  
 Her private virtue, and her public weal,  
 On either side Sabrina's rapid stream!  
 And long will Cambria thy great worth proclaim.  
 How did thy light in each relation shine,  
 As husband, parent, friend, and the divine,  
 And spread a lustre on thy pious line!  
 (Thrice honour'd tribe! three brethren,\* men of God!  
 Two met in heaven; the third upon the road:  
 Thrice honour'd sons! in whom the fathers live,  
 Whose grateful tongues to God the glory give.)  
 'Twas grace emitted thy resplendent rays;  
 To grace alone thou rend'redest all the praise.  
 Dark earth has lost, bright heaven has found, in thee,  
 A radiant pearl, a saint of high degree.

When to the verge of fordless Jordan brought,  
 Thy course well run, thy warfare nobly fought,  
 How did thy soul, firm as a rock, sustain  
 The raging waves of agonizing pain,  
 And, sure of life by thy Redeemer's blood,  
 Serenely pass thro' death's terrific flood!

Adieu, my friend! do thou with Jesus rest,  
 Completely holy, and supremely blest:  
 And when He shall descend to earth again,  
 O, may I meet thee in his glorious train!  
 And with thee join, with all the ransom'd throng,  
 To praise the LAMB in one immortal song!

\* Messrs. Joshua, Timothy, and Zecharias Thomas; all eminent Baptist ministers.—Mr. Joshua Thomas was father of Mr. Timothy Thomas, minister at Devonshire-Square, London.—Mr. Timothy Thomas, father of Mr. Thomas Thomas, minister at Mill-Yard, London, and of Mr. Timothy Thomas, his successor, was an eminently laborious and successful minister at Aberduar, Carmarthenshire; and died Nov. 12th, 1768:—and Mr. Zecharias Thomas, father of Mr. Benjamin Thomas, minister of the Baptist church at Prescott, Devonshire, still survives, in conjunction with his nephew, the useful and respectable successor of his brother Timothy.



## TWELVE DIRECTIONS

FOR

## A CHRISTIAN'S HOLY WALKING.

BY THE LATE REV. ISAAC WOODMAN,  
OF LEICESTER.

I. *Consider the end of thy being and new-being.*

THIS is no less than the manifestation of God's glory, and the praise of his grace. For his pleasure we are and were created; and therefore, as all things are of him and through him, so they ought to be to him. In the 100th psalm we are exhorted to serve the Lord, because it is he that has made us; and the new creation is designed also for the praise of the riches of the glory of his grace. "This people have I formed for myself, they shall shew forth my praise." Let me not therefore live to myself, but labour to apprehend that, for which I am apprehended of Christ Jesus; and whether I eat or drink, do all to the glory of God.

II. *Remember thy engagements to the Lord.*

Think, what was the sense and sentiment of my heart under its best impressions: these are profitable for me to keep alive and fresh in my memory. Did I not, when suing for mercy and pardon, promise obedience; and upon hope of favour and enjoyment of peace, determine I would not turn again to folly. And, when I made a public profession of his name, by submitting to his ordinance of baptism and joining with his people in commemorating the dying love of a redeemer, did I not then profess, that I would be the Lord's obedient subject and servant, and child? Have I not hereby bound myself out from all sin, and up to all duty? let me then be daily performing my vows.

III. *Thankfully view the privileges with which thou art invested.*

Thou art endowed with reason, by which thou art exalted above the beasts that perish, and art favoured with eligible circumstances in life, as appears from hence; that there are many, with whom thou wouldest not



change thy condition for theirs, if it were possible to be done. Moreover, thou art acquainted with the scriptures, and hast the honour to have the Lord's name called upon thee, &c. &c. Let me, therefore, in every thing give thanks.

IV. *Comfort thyself with the disposals and allotments of Divine Providence.*

Various are God's dispensations towards his own children: we read of the brother of high and low degree, to each of which estates it is a special point of wisdom and duty to accommodate ourselves, as likewise to the duties of our several respective relations in life. The very beauty of religion, and our usefulness in the world lies in a due attendance to these things. Remember, therefore, oh my soul, that word of God's grace, which saith "Unto him that orders his conversation aright, I will shew the salvation of God."

V. *Search the Scriptures.*

'Tis from these we get understanding of what is necessary to be known, and direction about what is proper to be done. Hence we derive our solid comfort and glorious hope: therefore, oh my soul, be diligent in perusing the sacred oracles: they are copious, plain and easy, in what is most important. Let the word of Christ dwell richly in thee.

VI. *Continue in Prayer.*

Prayer is the great characteristick by which the godly are known, and the distinguishing business in which they engage. By this we make our confessions, pour out our complaints, and present our supplications and petitions to the most high God, the Father of mercies, in the name of Christ, with assurance of success. Be therefore instant in it: come daily to the throne of grace, to obtain mercy and find grace to help, in time of need.

VII. *Prize the appointments of Divine Grace.*

Let what God has of his wisdom and goodness appointed for the comfort and benefit of our souls, be with delight and diligence attended to, viz. the ministry and ordinances: every one that is of God heareth God's word; and he that



that loves Christ keeps his commandments. This is the way to be satisfied with the fatness of God's house, and nourished up in the words of faith and sound doctrine to eternal life.

### VIII. *Walk in Love.*

The divine direction is, Let all your things be done with charity. 'Tis the bond of perfectness amongst the saints, and the ground of true obedience towards God: 'tis the very end of the commandment, and having such a motive and pattern as the love of Christ—Oh, my soul, follow after charity, and walk in love to God and all who are his.

### IX. *Follow after Purity or unblamableness of Conduct and tenderness of Conscience.*

Whilst we entertain the most cordial affection for, and express the greatest tenderness towards, all that bear the image of God and are believers in Christ, we are not bound to approve or have communion with them in things sinful or even doubtful, lest we contract relative guilt: therefore the Apostle says to Timothy, Be not partaker of other men's sins, keep thyself pure: and those few in Sardis are commended, who had not defiled their garments. Whilst with all love we are willing others should use their liberty, we must endeavour to be faithful to the light, God hath given us; and, with humble, teachable dispositions seek after more, yielding our consciences to the divine authority. Think, therefore, oh my soul, of Paul's conduct, and imitate him. I (says he) exercise myself to have always a conscience void of offence.

### X. *Walk humbly with God.*

There are manifold causes for and calls to humility: we are very ignorant and full of darkness about God and divine things; exceedingly unskilful in the performance of duty. We come very short of doing what we know, and of doing what we have heard or seen in other of God's servants: have been guilty of much evil, which is a very hateful, hurtful and destructive thing; and at our very best are unprofitable servants. Therefore, we should be clothed with humility—Oh, my soul, what hast thou which thou didst not receive? What hast thou received, which thou hast not abused?



*XI. Keep ever in thine eye the Glory of Divine Grace  
in the work of our Salvation.*

This will be like the pilot, compass, and pole-star, to direct us to the port of happiness, and keep us from the rocks and quicksands of sin and error. "Thy loving kindness is before mine eyes (says the Psalmist) and I have walked in the truth." Remember divine grace contrived and effected salvation, in that part of it which is done without us, before we had a being, without our knowledge, consent, desire, or desert—And as to that part, that takes place in and upon us, God prevents us with the blessings of his goodness; he seeks us before we seek him: he begins the good work, which in scripture is called a resurrection, but in this case there is matter to work upon. 'Tis called a creation, but here there is no principle of opposition—Therefore, to set the case forth more fully, 'tis likened to a conquest, besieging a fort and taking it by storm; 2. Cor. x. 4, 5: so averse are we to our own true welfare, till made willing by grace. Well does the Apostle say, "By grace ye are saved." Think, oh my soul, upon the question, in Gal. iii. 2. and thou wilt be convinced, that the very beginning of all good in thee came in a way of believing, and not of works. Ponder what Moses reminds Israel of in Deut. ix. throughout, and see if there be not many things in thy experience similar to theirs; then weigh and wonder at those glorious places, John i. 12, 13. Rom. iii. 21, and xi. 6. 2 Tim. i. 9. Titus iii. 3, to 7, inclusively.

*XII. Press after the mark of complete perfection.*

The christian's duty is comprehensive, and his growth admits of high degrees; after all we have attained, there is much still before us; we are surrounded with and in the midst of mysteries: there is the mystery of iniquity, the mystery of godliness, and the mystery of Providence. We shall always be learning while we are here; and it may be thought that the following things evidence a good proficiency in the divine life:

First, A clear, affecting, and soul-humbling view of the evil of sin, and its sad and spreading influence upon us: it twists itself with our very nature, and, defiling it, spoils all our good; so that (though in the renewed mind there is some good thing toward the Lord God of Israel,  
yet



yet) in our flesh dwells no good thing ; and, when we would do good, evil is present with us.

Secondly, A cordial approbation of, and a cheerful compliance with, the will of God, in all the branches of our known duty ; from a conviction of the purity, wisdom, reasonableness, and goodness of the divine law. The more apt and ready we are at self-denial and obedience to God, the greater is our degree of sanctification.

Thirdly, and lastly, Holy and delightful admiration at the wisdom and wonderful grace of God in our salvation ; this flows from divine knowledge of it, faith in it, and pleasurable impressions from it. Thus does real advancement in godliness lie in self-abasement, subjection to God, and delight in him ; and this would I use the means of, and labour to attain : saying with the Psalmist, " Thou shalt guide me with thy counsel, and afterwards receive me to glory."

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*List of Churches endowed by the late Abraham Atkins, Esq.  
of Clapham, Surry.*

| CHURCHES.                      | MINISTERS IN 1798: |
|--------------------------------|--------------------|
| Beach Hill * - - - -           | John Wills         |
| Buckland, Berks - - - -        | Joseph Stennett    |
| Burford, Oxford - - - -        | William Harris     |
| Cambridge - - - -              | Robert Hall        |
| Cirencester, Gloucestershire - | William Wilkins    |
| Coat, Oxon - - - -             | Joseph Stennett    |
| Colnbrook, Bucks - - - -       | John Lloyd         |
| Fairford, Gloucestershire - -  | Daniel Williams    |
| Farringdon, Berks - - - -      | Joseph Stennett    |
| Kingston, Lisle, ditto - - - - | Thomas Smith       |
| Lingfield, Surry - - - -       |                    |
| Oakingham, Berks - - - -       | John Wills         |
| Oxford - - - -                 | James Hinton       |
| Stratton, Wilts - - - -        | Thomas Smith       |
| Clapham, Surry - - - -         | John Ovington      |
| Unicorn-Yard, Southwark -      | Thomas Hutchings.  |

fourteen of these societies were included in the first trust-deed, which was duly enrolled in Chancery, and by which Mr. Atkins, several years before his death, alien-

\* Nearly in the road between Reading and Basingstoke, in the parish of Stratfield-Say.



ated a considerable estate, lying partly in the parish of Bampton, Oxon, and partly in the parish of Stratfield-Say, Hants. To this bounty, Mr. Atkins added by will, two thousand pounds East India Stock, the interest to be divided between the above sixteen congregations, Unicorn-Yard and Clapham churches being then added to the first fourteen. Clapham has also other endowments annexed to it by Mr. Atkins's benevolence, besides a distinct legacy of thirty guineas per annum in his will.

There is a distinct enrolment in Chancery, vesting certain ground-rents in the trustees for the benefit of the interest at Unicorn-Yard, and towards the support of the Horshlydown charity school, Southwark; and a school at Kingston-Lisle, Berks.

The first trustees were---The Rev. Robert Robinson, Cambridge; Rev. Thomas Dunscombe, Coat; Rev. Daniel Turner, Abingdon; Rev. William Wilkins, Bourton; Joseph Tomkins, Esq. Abingdon; Benjamin Tomkins, Esq. ditto; William Tomkins, sen. Esq. ditto; William Tomkins, jun. Esq. ditto.

Upon vacancies happening, the following gentlemen have been chosen---Joseph Tomkins, Esq. Abingdon; John Tomkins, Esq. ditto; Edward Sheppard, Esq. London.

A more particular account of this trust it is probable will be printed for the use of those who are interested therein.

### MIDLAND ASSOCIATION.

**T**HIS Association assembled at Shiftnall, in Shropshire, on the 29th and 30th Days of May, 1798.

#### BREVIATES.

Tuesday evening, met at six o'clock.—Brother Smith, of Wolverhampton, prayed; letters from the churches were read, and the Moderator closed the meeting with prayer.

Wednesday morning (seven o'clock) Brother Pope prayed; a letter was read from the church at Shrewsbury, proposing an union to the Association—the proposal was cheerfully admitted.

Resolved, That in future the pastors of the associated churches be requested to preach one of the sermons on these occasions in regular succession, from the senior to the junior pastor—the other preacher



preacher to be nominated by the church where the Association is held for that year, as usual.

Brother Harrisson read the Circular Letter; which being approved, was ordered to be printed; brother Wilks prayed.

Half past ten o'clock. Public worship began. Brother Williams, of Rycford, prayed; brother Edmonds, of Birmingham, preached from ii. Chron. xxv. 8, "God hath power to help;" after singing, brother Pearce preached from John xiv. 27, "Peace I leave with you; my, peace I give unto you; not as the world giveth, give I unto you. Let not your heart be" &c.— Brother Butterworth concluded with prayer.

Met again at four o'clock. Brother Palmer, of Shrewsbury, gave an highly interesting account of his itinerancy together with brother Smith, of Cosely, under the patronage of the London Baptist Itinerating Society, through some parts of Wales, and the English counties adjoining, for three weeks previous to this meeting.

The relation of the supports and encouragements granted by our dear Lord to his servants, greatly comforted and refreshed our hearts, and excited a resolution in many of us to be more active in his blessed cause.

Half past six o'clock. Public worship began again. Brother Palmer prayed; brother Smith, of Alcester, preached from i. Pet. iv. 18. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear." Brother Smith, of Cosely, concluded the service in prayer.

*State of the Churches since the last Association.*

| ADDED.                  |           | DIMINISHED.           |          |
|-------------------------|-----------|-----------------------|----------|
| By Baptism & Experience | 131       | Letters of Dismission | 7        |
| Letters                 | 5         | Exclusion             | 28       |
| Restored                | 1         | Death                 | 17       |
|                         | <hr/> 137 |                       | <hr/> 52 |
| Clear Increase          | - - -     |                       | 85       |

The next Association to be held at Wolverhampton, on Tuesday and Wednesday in the Whitsun-week. Brethren Butterworth, and Belshe to preach; in case of failure, Brother Palmer, Put up at the Red Lion.

After the public service, the Elders and Messengers conversed on the duty of individual christians, and christian societies, to exert themselves, more generally, for the advancement of the dear Redeemer's kingdom, in neighbouring villages; and on the best means to be adopted in order to so important an end; when, it appearing that some of the churches in the connexion had made



some successful efforts, it was proposed to subjoin a brief account of the steps they had taken, and the pleasing result; in hope that their success might encourage our brethren in other places to similar exertions.

Toward the close of the year 1796, (S. Pearce,) one of our brethren having preached twice at a farm-house near a village about five miles from the town where he resides, was encouraged to take a dwelling-house in the village, (Shirley-street,) for the purpose of public worship, which he immediately let, for half the rent he gave, to decent people, on condition of their keeping it clean and ready for divine service whenever wanted. He, and other ministers, preached there regularly once a fortnight, on a week evening, for some months, and many attended with seriousness on the word of life. At length it seemed desirable to have service there on Lord's-days, especially as there was no place for religious worship, of any description, within two miles of the place; and our brother proposed to the members of the church, to assist in the good work; when above thirty of them agreed to go in their turns on a Lord's-day evening, three at a time, and pray, sing, read, and occasionally give exhortation to the congregation. This practice has been adopted with success; from fifty to eighty regularly attend, and some with a degree of concern that affords abundant satisfaction to their pious visitors. Not long since, it appeared that a part of his congregation, who lived at another village (King's-wood) about three miles distant, were desirous of religious instruction nearer home, in hope that their neighbors might be induced to attend, to whose salvation the Lord might be pleased to bless the word; accordingly three neighboring ministers agreed to preach there once a fortnight. Nearly an hundred people seriously attend, and the prospect of usefulness is at present very encouraging.

Another of our brethren (E. Edmonds) having mentioned to his people, during the administration of the Lord's supper, about the middle of last summer, some accounts which he had seen in the Evangelical Magazine, relative to the success that had attended reading the scriptures and praying with some villagers in Buckinghamshire, a spirit of zeal seemed to be poured out on the church, who immediately began prayer meetings for divine direction, and then invited any members who were disposed, to propose themselves for pious visits to the villages. Seventeen brethren gave in their names, from whom, under the direction of a committee formed for the purpose, several have been sent to four villages; in two of which, besides public worship, they have established SUNDAY SCHOOLS, wherein several poor children have been taught to read and write. In one of these schools thirty children are instructed, and about eighteen adults regularly attend divine service; in the other, forty children are taught, and nearly one hundred adults attend on worship. In the



the villages where there are no schools, the attendants are from thirty to forty in each place. The blessing of the Lord hath evidently followed these labors of love: in one village a general reformation has taken place, although it was before remarkable for its vice and immorality; and there are several persons who appear truly converted to God.

Among the brethren who have visited these villages, two have discovered suitable gifts for the ministry, (Charles Malony, and Wm. Wilks.) and have accordingly been called to that sacred work by their brethren. Thus, whilst these christian efforts open a field for usefulness to all the disciples of JESUS, they serve to manifest those concealed qualifications which may hereafter prove eminently useful in his church.

The Sunday Schools have been of considerable service, not merely in improving the knowledge and morals of the children, but of conciliating also the regards of the inhabitants at large, whose hostility seems turned into friendship. The plan is therefore earnestly recommended to our brethren throughout the churches, who may learn from experience that those who continue in well-doing, in due time shall reap, if they faint not!

## EXTRACTS

FROM

## AMERICAN LETTERS,

*From the Rev. Wm. Staughton, Bordenton, Massachusetts,  
dated Oct. 1, 1798.*

The public newspapers in England have announced to you the existence of the yellow fever in New-York and Philadelphia; its prevalence has been tremendous: the last reports from Philadelphia were 106 deaths, and as many new cases [daily]. In New-York the disease is equally mortal, although at least forty thousand inhabitants have fled from each city. But we hope you will not indulge uneasiness on our account, the complaint is contagious only in the cities; and I doubt not before this letter can reach you, it will have entirely subsided. My family is in perfect health, and health prevails in the country around us. To-morrow I accompany Dr. Rogers of Philadelphia, (who with his family and many others are exiles in Bordenton,) to the association, which will be held at a small village, in New Jersey, called the New Mills.

*The*



*The subsequent information we derive from several mediums.*

Bordenton is a beautiful town, situate on the banks of the Delaware; it stands on an eminence, and for the health and longevity of its inhabitants has become proverbial: it contains about 200 houses, and 1500 inhabitants. By information derived from the Philadelphia Gazette, we learn that the seminary under Mr. Staughton's care ranks high for its respectability and success. He keeps several tutors who teach the English and French languages, Arithmetic, Algebra, &c. by which means the chief part of the labour is taken off his hands. The seminary on an average consists of about fifty young gentlemen, from ten to fifteen of whom are upwards of twenty years of age: the whole of these board in the house; so that, including servants, they are seldom less than seventy in family.

There are belonging to his church two congregations, which are supplied by the Rev. Mr. Burgiss Allison\* and himself; one at Jacobs-town, the other at Bordenton. Jacobs-town, which is about ten miles distant, is supplied *occasionally*. Bordenton, because of the academy, *constantly*.

Some time since we were informed that the church at Bordenton enjoyed a revival. The meeting-house was well finished; many persons were under serious convictions; several had been added to the church; and the congregation was rapidly increasing.

## THE OBITUARY.

Rev. SAMUEL DUNSCOMBE, Cheltenham.

**M**R. Samuel Dunscombe was one of the sons of Mr. Manly Dunscombe, once a deacon of the baptist church at Tiverton, Devon.: on whose tombstone, in St. Peter's Church yard in that town, is the following just inscription:

“ Beneath lye the remains of Manly Dunscombe, of Tiverton, Sergemaker; who died 16th December,

\* The Rev. Mr. Allison was Mr. Staughton's predecessor in the pastoral office of the church, and was principal of the school at Bordenton.



1784, aged 76. His chief aim was to approve himself the true servant of God and faithful disciple of Jesus Christ. In memory of a character so worthy of imitation, this stone was raised, 1786." \*

Mr. Samuel Dunscombe was the eldest son of this pious deacon, by the second wife, originally from Axminster, whose maiden name was Ruth Harvey. He was born in the year 1738, and brought under serious impressions about the year 1760. In due time he joined the baptist church in the place of his residence, under the pastoral care of the amiable Mr. Thomas Lewis; and, having exercised his gifts at the church meetings, and in other services, to the satisfaction of his fellow-members, he was, in the usual way, called into the work of the ministry, † and sent to the academy at Bristol, then under the care of the Rev. Messrs. Hugh and Caleb Evans. Here he remained several years, till, in compliance with the pressing invitation of the church at Cheltenham, he repeatedly visited them as a probationer, and became their pastor in the year 1768. The principal parts of the ordination service were performed by his tutors, and Dr. John Ash, author of Grammatical Institutes, and of the New and Complete Dictionary of the English Language. Mr. Dunscombe so filled this situation, as to acquire the affectionate esteem, not only of his congregation, but of the whole neighbourhood. And, perhaps, set as bright an example of christian beneficence, with a small income from his people, as any of his christian brethren throughout the kingdom: he might truly have been said to follow the example of the Macedonians, in ministering to the necessities of the saints, not only according to his ability, but beyond it.

As Cheltenham is frequented, in the season, on account of its waters, Mr. Dunscombe was necessarily visited by ministers and christians of divers denominations: but while he held friendly intercourse with all, he remained sincerely attached to those sentiments, which his own denomination (the Particular Baptists) esteem evangelical.

In his preaching he was lively and affectionate; in his visits he united the father and friend with the pastor.

\* See Memoirs of Tiverton, by Martin Dunsford, Merchant, quarto edition, p. 321.

† Mr. Samuel Dunscombe and Mr. Rippon, Sen. now pastor at Upottery, Devon, were both called to the work of the ministry by the church at Tiverton, *the same day*.

When



When he entered on his charge, the church was in a low condition ; nor has it ever been very large ; but for many years before his death, the auditory had been rather on the increase, and the pastor and people were harmonious and happy.

On June 11, 1797, the last Lord's-day on which he appeared in public, his address to his people was unusually pathetic and affecting. In the course of it, he apologised for the great freedom he took in urging an attention to the concerns of a future state, by the persuasion, with which his own mind was impressed, that his labours were nearly terminated. The very next morning, a paralytic stroke partially deprived him of his speech, but not so at first as to render what he said unintelligible. Thursday, the 15th, his brother, Mr. Thomas Duncombe, (then pastor at Bampton, Oxon,) was sent for ; he and his sister Mary reached Cheltenham on Friday evening. Their brother was alive, and sensible so as to know them, but could not speak ; his end was evidently approaching. Mr. Thomas Duncombe, ill himself, preached twice and administered the Lord's-supper to the church whose pastor was dying : he then came back, and waited at his brother's bed-side, and saw him expire a little before seven o'clock, on the Lord's-day evening, June 18, 1797.

The next Thursday, his remains were deposited in the burying ground adjoining to the meeting. Mr. Francis, of Horsley, spoke over the grave, and preached the funeral sermon from our Lord's words, *He that believeth in me, though he were dead, yet shall he live.*

The amiable Mrs. Duncombe survives ; but has since lost her sister, Mrs. Ann Ransford, who had long been a member of the church at Cheltenham.

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REV. BENJAMIN FOSTER, D. D. New York.

Mrs. Foster, the second wife of Dr. Foster, died of a decline the 4th of August, 1798 ; and the Doctor himself (pastor of the first baptist church in New York) fell a victim to *the yellow fever*, on Lord's-day morning, the 26th of the same month. We wait with impatience for a circumstantial account of these afflictive dispensations.

From



*From the Rev. Richard Furman, dated Charleston, Oct. 18, 1797, addressed to the Rev. Dr. Rogers, of Philadelphia, concerning the death of his sister, Mrs. Abigail Barker.*

(EXTRACT)

REV. & DEAR SIR,

IT is probable you have been already informed of the mournful event which is the subject of my present letter;—I mean, the death of your pious and amiable sister. She was taken unwell at church the sabbath-week before she died: immediately she received medical aid, after a while was pronounced better by the doctor, and appeared to be almost free of the fever for several days: she however continued very weak.

Mrs. Morrell, who was a good deal with her, informed me that she gave very serious and affectionate counsel to her son; and urged the necessity of his paying attention to the important concerns of religion; which she enforced by the consideration of its affording her the truest comfort in her present situation:—he was very attentive to his mother, and manifested much tender affection and concern for her.

It being the time when sickness was most prevalent in the city, I was constantly employed in visiting the sick and attending funerals, when I could be spared from my other necessary concerns; so that I did not call on her: and, having seen her at church the sabbath before, I supposed she had been well, till the Friday night after she was taken; when Col. Screven called on me between eight and nine o'clock, and informed me of her illness, at the same time saying she was then better. I visited her the next day; found her weak, but cheerful; and, in her own apprehension and that of her friends, better, and likely to do well. We conversed on the serious subjects of religion, and she appeared to enjoy much satisfaction in them, as well as in the devotional exercises which took place in the intercourse. Between the morning and evening services of the Sabbath, I also visited her; and, to my apprehension, she appeared worse: but, as I heard nothing from her, or any of the attendant friends, of her being thought so, I did not mention it. She expressed with satisfaction her hope in the divine favour, and her persuasion



persuasion of all being directed for the best in the course of Providence respecting her; and appeared to be in a calm, humble, and peaceful frame of mind.

The black vomit came on that evening, Monday: her senses were at intervals impaired, yet she continued to speak a little, and, when roused, was for a short time collected, exercising faith in the Redeemer, and cheerfully committing herself to his disposal. Nor did any thing inconsistent with such a temper, as far as I can learn, at any time appear in her to the last, or in any part of the time she lay ill.

The next day, it was difficult to awaken or fix her attention; scarcely a word could be obtained: In the course of it, her speech quite failed, but she did not appear to be entirely deprived of her reason. In this state she continued; till her release from mortality took place.

Mrs. Barker was a valuable woman, and a truly exemplary christian. She was born in Newport, Rhode Island, July 18th 1749. Baptized in Sept. 1770, with her brother, Mr. (now Doctor) William Rogers, by the Rev. Mr. Thurston. Was married to Mr. Reynolds Barker, of Rhode Island, Nov. 1768—who departed this life, August 1775: from which time she continued a widow. Affection to her son, her only child, a merchant in Charleston, induced her, in the winter of 1796, to leave her native place, the circle of her respectable friends and amiable relations in Rhode Island, and fix her dwelling in the city, where her affectionate son resides. But a wise and sovereign providence put an unexpected and speedy period to their social intercourses, by removing her to that state.

Where her best friends, her kindred dwell,  
Where God her Saviour reigns.

She died on Sept. 20th 1797. Her remains were attended to the grave by a considerable number of respectable characters, and deposited in the cemetery of the Baptist church, at Charleston, of which the Rev. Mr. Furman is pastor, by whom the funeral rites were performed.

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Mrs. ANN RICHARDS, Baltimore, Maryland.

(*Extract of a Letter, June 2, 1798.*)

I am at this time almost incapable of writing to you, having suddenly lost a beloved wife, who was taken away  
by



by an apoplectic stroke, as she was riding out in a carriage (with my second daughter) for the benefit of her health, on Saturday the 19th ult.—On Monday morning following, at forty-five minutes after five o'clock, my dearest Nancy took a long farewell of myself and six children. I have lost an amiable woman, an affectionate wife, a tender and fond mother; every way qualified to make myself and children happy, as to the enjoyments of this life. But, alas! she is gone from us; our eyes shall see her no more! May that God, who does *all* things *well*, sanctify this providence to myself and children, that with other trials it may work together for our good, is my sincere prayer. My consolation is, that my late dear companion was one, who feared God and sincerely loved Jesus, and his holy image in every denomination of christians. We were married almost twenty three years. Eighteen years ago, this summer, Mrs. Richards made a public profession of religion in the state of Virginia, and walked worthy of her holy vocation, as long as she lived; and I must conclude from her experience and conduct in life, that she is now singing above what was her theme below.

“ Hail, sovereign Love! that first began

“ The scheme to rescue fallen man,” &c.

Our language is——

“ 'Tis finish'd! 'tis done! The spirit is fled—

“ Our sister is gone—the christian is dead!

“ The christian is living in Jesus's love,

“ And gladly receiving a kingdom above!”

Her funeral was on Tuesday the 22d. ult. The corpse taken into the meeting house—a sermon preached from “ *To me to live is Christ, and to die is gain.*” And the 563d and 564th of your selection of hymns were sung.

As to the state of religion in this town, and also in the country around, alas! it is at an exceeding low ebb. The ways of Zion mourn. Oh, for a time of refreshing from the presence of God! That we may again sing, as in the days of old, when the candle of the Lord shone on our tabernacles!

Rev.



Rev. EDWARD UPHAM, Massachusetts.

On the 5th of October 1797, departed this life, at West Springfield, State of Massachusetts, in New-England, the Rev. *Edward Upham*, A. M. a minister of the Baptist denomination in that town. He was born at Malden, in the year 1710—educated at Harvard College, the honours of which he received in 1734. He went to that town at the request of a small society of Baptists, over whom he was ordained in 1740, and to whom he ministered for about eight years, when he removed to Newport, and took charge of a respectable congregation there. In 1772 he returned, where he soon resumed his ministerial functions; in which he continued until about the last five years of his life, when a violent disorder wholly confined him to his bed. From this confinement he had no release until death set him free. Though he steadily adhered to his own principles, from a persuasion, that they were agreeable to Scripture, yet he ever professed sincere affection, to all good men. He was one of the earliest and most zealous friends of Rhode-Island college—of which he was an original trustee and fellow, and received its honours at the first commencement, held in that institution—viz. in 1769. He died at the age of 87.

Rev. JOSEPH BELCHER, Rushden.

Mr. Joseph Belcher formerly a member of the Rev. Mr. Edmonds's church in Birmingham, and regularly encouraged by that church for the ministry, was soon after invited to preach to a Baptist congregation at Rushden, in Northamptonshire. At this time the interest was sunk very low, but, by the blessing of God upon his labours, the handful became a troop: The church prospered, and the congregation swelled beyond the capacity of the meeting house, which by the advice and with the sanction of neighbouring ministers, was considerably enlarged.

Still Mr. Belcher was successful, when in the midst of prospects the most pleasing, and in the prime of his days, he was *removed by death*, \* leaving a widow and also three children, the eldest of whom is about five years of age, and so much a *cripple*, that it can neither sit, nor stand, but lying perpetually on its back, and frequently shrieking through violent agony of body, the scene is rendered beyond description painful.

\* Our informant does not say when he died.



The Rev. THOMAS SKINNER,

late of Newcastle upon Tyne, Northumberland.

**M**R. SKINNER was born of a respectable family at Westacott, North Tawton, in the county of Devon, Oct. 2, 1752. His parents being much attached to the national established church, of course brought him up in the same principles. His education was as liberal, as a designation for business required: he was put an apprentice to a grocer in the city of Exeter, in 1766. In the year 1770, it pleased the God of all Grace to bring him under impressions of a religious nature: his first concern about the salvation of his soul was attended with much trouble and distress, which thus commenced. On the Lord's-day evening, having spent that holy day with some of his companions on a party of pleasure, when he retired to his chamber, his conscience was arrested, and the most serious, alarming, and lasting impressions were made upon his mind, by that sacred passage in James ii. 10. *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* With such weight did these words impress him, that he was instantly impelled to prostrate himself on the ground, where he lay for some time, imagining the Divine Justice had overtaken him, and stood as with a drawn sword ready to cut him off. After some time, he rose from that situation, and thought he would seek information suited to his awful condition from books; and, upon opening the very first which he procured, his eye was fixed upon these words, *The Christless soul is a wretched soul indeed!* This increased his distress; which was so great, that he could neither eat, drink, nor sleep. The day of judgment seemed ever present to his view. This vain world appeared to him in a light so disgusting, as to render him, in a great measure, unfit for pursuing its employments; and now the thoughtless youths, with whom he was intimate, attacked him on every side. He first advised them, and then was enabled to relinquish their company: the displeasure of his master, who it seems was a stranger to religious impressions, also fell upon him; and, in the height of his indignation, he sent for the young man's father to take him home, and keep from him all religious books and companions. This was partly done; and his relations were so prejudiced against

JAN. 1799.]

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him



him on account of religion, as to treat him with some degree of harshness, and even to threaten to deprive him of his only remaining companion, the bible. But the Lord was with him, gave him peace and comfort of soul, restored him to cheerfulness and serenity of mind by reading the scriptures, by prayer and meditation; and he presently returned to his master. After this, he became a *constant* attendant upon the ministry of the Rev. Mr. Thomas Lewis, pastor of the Baptist church in that city, and was baptized June 2, 1771, and united to that society, among whom he walked worthy of the gospel. How much his mind improved in religion, during this and the following year, is evident from his diary, and from several letters which his friends have preserved. \*

His apprenticeship expired in the autumn of 1773, just as he attained the age of twenty-one years, with which events his mind was much impressed. It was about this time, that the church encouraged him for the ministry. He had attended their weekly meetings for social prayer and conference: here he was frequently called upon to offer prayer, and speak from some portion of the word of God: his talents for public instruction were soon discovered, and the church gave him a call to the ministerial work, proposing to send him to our academy at Bristol for improvement. A sense of his own insufficiency for the service, and that diffidence of himself which never left him, in conjunction with just ideas of the importance of the sacred function, and the importunities of his friends, prevailed with him for some months to decline the acceptance of this call. A view of the state of his mind, and of the reasons of his hesitation, is not less edifying than an account of his compliance in the spring following, which is preserved in his letters written at this period. One of his relatives intreated him with

\* Extracts from Mr. Skinner's diary, and from his letters written on several occasions, particularly those on his making a profession of religion—on the termination of his apprenticeship—on the state of his mind relative to the christian ministry, both before and after his entrance into the academy at Bristol—on the death of his truly and deservedly loved pastor, the Rev. Mr. Thomas Lewis, of Exeter—and on happy frames of mind, and seasons of dejection—these could not fail of being pleasing and profitable to his dear friends, and we had it long in contemplation to furnish our readers with some of these which are in our possession—But, such is our biographical debt, (not to mention other arrears) that we shall expose ourselves to an arrest from every quarter, if, at present, we make any thing more than a moderate composition in favour of each individual, while the religious public have so vast a balance against us.

EDITOR.

tears



tears to give up all thoughts of the ministry, to return home and stay with him some time, and then go to the metropolis to acquire a knowledge of the best method of doing business. With this advice he fell in, so far as to wait for a secular situation, till the month of March, 1774; when he went to London in order to seek one, which he obtained, and which it is said was likely to be very advantageous in his line: he got so far as the door of the house, but here his conscience smote him; and its rebukes were so severe, that he durst proceed no farther: he now thought that he had done entirely wrong in refusing the call of the church; the case of Jonah appeared very applicable to himself, and he was afraid of some evil overtaking him for his disobedience. He remained in this condition for a few days, but could obtain no rest to his mind. Every minister whom he heard preach, in his apprehension, condemned him for having declined the work of the Lord. In this distress, he spent one whole night in prayer to God for direction and relief. In the morning he walked out, not knowing what to do, nor whither to go. Recollecting that Dr. Stennett had invited him to call upon him as often as he had opportunity, he immediately went to his house in Hatton-street, Holborn, where he was agreeably surprised and favoured with an interview with the late Dr. Evans, one of the preceptors of the Bristol Academy. After hearing his whole case, they both united in blaming Mr. Skinner for refusing to obey the call of the church at Exeter, and advised him to go down immediately, and comply with it. This advice he followed: he had no sooner got into the coach than he found his mind relieved and greatly comforted. After his interview with the church at Exeter, he was sent to Bristol in the month of April, 1774, where he conducted himself with propriety, nor suffered any of his pursuits to retard his progress in religion. It appears that he spent a few weeks at Warwick in the close of the year 1776, and perhaps in the beginning of 1777: he was invited to the Baptist church at Clipstone, Northamptonshire, during this year; and, being approved, he accepted their call, and was ordained and became the first pastor of this church, July 28, 1779. Mr. Beddome and Dr. Evans preached on the occasion. Here he was not without pleasing success, upwards of sixty persons being added to the church during his residence among them. His separation from this people

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excited



excited a very general concern. In the year 1783, he removed to another of our churches, viz. Towcester in the same county: here, after two years residence or more as a minister, he accepted their call, and was invested with the pastoral office, April 27, 1786. His labours in this situation also, were both acceptable and useful to many; above thirty persons were added to the church during his residence among them. But roots of bitterness, in a few years, began to spring up, which made him think of removing. Accordingly, at the invitation of the church of Newcastle-upon-Tyne, he paid them a visit in 1792; and, at their unanimous request, he returned to them in the spring of 1793. His heart was in his work, and he laboured for the salvation of souls and his master's glory: his whole deportment and conversation being christian in its most amiable features, so far as this imperfect state of mortality admits, accredited his doctrine: his labours, though not so extensively useful as he desired, were nevertheless far from being in vain. During the short time he was there, which was somewhat less than two years, several were added to their number, though in the last year of the two, several were separated from the church: but, how lamentable soever this may be, it by no means detracts from Mr. Skinner's ministerial usefulness:—It was occasioned by the working of an *old leaven*, secretly operating before he went, but more fomented since. As he had the faithfulness to let the church fully know his real sentiments before he went, in the most undisguised manner, and the prudence to inquire what were theirs upon the great and most distinguishing doctrines of the blessed gospel; so he had the firmness to expose error when it appeared, and to oppose it with the holy weapons of scripture authority, fair argument, and christian discipline: he had renounced that low cunning of indifference for the gospel, which is palmed upon professors under the specious names of candour and forbearance: he had penetration to detect and the firmness to withstand what he conceived to be error; nor was he unskilful in using those means which the great Head of the Church has given her, for the preservation of her purity in doctrine, worship, and discipline. For, whatever be our views of the peculiar doctrines of the gospel, if we do indeed believe its divine original, we must allow that it hath its essentials in faith and practice, for which we are commanded to contend earnestly



earnestly, and, after the example of the great apostle Paul, to give no place to error, no, not for a moment, that the truth of the gospel may continue with us.

From hence it will be natural to collect that the good man had his troubles at Newcastle, as well as elsewhere; and if it be conceded that some of them were imaginary, it will be granted that others were real. But his last distresses were at hand. His affectionate wife (who with their only daughter survive him) was taken ill of a fever, in which he most tenderly waited on her, greatly affected with the apprehension of losing her; she however was restored; but about a fortnight after he was taken ill, and by the symptoms it appeared to be the same fever. The same means being used as in the case of the wife, he recovered so far as to preach a sermon on behalf of the mission: he spent the evening of the Lords day cheerfully with his friends; on the Tuesday evening following he met them again in the vestry. A window was opened to let out the smoke, it was a severe night for cold.---The next morning he had a second attack of his fever, and, though favoured with the best medical assistance, the disorder increased, and terminated in his dissolution, according to his expectation almost from the beginning of it. As some additional circumstances of this closing scene are given in a letter from a most benevolent deacon of the church over which he was pastor, to the Rev. Charles Whitfield, of Hamsterly (to whom we are much indebted for the first part of this memoir), we shall here introduce them, without any apology:—

Newcastle, Feb. 12, 1795.

DEAR SIR,

Sabbath before last, our dear mutual friend, Mr. Skinner, preached almost lively, animated, discourse on the latter day glory from Psalm lxxxvii. verse 3. *Glorious things are spoken of thee, O city of God, Selah!* It was occasioned by a collection made for the assistance of the Baptist Mission in India. I do not remember ever to have noticed him more warm or more happy in the delivery of any sermon or address before; and the collection, considering the number of people, and the uncomfortableness of the weather, was much larger than he expected, which greatly added to the satisfaction and thankfulness he felt on the occasion.

On the Tuesday evening succeeding the above, Mr. Skinner gave us a very judicious and pressing exhortation



at one of our fellowship meetings, from Ecclesiastes ix. 10. *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.* On going home, some of us were talking by the way of what we had heard, but oh! my dear Sir, little---little did we then think, that this would be the last expression of his kindness in the house of God toward us. Yet, so it is!--this was his last labour of love, and, with a trembling hand, I write you the affecting intimation that the lips of our valuable friend are sealed in silence.

On Wednesday morning he was seized with a cold shivering complaint, which was succeeded with a fever, and which last night terminated in death.

During his visitation, he suffered much excruciating pain of body, but his mind was tranquil, serene, and composed: yes, he knew in whom he believed, and he constantly found Jesus both present and precious to his soul.

The divine promises were 'divine realities to him, being, all Yea and Amen in Christ Jesus to the glory of God. He told me he never experienced such severe pain, nor such strong consolations before.

This, my dear Sir, is a most sensible affliction to me on many accounts; and I now find, and I doubt not many others will do the same, that I did not improve the advantages I enjoyed under his ministry and friendship as I ought to have done, nor value them according to their worth; my loss is therefore irreparable: but how much greater the loss to his dear partner in life, and their little daughter! Yet it affords me inexpressible consolation to find they enjoy such evident and strong support as they do.

His funeral is intended to be on Saturday, and Mr. Rowland is expected to speak at the grave side: and it would be very acceptable to the congregation if you would come over the week after next, and preach a funeral discourse on next Lord's-day fortnight: as few of the people heard his last exhortation before referred to from Ecclesiastes ix. and 10. perhaps if you find your mind led to preach from those words, it might have much influence upon the attention of the people; but this is intended only as an hint, and you will consider yourself as quite at liberty on the occasion.

I remain dear Sir, your's affectionately,

R. FISHWICK.

During



Through Mr. Skinner's whole illness, the word and promises of God were exceedingly precious and supporting, particularly Rom. viii. 30. *Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified.* Heb. xiii. 5. *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee.* and Psalm lvii. 1. 2. *Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. I will cry unto God most high; unto God that performeth all things for me.* In general, while he had the exercise of his reason, he was lively in his mind, joyful in his hope, very much engaged in prayer, fervent in petitioning for complete sanctification, and appeared to be wholly resigned to the will of God. It was evident to all about him, that his heart was with his God, and that God was graciously with his servant. The last words which he uttered, a very little before he expired, though in a feeble tone, and indistinctly heard, were very expressive of his high esteem for the Lord Jesus, and of his preciousness to his soul. Thus happy, he breathed his last on the 11th day of February, 1795, in the evening, in the 43d year of his age. The remains of Mr. Skinner were interred on the evening of the following Lord's day, in the Dissenter's common burying-ground, near Newcastle, called *Ballast-Hills*, near the grave of Mr. Counley and Mr. Curaton; the former a valuable man, and a good preacher, among the methodists; the latter, a dissenting minister. Of the former, he had heard many pleasing particulars, but never knew him. The latter, he personally knew, and preached his funeral sermon in the autumn of 1793. He had said to Mrs. Skinner and some friends, that, if it were the will of God that he should die at Newcastle, he wished to be laid by their side.

The funeral oration was made by Mr. Rowland, and the funeral sermon was to have been preached Feb. 22, by Mr. C. Whitfield, but owing to the heavy affliction in his family *in the loss of one of the best of wives* on the 20th, and the death of his aged mother twelve days after, it was necessarily postponed till March the 29th, when he preached two sermons upon the occasion, from Ecc. ix. 10. a passage recommended by the friends at Newcastle, it being that (as mentioned above) upon



whicht heir good pastor had grounded his exhortation Feb. 3, the last time of his appearance amongst them.

In his person Mr. Skinner was tall, of a gait somewhat stately, with a countenance of mingled gravity, dignity, and goodness; his behaviour conciliating esteem, and securing respect: he was a truly pious man and an ornament to his profession. Many of the christian virtues were beautifully exemplified in his general conduct. Fortitude, however, was certainly not amongst the number. A hypochondriacal constitution rendered him extremely timid, and subjected him to the affliction of many imaginary evils. This natural infirmity, by creating a shyness in his temper, prevented him and many of his brethren in the ministry, the mutual enjoyment of social intercourse. Retirement was to him a sacred privilege, and its duties his chief employ.

As a minister, he was laborious, affectionate, and faithful; and, though not distinguished for shining talents, he possessed abilities that were respectable: his theological sentiments were truly Calvinistic, not much differing from the renowned President Edwards, of America: his compositions were rather systematical, but plain, of a practical tendency, and evidently the result of much previous thought and diligent search. In the pulpit he was animated, his manner pleasing, his discourses on important subjects, and all his services favoured of genuine piety. In pastoral visits, his conversation was edifying, and his spirit devotional. An heart full of the tenderest sensibility had eminently fitted him for a profitable intercourse with the afflicted, and he as eminently excelled in administering the healing balm. Many will remember, with affection and gratitude, that melting pity and meekness of wisdom which accompanied all his endeavors to comfort the feeble-minded and bind up the broken-hearted.

“ In every duty prompt at every call,  
 “ He watch’d and wept, he felt and pray’d for all,  
 “ And, as a bird each fond endearment tries  
 “ To tempt its new-fledged offspring to the skies,  
 “ He try’d each art, reproved each dull delay,  
 “ Allur’d to brighter worlds, and led the way.”



We conceive it will not be displeasing to the friends of the *Register*, if we here subjoin a testimony of the grateful respect borne by the church at Newcastle to the memory of their deceased minister, in the following

*Inscription on Mr. Skinner's Tomb Stone:*

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Here

LIE THE REMAINS  
OF THOMAS SKINNER,  
LATE MINISTER OF THE GOSPEL  
OF THE BAPTIST PERSUASION, NEWCASTLE,  
WHO DIED THE 11<sup>th</sup> DAY OF FEBRUARY, 1795,  
AGED XLII YEARS.

THE HIGH ESTEEM  
WHICH HIS CONGREGATION BORE TO HIM  
CAUSED THIS STONE TO BE ERECTED TO HIS  
*VENERATED MEMORY.*

His soul has left its tenement of clay,  
And soar'd to realms of infinite delight:  
Angels convoy'd him all th' ethereal way,  
T'enjoy the wondrous beatific sight.  
Now, rob'd in purest white, he joyful stands  
Amidst th'adoring blood-bought throng above;  
With tuneful voice, and high-uplifted hands,  
He sings the new, the heav'n-taught song of love.  
" To him, who lov'd and wash'd us in his blood,  
" Be honour, glory, pow'r, dominion giv'n!  
" To Him, who made us kings and priests to God,  
" Loud hallelujahs through th'expanses of heav'n!"

Mrs.



Mrs. ANN WHITFIELD, late wife of the *Rev. Charles Whitfield*, Pastor of the Baptist Church at Hamsterly, *Durham*.

Mrs. WHITFIELD was descended from a reputable family in that neighbourhood, being the daughter of Mr. Blenkinfop, of Bukside. She was born July 20, 1739, and died Feb. 20, 1797. Her parents being members of the established church, she was brought up in that way of worship, but with liberal sentiments towards dissenters; her father and mother often receiving visits from the ministers of that persuasion in the place, and hearing them occasionally. Her amiable conduct and religious deportment, while Miss Blenkinfop, caused the clergyman of the place to consider her as the best of churchwomen in his parish, and, with a relation, to oppose her marriage with her first husband, Mr. Garthorn, to lament with others her nonconformity subsequent to that event. But opposition was vain. She had fully considered the matter, and was persuaded in her own mind of the propriety of it; and her father, notwithstanding Mr. Garthorn was a dissenter, gave his full consent to the union which took place in October, 1772.

Her constant attendance upon an evangelical ministry was attended with suitable improvement. Mr. Garthorn's state of health was also a sanctified affliction to them both. She was a joyful spectator when he was baptized and added to the church. But, though she was brought to trust in Christ for pardon and salvation, her modesty, diffidence, and a sense of unworthiness kept her back for some years from the privileges of church-fellowship. She was constant in attending the means of grace; and, during the whole time that she was a member, it was observed that she was never absent from the Lord's table but once, and that was the first Lord's day in the month in which she died.

In the close of the year 1781, she met with one of her greatest trials in the death of her first husband, then near 400 miles from her own house.\* She bore it with much submission and christian patience. Her arrival at home, and first interview with her children, though rendered

\* Mr. William Garthorn died of a pulmonary consumption, at Bristol, Nov. 1781, and was buried at the Baptist burying ground in that city.



as easy and comfortable, by the studied arrangement of her friends, as possible, was truly affecting. But the Lord was with her, and supported her, and in a few weeks she was able to shed tears, by which she found great relief. The gentle hand of time under the influence of religion soothed her sorrows and healed her wounds. Her health and spirits returned, and on July 10, 1786, she was married to her second husband, the intimate friend and confident of the first. Her friends thought she enjoyed happiness in both connexions. It was her felicity to know it, and feel gratitude to God for it. In the summer of 1794, her health was on the decline, and she appeared very dropfical. As the complaint increased, she grew lethargic, yet still did a little in the family, and read every day. The news of the Rev. Mr. Skinner's death, of Newcastle, sensibly affected her; and she looked upon it as a prelude to her own. Indeed, for some months before, she had occasionally hinted to her husband that her time would not be long. It was however sudden to all but herself; she kept her room only one day. At six o'clock on Thursday evening, she sent for her husband to pray with her, as she could not attend family worship. She was easy, resigned, and happy, in leaving her children under his guardianship. Her confidence was steadfast, and her mind free from fear about her eternal state. She walked to bed supported by the arm of her husband. Her breathing became laboured and difficult. At five o'clock next morning, she breathed her last. Her countenance, though pale, exhibited death in its most lovely or least awful appearance, being expressive of a peaceful serenity and a gentle smile. She was buried Feb. 23, her funeral sermon was preached by the Rev. John Rowland, from 2 Cor. vi. 2. Her conduct through life was amiable, and conciliated general esteem. As a daughter, wife, and mother, she had few equals. In her, the poor lost a generous benefactor, and religion a sincere and steady friend. With her first husband she lived nine years and a few weeks: With her latter husband a few months less. By Mr. Garthorn she had four children, three of them survived her. The general grief expressed by a numerous acquaintance, amongst all ranks and professions, is no mean eulogium on her character. Few of her sex have been more generally esteemed, or more generally lamented.



## A LETTER

FROM

THE BROTHERTOWN INDIANS,

TO

THE NEW YORK BAPTIST ASSOCIATION,

*And to others who wish the spread of the Gospel among the Indians.*

WE, the inhabitants of Brothertown, from motives of love to ourselves and our brethren, have made several trials of getting a minister to preach amongst us; but the present poverty that attends us in general has made us unable to carry the design into effect. We are happy and exceeding glad to hear that by your encouraging Elder, E. Holmes, (as we see in minutes of your Association), in his undertaking a journey long and tedious, he intends to pay us a visit.

We would humbly request of your Association to encourage any man whom you can recommend, to come and preach to us;—one who wishes and prays for the prosperity of Zion; one that loves and pities poor despised Indians; that would instruct, teach, and admonish us, in civil as well as spiritual things.

We hope there are some among us who love the Lord Jesus and his religion; who are desiring, wishing, and praying, that the inhabitants of this town may become people reformed; that we may not only become christians, but also cultivators of the earth; that we may cultivate peace and tranquillity with each other; that the rising generation may become wise and prudent, and remember their Creator in the days of their youth. The wise man said “Happy is the man that findeth wisdom, and the man that getteth understanding:—for the merchandize of it is better than the merchandize of silver, and the gain thereof, than fine gold.” O when shall the poor distressed and despised Indians become a people for God; and their cruelty, their barbarity, and wildness be chased from them; and they become tame as lambs!—When the gospel of Jesus Christ shall be received by them universally. O sirs, pray for us in this town, and the towns of neighbouring brethren; that we may be like fountains from whence the streams of knowledge flow, and go to all the nations of this Continent. If there is no prospect of our having a [settled] preacher, you will please to encourage Elder Holmes to come up again to preach to us: He knows our situation;—we are poor in substance and in knowledge; we are desirous of being instructed in the fundamentals of religion; we believe he is a child of God, and has the welfare of the Indians at heart, both soul and body; we refer the rest of what we cannot write to Elder Holmes, to acquaint you with; we all give respects to you all, and all other churches of our faith.

We



We hope that God, who is the giver of every good and perfect gift, will grant you that peace and joy in the Holy Ghost, and abide with you, and bless all your endeavours for promoting the religion of Christ amongst the sons of men; that Zion amongst you may prosper, and look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners!

This, from your affectionate and unworthy friends,

|               |   |                 |                  |
|---------------|---|-----------------|------------------|
| PEACE MAKERS, | { | Andrew Covlom,  | Obadiah Scipio,  |
|               |   | James Niles,    | Benj. G. Fowler, |
|               |   | Jeremiah Tubie, | Joseph Woby,     |
|               |   | Thos. Wint,     | David Adams,     |
|               |   | Thos. Isaacs,   | Benj. Touce,     |
|               |   | John Adams.     | John Tubie,      |
|               |   | Sam. Scipio,    | John Skeesuck,   |
|               |   | Oliver Peters,  | Isaac Wanby.     |

Brothertown, August, 1796.

*The Elders and Messengers of the several Baptist Churches composing the New-York Association, met in the City of New York, the 24th and 25th days of May, 1797, to the Chiefs, the Peace Makers of the Brothertown Indians; Greeting.*

WISE MEN AND PEACEABLE BROTHERS,

BY our beloved brother, Elder Holmes, we received your affectionate letter, and rejoice to understand that you gave him a kind and christian-like reception, and that his ministrations were acceptable to you.

It was matter of joy to us, to hear your people were so far civilised, that they are deposed to industry and improvement in agriculture; but, above all, that so many of them are acquainted with experimental religion. We bless God, for his distinguishing grace and mercy to our Indian brethren of your town; we also rejoice to understand you have so good a knowledge of the truth, and are disposed to be the true followers of the Lord Jesus in the ordinances of his Gospel. We pray you to make the scriptures your only sure guide, in doctrines to be believed, and in what you are to practise in matters of divine worship and obedience to Christ, who is the only King and lawgiver in his church; and that you will believe him, when he says, "If any man love me, he will keep my sayings; and my Father will love him, and we will come unto him, and make our abode with him."

We were glad our brother Holmes was moved to pay you a visit, and that we recommended him to you; if he has been in any measure a help to you in the Lord, we desire to give glory to his name. We do not know of any one of our ministering brethren who feels disposed to settle amongst you at the present;  
but,



but, if the Lord should raise up such an one, providence will point out his way to you, and we should be glad to encourage him in such an undertaking. We feel for your situation, and for the discouragements you have suffered in times past. Our brother Holmes desires to return to you, to make you another visit: we hope your hearts will be open to receive him, and pray he may be useful in the hand of the Lord amongst you; to instruct, guide, and counsel you for the best, in things of a civil nature, but especially in things spiritual; and be instrumental in building you up in the ways of the Lord. We also wish you would endeavour to be useful to him, by giving him such assistance by your advice and counsel for his further usefulness, as in your wisdom and prudence you shall see best.

We thank you for your good wishes for us, as an Association: we hope the Lord has smiled upon us; our churches are in a state of general peace and tranquility, but not many additions to them the last year. When the time of refreshing from on high shall come, and the set time to favour Zion shall be near, then shall truth prevail, reach the hearts of sinners, comfort the saints, Zion will revive and shine forth. For these blessings we pray; and we have confidence you join in these devout wishes, for the prosperity of the kingdom of Christ.

Hoping to hear from you on brother Holmes's return, and that he will bring good news concerning you, we recommend him and you to the grace of God; wish you a happy meeting; hope you will walk in peace, promote brotherly love amongst yourselves and others, as you may have opportunity:—and the God of peace be with you!

For your further information concerning us, we send you a few copies of our minutes and circular letter, and refer you to our beloved brother, Elder Holmes; and subscribe ourselves your affectionate brethren.

Signed, by order, and in behalf  
of the Association, by

RUINE RUNYON, *Moderator*.  
WM. VANHORNE, *Clerk*.

*To the Elders and Messengers of the several Baptized  
Churches of the Association at New York:*

We, the Peace-makers and Brethren of Brothertown:

*Messengers and Brothers:*

BY one of the Lord's Messengers, our beloved brother Elder Elkanah Holmes, we received your Letter, for which we feel in our hearts to return our brotherly-like thanks unto you, for your kind advice and words of encouragement which we found enclosed therein. We feel thankful, and rejoice to  
hear



Hear that your churches do enjoy such peace and harmony as you have informed us of.

Brethren,—it is a heavy time amongst us; there do not seem to be any movings amongst us.—There is a small number of the Lord's followers here that are striving to walk Zion-ward, but we feel to take this encouragement, where it is said, "They that wait upon the Lord shall renew their strength."

We your poor Indian Brethren desire your petition to the upper assembly, that we might have visitation from on High, and that we yet might see and hear the stately steppings of our Lord and Master, and our desires are to the Lord that we might hear the people in this land, and the people in this place where we now live, crying out "Men and Brethren, what shall we do?" The Apostle says, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." We feel glad and are thankful seeing the Lord has put it in the heart of our Brother Holmes to come and visit us poor Indians; although we are poor, yet he has not complained, he has been very contented amongst us in our smoky cottages, the Elder is much set by in this western country: our people, both old as well as young, the unconverted as well as christians, lament his going to leave us.—And we are sorry that our present circumstances are such, that we can't give him a better support, than what we do. "For the labourer is worthy of his hire." Again, the scripture tells us, "Muzzle not the ox that treadeth out the corn.—Do good to all men, more especially the household of faith."

We are willing, and feel our hearts open to put in our mites, to help to support the gospel of our Lord Jesus Christ, and also willing to receive all those messengers of the Lord Our God, and who are recommended to us from any of the baptized churches, belonging to your association.

Messengers and brothers, we are very weak, we are destitute of one thing, and that is, Gospel ministers; for we want instruction in spiritual and divine things.

We were exceeding sorry, when we heard that you could not get a man, who would be willing to come and live amongst us, and whose heart is devoted to God, and who has the feeling sense of the worth of the immortal souls of mankind, and one that has the experimental knowledge of the religion of Jesus Christ. For the lip of truth saith, "I am the way, the truth, and the life."

We thank you for your kindness to us-ward, in taking so much notice of us, and such pains in sending to us a number of the copies of your minutes and circular letter.

After this letter leaves us, we shall be very anxious of hearing from you the first opportunity, and this letter will be handed to you by Elder Holmes; and the God of peace be with you all.

We



We now conclude by subscribing ourselves, your weak but affectionate brethren :

PEACE MAKERS,

{ David Fowler,  
John Scheefuck,  
Samuel Scipio,  
John Tubie,  
Isaac Wauby.

DAVID FOWLER, jun. Clerk.

Brothertown, Dec. 4, 1797,

LETTER ON PROPHECY,

WITH

A PARTICULAR REFERENCE

TO

THE FALL OF ROME INTO THE HANDS OF  
THE FRENCH:

Ec. Ec.

FROM THE REV. DR. \*\*\*\*\* OF AMERICA.

Dated—March 31, 1798.

WE are not able so accurately to fix the meaning of those prophecies, that are now about to be accomplished, as we shall easily do a few years hence. However, I cannot help thinking, that Rome will soon fall into the hands of the French, and that the Pope will be deprived of all his temporal dominions; that is, that he will soon cease to be a beast, by which I understand a temporal prince; for he will then be only a false prophet, having no civil jurisdiction: see Rev. x. 13. chap. xix. 19. 20. chap. xx. 10. According to Mr. Mede, modern Rome is but the tenth part of ancient Rome, as it was when John wrote the Revelation: so that, by the falling of the tenth part of the city, may be meant the destruction of modern Rome; which I apprehend is nigh at hand, and, *perhaps, will be accomplished before this letter can reach Great Britain.* The Pope, being deprived of his temporalities, will be nothing but a false prophet, and then the seventh trumpet will sound; for I cannot think that the seventh trumpet has yet begun to sound, because I take it for granted that the seven vials are included in the seventh trumpet; and, previous to the pouring out of the seven vials the Apostle saw numbers standing



standing on a sea of glass, mingled with fire, who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name. Now his name is said to be blasphemy, Rev. xiii. 1. consequently the number of his name must be the number of his blasphemies, or antichristian corruptions; therefore those on the sea of glass must have embraced pure apostolic christianity. But where shall we find a church of this description in the present day? all the denominations that I am acquainted with appear to me to fall vastly short of pure apostolic christianity; that is, they have not gotten the victory over the number of the beast's name, and therefore they cannot be admitted to stand upon the sea of glass, with the harps of God in their hands.

Another reason that convinces me, that the seventh trumpet has not yet sounded is, that, upon the sounding of the seventh trumpet, the temple of God was opened in Heaven, and there was seen the ark of his testament. Upon this a distinguished English writer, on prophecy, justly observes, "The ark of the testament being *seen* in the temple appears to be a symbol, not of liberty only, or mere permission to enter God's temple, but of a farther advance of the Kingdom of God among men, and bespeaks some eminent discoveries of divine truth and superior manifestations of heavenly favour. It is the perfection of religious privilege; for the high priest only was to see the ark within the veil." This is a very just observation; but who are those who have had any eminent discoveries of divine truth, and superior manifestations of heavenly favour? who have arrived at the perfection of religious privilege? who, like the high priest, can see the ark within the veil? I know of none, in the present day, to whom I think this character belongs. Doubtless the temple is the symbol of God's Church, or of its residence; the outer court of which is given to the gentiles for twelve hundred and sixty years; *i. e.* the outward and visible forms of christianity will be more or less mingled with antichristian corruptions. and no one denomination of christians will be free from very considerable errors during this period. The true worshippers of God will be in the inner court; they will be sincere lovers of truth; and will lament and mourn for the corruptions of the times in which they live, but will not be distinguished by any outward forms or modes of worship.

JAN. 1799.]

L

But



But at the expiration of the twelve hundred and sixty years, they will appear openly to the world, and be distinguished from all corrupt professors of the gospel. And those, who are not lovers of the truth as it is in Jesus, will not be able to surmount their professions and anti-christian corruptions; and therefore are said not to be able to enter into the temple till the seven plagues of the seven angels are fulfilled. The temple, *i. e.* the church will be so filled, with manifestations from the divine glory, that those who do not love the simple truth of the gospel cannot enter into the temple, *i. e.* cannot be willing to join themselves to the true church of Jesus Christ. These reasons induce me to suppose that the seventh trumpet has not yet sounded; but, when the Pope is driven from his temporalities, and becomes only a mere false Prophet, I shall expect to see a religious reformation immediately taking place and that the seventh trumpet will begin to sound.

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### REMARKS

ON

### THE PRECEDING LETTER

*By one of Dr. ----'s Correspondents in England.*

Dr. ....'s conjectures respecting the speedy fall of the civil papacy has been remarkably accomplished—was so indeed a few days before he wrote, though he could not possibly know it. Many with Dr. .... plainly foresee what the present commotions of Europe are designed to produce, and will produce, viz. the ruin of the pope and turk; and all the antichristian governments that support them; and this preparatory to the gathering the jews and the conversion of the nations: many, from the universal aspect of things and a general knowledge of prophecy, conclude on what is coming, though they have no clear and correct ideas of the *particulars* held forth by inspiration. Dr. .... has turned his attention to these subjects more than most, but like the rest of us he is not right in every thing. I am persuaded he has wrong ideas of the *tenth part of the city* (Rev. xi.) it evidently does not signify the city of Rome,



Rome, but one of the tenfold divisions of the great Babylonish city ;—the πλατεία, the principal street or kingdom of Europe.

The Doctor has also taken up a wrong idea respecting the *false prophet*. The false prophet is clearly the same with the two horned beast Rev. xiii. as Dr. Doddridge and all our best commentators agree ; and, as Lowman observes, this appears evidently to be some persecuting power, quite distinct from and yet in support of the papal beast—In my opinion it perfectly agrees with France, and nothing else. The original word, translated a prophet, signifies one that speaks for another ; (Exod. vii. 1.) and no government has been the champion of the papacy, so much as that of France. Dr. .... understanding by the fall of the tenth part of the city, the fall of modern Rome, and concluding that that will soon fall, expects the speedy sounding of the seventh trumpet—My opinion is, the city is mystical, and stands in opposition to the holy city, the new, the heavenly Jerusalem, and that the tenth part fell with the church and monarchy of France, and that the seventh trumpet sounded in the autumn of 1792, and brought forth the seven angels with the seven last plagues ; (Rev. xv. 16.) and that six of these have successively been pouring out. The sixth, viz. that on *the great river Euphrates*, or the Ottoman empire, is indeed but just commencing, and is the forerunner of a general combination among the friends of the dragon, beast, and false prophet ; (Rev. xv. xvi.) and also of the fall of the Turkish Empire ; the restoration of the Jews ; &c. &c.

Against the opinion that the seventh trumpet has sounded, the Doctor opposes the idea that the temple of God is not opened in Heaven—Yes, so far as the vials of wrath have produced their revolutionizing effects, the temple, that is, the church is thrown open, by the restoration of liberty of conscience, but that revival of religion which is to fill the temple of God is quite another thing—That we shall not see till war and tumult is at an end—Rev. xv. 3. For of this, *smoke* is generally the symbol in the prophets.—Isa. xiv. 31. Rev. ix. 17.

Oh, that men were wise to see what God is about ! — The general insensibility of the church of Christ alarms me more than all besides.

A. Z.



## ORDINATIONS, &amp;c.

IN

1797, 1798.

Rev. WILLIAM STAUGHTON, A. M. Bordenton, near Philadelphia. On Saturday, June 17, 1797, took place at Bordenton, the ordination of the Rev. Wm. Staughton, principal of the academy in that place. The services of the day commenced with singing; after which, the Rev. Dr. Rogers, of Philadelphia, prayed: another hymn was sung; and Dr. Rogers delivered a very suitable and able discourse from Mark xvi. 15. *Go ye into all the world, and preach the gospel to every creature.*

From the original signification of the word, from the tenor of its doctrines, from the largeness of its promises, from its connexion with the invisible world, and particularly from its being so well adapted to the fallen condition of man, he proved the gospel to be a system of glad tidings. He considered that our Saviour used the phrase, *every creature*, with regard to *man*;—because man is the noblest creature, of whom we have any knowledge from the exercise of our senses. He regarded the commission of our Lord, as a most signal display of the compassions of his heart: and after proving that this commission is applicable to every minister of Christ, to the evening of time, and that the continuance of a Gospel ministry is a standing proof of the truth of christianity, he ingeniously applied his subject to the solemn occasion.

When the sermon was closed, a third hymn was sung, and the ministers present proceeded immediately to ordain Mr. Staughton.—The Rev. Peter Wilson of Hights-town, New-Jersey, offered up the ordination prayer. The Rev. Dr. Jones of Lower Dublin, Pennsylvania, proposed to Mr. Staughton those questions relative to his faith and experience, and produced those testimonials of the uprightness of his moral character, which, on such occasions, are expected.

Agreeably to the practice of the primitive churches, the candidate was set apart by the laying on of hands and by prayer.—In which work the Rev. Dr. Jones, the Rev. Dr. Rogers, the Rev. Burgis Allison, of Bordenton; the Rev. Peter Wilson, and the Rev. Morgan J. Rhees, engaged.

After these exercises, the right hand of fellowship was given, and the Rev. Mr. Allison proceeded to give the charge.—In the course of his address, he beautifully illustrated the dignity, the duties, the afflictions, and the supports, of a christian minister, and interspersed in the charge those expressions of affectionate friendship, which, addressed to a person engaged in the same



same part of the vineyard of God, produced an effect equally powerful and pleasing.

At the conclusion of the address, that hymn of the Selection—entitled *The People's Prayer for their Minister*—was sung, and the assembly departed under those happy impressions, which are awakened by an attention to the duties of religion, and, particularly, on introducing an additional labourer into the great harvest-field of the gospel ministry.

Rev. WM. WALES HORNE, (Extract of a letter, Great Yarmouth, Norfolk, Dec. 21, 1797.) My ordination, August 10, 1797, was conducted in the following manner. Brother Mark Wilks, of Norwich, opened the work of the day by prayer, and reading Eph. iv. and 1 Tim. iii. Sung Psalm cxxxii. part 1.—I then gave my confession of faith in about twenty minutes: on this the church recognized their call which I accepted, and received the right hand of fellowship; Brother Hook, of Ingham, prayed the ordination prayer; brother Smith, of Shelfanger, delivered the charge from 1 Tim. iv. 12. *Let no man despise thy youth, &c.* and concluded the morning service in prayer.

Afternoon.—Brother Hook prayed; Psalm cxxxii, part 2, was sung; then Brother Beard, of Worstead, addressed the people from Deut. i. 38, *Encourage him*; and concluded in prayer.

Evening.—Brother Jonas Smith, (a young minister from Shelfanger church), began in prayer; and brother Mark Wilks preached a very affecting sermon from Mal. i. 2. and concluded in prayer.

The church appears to be in a comfortable state: we have had 17 members added already; and such is the increasing congregation, that we are necessitated to enlarge our meeting house.

Rev. WILLIAM JARMAN, Somers-town, near London.—In the month of September, 1795, Mr. Jarman, a member of the baptist church at Walworth, (by whom he was called out to the work of the ministry,) began preaching out of doors in the neighbourhood of Somers-town. He at first met with great opposition; but his preaching being the means of awakening several persons, one of them invited him to preach at his house in Somers-town, which accordingly was registered for that purpose. On the 26th of March, 1796, ten persons, most of whom had been called by grace under Mr. Jarman's ministry, after making a profession of their repentance towards God and faith in the Lord Jesus Christ, (their moral characters being well-attested), were baptized, and formed themselves into a church, in the presence of the late Rev. Joseph Swain, of Walworth, and of several other respectable witnesses.

The greatest part of the poor inhabitants of Somers-town are in such extreme distress, as not to be able to pay for the educa-



tion of their children: hence a Sunday-school has been Instituted, and the scholars are instructed gratis by some of the members of the church. The congregation soon increased so considerably, that the house which had been licensed was not large enough to contain the auditory. Mr. Jarman was therefore advised, by several respectable friends, to endeavour to raise a subscription for building a meeting-house; and a piece of ground, in Bill-street, Somers-town, was obtained upon a lease of eighty-four years, at the rent of 8 *l.* per annum; upon which a small place of worship has been erected, which was opened in the month of April, 1797, and is vested for the benefit of the church in thirteen trustees. The meeting-house is a substantial brick building, finished with a studious regard to plainness and frugality, and is therefore furnished for the most part with forms. The whole expense of its erection amounted to 387 *l.* 18 *s.* of which 277 *l.* 16 *s.* 6 *d.* had been some time since collected, chiefly in the metropolis: since then, Mr. Jarman has visited several of the churches in Essex, Suffolk, and Norfolk; and, by their assistance, has discharged the whole sum.

On Wednesday the 28th of February, 1798, Mr. Jarman was ordained to the pastoral office. The Rev. W. Button began the service with prayer, and reading several passages of scripture. The Rev. Wm. Smith delivered the introductory discourse, and proposed the usual questions. A short account of the rise and formation of the church was given; and Mr. Jarman delivered a confession of his faith. Then Dr. Rippon prayed the ordination prayer, and was assisted, in the laying on of hands, by the Rev. Abraham Booth, and others. Mr. Booth, then, in a sermon of about 50 minutes, preached to the pastor and the church. The Rev. Wm. Shenstone conducted the work of praise, in the several parts of this service; which was concluded in prayer by the Rev. James Dore.

This church, some months since, had increased to twenty-six members; all of whom are inhabitants of Somers-town and its vicinity: and several other persons had proposed themselves for communion.

*" To the Rev. Dr. J. Rippon, London :*

*" DEAR SIR,*

*Hull, March 10, 1798.*

*" Your inserting the annexed in the Baptist Register will oblige our friends; for whom I am, Sir, your affectionate humble servant, JOHN CARLILE."*

Rev. JAMES LYONS, Hull. Mr. Lyons having previously accepted of the invitation, which had been unanimously given him by the members of the baptist church, in George-street, Hull, to become their pastor, he was publicly set apart to that office on Wednesday, March 7, 1798. The service commencing at half past ten o'clock.

The



The Rev. A. Greenwood, of Barton upon Humber, began the service by reading suitable portions of scripture (1 Tim. iii. and 1 Pet. v.) and offering up the first prayer. The farther business of the day was then introduced by the Rev. John Beatson, formerly pastor of the baptist church in Salt-House-lane, Hull, who made some remarks on the constitution and order of a christian church, and on the nature of ordination services, and afterwards proposed the usual questions. Mr. Lyons then delivered a confession of his faith for the information of the strangers present, after which the Rev. David Kinghorn, of Bishop Burton, prayed the ordination prayer, and delivered a charge to the minister from 1 Tim. iv. 16. The Rev. Thos. Hassell, of Newcastle-upon-Tyne, then preached a sermon to the people, from Genesis xlv. 22. and concluded the service with prayer.

The following Psalms and Hymns were sung at proper intervals during the service, viz.—Watts's Psalms, 132, part 2; Rippon's Hymns, 426; Watts's Psalms, 48, 2d part; Rippon's Hymns, 411; Watts's Psalms, 133, short metre.

N. B. The church in Salt House-lane, being without a minister, their late pastor the Rev. John Hindle, having removed to Manchester, Mr. Hassell preached in that place from John xiv. 1. in the evening; there being no public service in George-street at that time.

June 8, 1798. The Rev. JOHN HOLLOWAY was ordained pastor over the Baptist Church at Reading, (late under the pastoral care of Mr. Thomas Davis, deceased). The solemn service was opened by Mr. Robert Lovegrove, of Wallingford, who read the third chapter of the first epistle to Timothy, and prayed for a blessing on the work of the day. The 132d Psalm of Dr. Watts, common metre, beginning at the pause, was then sung; on which Mr. James Bicheno, of Newbury, in a very masterly way, described the nature of a Gospel Church, and gave the reasons of our dissent from the established national church\* as also from all other denominations of good men. He then proposed several questions nearly in the following manner, which were answered by Mr. Robert Collier, their oldest deacon, who, on this occasion represented the church.

Q. I. Dear brethren, the members of this church; you are not to be informed that as one great part of the work of a christian minister is to direct saints and sinners in the way of salvation by Jesus Christ; so, to the right performance of the duties incumbent on him, it is indispensably necessary that he himself be a truly converted man. I therefore beg leave to inquire, whether brother Holloway is considered by you, not merely as

\* This part of the service has since been published under the title of "A Glance at the History of Christianity, and of English Nonconformity." It has passed into a second edition, price 3d.



a person of pleasing talents, and of a decent moral character, but as a truly godly man, as a believer in the Lord Jesus Christ, and as one who himself pays a conscientious regard to christian ordinances? And, seeing that you have no power in other churches, and cannot therefore regularly call a person to be your pastor, who is not a member with you, I beg leave to inquire whether brother Holloway has been regularly admitted a member with you or not.—*To both the parts of this question pleasing answers were given.*

Q. II. The transactions of this day, my friends, are of a very serious and important nature, and may be pregnant with the most beneficial or the most tremendous consequences to your own souls, the souls of your children, and to the eternal interests of others; let me then ask, Have you in opposition to precipitancy, self-seeking, and self-sufficiency, seriously considered this matter with solemn prayer; laid it before God, and, as far as you have been able to judge, followed the leading of providence? And do you, or the greater part of you as a church, agree in calling brother Holloway to the pastoral office among you?

[Here a pleasing detail was given, by which it appeared that the church (consisting of about 260 members) had acted with much prudence and prayer; that the call of Mr. Holloway to the pastoral office was *unanimous*; that his labours at Reading had been greatly blessed, eight persons having been added at one time, nine at another, five then proposed, and more waiting with their faces Zion-wards; that the meeting-house which was at Mr. Davis's death, 29 feet by 30, had been enlarged so as to hold nearly as many again as it did before; and that the people of the town and from the adjacent villages, flocked to hear the word, &c. &c.]

Mr. Bicheno then proceeded.—Q. III. The hand of God I hope has been in this work; and, as every relation of life involves mutual duties and obligations, and as you will have a right to expect that our brother Holloway shall devote himself to the sacred service for the good of your souls, are you determined to treat him as a christian minister and pastor, who has the oversight of you in the Lord; behaving suitably to what you have already learned or may hereafter learn to be the mind of Christ?—A full affirmative reply was followed by

Q. IV. My christian friends, the members of this church, you have heard, and I trust you have seriously considered what our brother Robert Collier has spoken in behalf of the whole church: Has he expressed your sentiments? and do you now unite in your call of brother Holloway to take upon him the pastoral office over you? If this be the case, you will please to signify it, each one by lifting up your right hand.—This was accordingly done.



Mr. Bicheno then, agreeably to the nature of the business, addressed Mr. Holloway as follows:—

Q. I. My dear brother, you have heard the sentiments and wishes of this christian society respecting you; are you willing to accept the invitation which they give you, and to devote yourself to the service of Jesus Christ, by taking upon you the pastoral office?

Q. II. My brother, to serve God acceptably in any office, and to possess a reasonable hope of success in any work, especially in that of a christian minister, it is necessary that we be actuated by right motives and proceed by a right rule (the holy scriptures). Now though we, who are here assembled, do not arrogate to ourselves any right to demand of you an explanation of the motives by which you are actuated; yet, as you and your brethren of this church have desired us to attend here to witness your engagements, and as it may add to the solemnity of the occasion and to general edification, I hope you will not think it improper, if I solicit you to acquaint us with some of those motives which have operated on your mind to induce you to devote yourself to the work of the ministry, and to inform us of the rule by which you mean to conduct yourself in the discharge of the office you have undertaken.

Q. III. The high regard you express for the word of God must give every sincere christian present the greatest satisfaction. Now though we should esteem it a criminal and antichristian usurpation, and a gross violation of the rights of conscience, to pretend to require of you a subscription to our creed as a necessary condition of our acknowledging you as a christian minister, yet, if it be quite agreeable to yourself, and not esteemed by you as a violation of the liberty wherewith Christ has made us free, it will, I believe, afford pleasure to many of us who are present to behold your order, if you would favour us with an explicit account of those doctrines which you apprehend to be the leading ones, contained in the sacred scriptures of truth, and which you therefore intend to make the chief subjects of your ministrations.

Mr. Holloway's answers to these questions, and his confession of faith being highly interesting and satisfactory, the service proceeded.—The 407th Hymn of the selection was sung.

The Rev. Mr. James Dore, of London, prayed the ordination prayer—the 410th Hymn of the same book was sung. The Rev. Mr. Benjamin Francis, of Horsley, gave the charge from 1 Tim. iv. 15. The Rev. James Upton, of London, preached to the church from Zec. viii. last clause, ver. 19. and after the 412th Hymn was sung, the Rev. Archibald Douglass, pastor of the independent church at Reading, addressed the congregation on the recent loss of their late pastor, the Rev. Mr. Thomas Davis, and on the death of the Hon. William Bromley Cadogan, late a gospel minister at St. Giles's in the town of Reading, shewing



shewing the advantages we enjoy as protestant dissenters, in choosing our own pastors, while the members of the establishment are always exposed to the evil of having a carnal minister imposed upon them. He then solemnly concluded the morning service by prayer to God for his blessing on the services and engagements of the day.

It is said that a thousand people, and more than twenty ministers were present. And that 115 of the friends from different parts afterwards dined together at the George.

In the evening met again, at half past six o'clock. The following reverend brethren, all of the independent denomination, conducted the service. Mr. Muston, of Aston, prayed; Mr. Cook, of Maidenhead, preached from Heb. xiii. last verse; and Mr. Walker, of Peppard, finished by prayer.

The Ministers in both the services enjoyed remarkable assistance in their work; and a general voice of the people said "we have had an eminently good day."

Rev. DANIEL MORRELL, Bedford. Our brother, Mr. Daniel Morrell, after having been with the second baptist church which assembles there, eighteen months, upon probation, was solemnly set apart to the pastoral office, on Tuesday, May 8, 1798. Thirteen ministers were present. Mr. Burkitt (pastor of the independent church there) began in prayer. Mr. Pain, of Gamlingay, opened the work of the day, by an able, and excellent vindication of the right and power of a church of Christ to choose her own officers, and made some suitable observations on the nature and importance of ordination. He then requested a short narrative of the steps which this society had taken, in making choice of Mr. Morrell to be their pastor. This, with a short history of the trials the church had experienced, and their conduct under them, was delivered in a very affecting manner, by a honourable and worthy deacon of the church, whose members then recognized their choice of Mr. Morrell, to be their pastor, and he gave his reasons for accepting their call; and having publicly signified it by lifting up the right hand, as requested by Mr. Pain, he delivered a confession of his faith. Mr. William Freeman, of Cardington Cotton End, prayed the ordination prayer. Mr. Pilley, of Luton, delivered a very faithful and judicious charge to the pastor from Col. iv. 17. *And say to Archippus Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* Mr. Mabbott, of Biggleswade, preached an affectionate and faithful discourse to the church, from Prov. xv. and first part 28. *The heart of the righteous studieth to answer.* Mr. Samuel Hillyard, (pastor of the open communion church, in Bedford), concluded with prayer. Suitable Hymns, sung at the different intervals, were given out by Mr. Samuel Kilpin, student at Bristol.

Since



Since the settlement additions have been made ; the congregation is on the increase ; the church is in a state of peace.

Rev. CHARLES CADDY, West-row, Mildenhall, Suffolk. The church at West-row was formed January 28, 1798, and Mr. Caddy was set over it, in the pastoral office, the 23d of May following. He was sent into the work of the ministry by the church at Shelfanger, under the pastoral care of the Rev. Thomas Smith. The service was opened on the day of ordination by Mr. Jonas Smith, who was lately called to the sacred service of preaching the word by the same church. Mr. Ridley, of Ipswich, prayed the ordination prayer. Mr. Thomas Smith, of Shelfanger, gave the charge to the minister, from Titus ii. 1. Mr. Bland, of Soham, prayed. Mr. Hall, of Ipswich, addressed the church from Deut. i. 28. and concluded the service by prayer.

Rev. JOHN TURTON, and the meeting-house at Masborough, Yorkshire.—At Masborough, near Rotherham, a place of worship was erected and settled in trust about the year 1788, for this society of particular baptists, which cost upwards of 240l. In 1796, the members were 42, most of them poor, none earned more than twelve shillings a week, but some of these at first contributed one shilling a week, and others two shillings a week, to introduce and support the cause of Christ. They have been supplied by several ministers, and on Wednesday, June 2, 1798, Mr. John Turton became their pastor. The meeting was opened with singing and prayer, by Mr. William Thorp, of the independent church at Netherfield, near Penistone. Mr. Thomas Berry, baptist minister at Hanley-Green, asked the questions and received the answers, together with the confession of faith. Mr. Hartley, of Lockwood, prayed the ordination prayer, and then delivered the charge from Colossians iv. 17. Mr. Berry addressed the church and congregation, from Phill. i. 27. first clause ; and concluded the service by singing and prayer in the midst of a serious and crowded assembly.

The Rev. JOHN THOMPSON, Grundisburg, Suffolk. Mr. Thompson was ordained over the baptist church at Grundisburg, Thursday, July 19, 1798. After the usual preliminary steps, brother Trivett prayed the ordination prayer, and the ministers present gave Mr. Thompson the right hand of fellowship ; brother Hall delivered the charge from Matt. xxviii. 20. Brother Farmery prayed. Brother Hitchcock preached to the church from Ephes. v. part of the 2d verse ; and brother Caley (a student at Bristol) concluded in prayer.



## LETTERS

CONCERNING

THE BAPTIST CHURCHES OF SCOTLAND AND  
NORTHUMBERLAND

IN 1653, &amp;c.

REV. &amp; DEAR SIR,

**I**N page 361 of Number XII. of the Baptist Annual Register, it is concluded, by the author of *a short account of the Scots Baptists*, contrary to a former supposition, that there was a religious society of the baptist denomination in Scotland, before the year 1765. Of the certainty of this fact, I have in my possession indubitable evidence. The church with which I have the happiness to be connected, was primarily incorporated at Hexham, in Northumberland, the 21st day of the fifth month (July 21,) 1652. Among the congratulatory epistles which they received from the orthodox, orderly churches on that occasion, there is one from *the church at Leith*, which I shall transcribe from our church-book for your inspection and use.

*" To the Church of God in Hexham,*

*" Dearly beloved brethren, we salute you in the Lord Jesus Christ, wishing grace mercy and peace to be multiplied unto you through the knowledge of the father, that you may have the full communications of grace and of the love of God shed abroad in your hearts, being filled with the spirit of truth, and may grow up in all things into him who is your head, and may approve yourselves to be persons making it your great study to honour God in your generations; that so you may be matter of joy to all God's people, and may indeed appear to be trees of righteousness of the Lord's own planting. Beloved brethren, we are refreshed to hear of that work of God which hath sprung up amongst you in those parts, in that he is pleased to add to his church daily such as shall be saved; and to make you or any of you instruments in his hands to gather in the outcasts of Israel, and to bring poor souls out of the kingdom of darkness into the kingdom of his dear son. Truly we desire to be affected with the goodness of God, in that he is going on to accomplish those precious promises which he hath said *shall come to pass in the last days*: he hath said that *the mountain of the Lord's house shall be established upon the top of the mountains in the earth**



earth, and shall be exalted above the hills. He hath said that King Jesus shall be lifted up as an ensign, and many people shall say, COME ye and let us go up to the mountain of the Lord, &c. We desire to believe that all these things are fulfilling by the many signal testimonies that the Lord is pleased to give forth to his people in bringing down the kingdom and power of antichrist, and in the erecting, enlarging, and establishing the kingdom of his dear Son. Dear brethren, we trust your eyes have beheld the outgoings of our God in these things, and do hope that your hearts are made alive in some measure in the consideration of it, and likewise made willing to wait upon the Lord in all obedience before him. And we entreat you not to be weary in well-doing, for the patient expectation of the poor shall never be forgotten. Now, brethren, we commend you to the Lord and to the word of his grace, which is able to build you up, and to make you cast off the works of darkness, and to put on the armour of light, that knowing the time, that now it is high time to awake out of sleep, for now is your salvation nearer than when you believed: the night is far spent, the day is at hand; be ye therefore diligent, that you may be found of him in peace without spot or blemish, having on the white robe of Jesus Christ, being always covered with the garments of salvation and clothed in the robe of righteousness, in which garments you may be able to stand, looking for and hastening to the crown, which the Lord, the righteous Judge shall give you at that day, and to all that look diligently for his appearing; which is the earnest prayer of those who desire to approve themselves your faithful brethren in the faith and fellowship of the gospel of Christ.

*Signed in the name and by the appointment of the Church  
of Christ, at Leith, the 25th day of the 3d month,  
1653.*

JOHN CARLILE,  
THOMAS POWEL.\*

Whether there were any other churches gathered in Scotland about this time, I cannot now say, but should suppose there might. One of the gifted brethren\* in our church, writes from Dalkeith, March 15, 1653, where

\* A Mr. Hickhangill.



he had been sent, to his brethren. "I am desired by Col. Lilburn to propose to you that, if brother Tillam, brother Miderfon, brother Stackhouse, or any other fitly qualified brother amongst you, will bestow his talents in the condition of a chaplain to a regiment (to come here) about which place there are divers honest Scotch people that long to be gathered into the same gospel order with us, but they want a faithful pastor; fail not, I pray you, to give me an answer herein with all convenient speed."

In compliance with this request Mr. Stackhouse, who had been once before, was sent into Scotland again; and there is the copy of a letter to the commander in chief, and another to the church at Leith, in the church book, which appear to have been sent with him.

*"To the Right Honourable Major General Lilburn,  
Commander in Chief of all the Forces in Scotland,  
Dalkeith,*

"Honoured Sir,

"It hath been matter of great joy and consolation to our spirits ever since we heard of the glorious appearances of the divine nature in you, which manifests itself in your love towards all saints, &c. &c. But more especially (that we be not tedious) we desire to acknowledge your continued love to us, with all thankfulness, in your courteous and respectful entertainment of the bearer hereof, Mr. Thomas Stackhouse, who, upon his return to us, made known your sweet and gracious deportment towards him, and your loving invitation of him that he would come unto you. We therefore (having first sought the face of our God, and commended him unto the embraces of our father through prayer) being assembled in one (body) with our consent have sent him, and by this our epistle commended him unto you, and desire that you would own him as one whom we have in high repute for the gracious appearances of God which we have seen in him, and of whom we have this confidence that he will approve himself both to God and to his people, such a one as we would.

"Now, &c. &c."



*" To the beloved Spouse of the Lord Christ walking in the blessed order of the Gospel at Leith, in Scotland.*

" Precious Brethren,

" In the endeared bonds of unfeigned love we desire to breath our salutes into your bosoms, as those who have had rich experience of your heavenly frame of spirit in your christian embrace of those members of our body who by Providence have been cast among you, but especially of your saint-like love to, and tender regard of our dearly beloved brother, Mr. Thomas Stackhouse, in whose gospel-like visit we have been greatly refreshed, as also by the fair salutes from you, our much honoured sister church. We glory in the service wherein you have employed him for the enlargement of the borders of our Lord Jesus, whom we heartily bless for his supporting grace in these shaking revolting times, preserving this our beloved brother stedfast in the faith. And now we return him to your lovely communion in the unspotted robes of Christ's righteousness, humbly begging of God, that a thousand fold may be repaid into your bosoms for those christian encouragements which have greatly cheered the spirits of

Your faithful and affectionate brethren in the gospel."

*(Both of these letters are dated the 23d of the 6th month, 1653.)*

From these papers it is pretty clear that there was a baptist church at Leith; that this existed prior to the church at Hexham; that the two churches were closely united in religious sentiment and affection; that the church at Hexham assisted their sister church at Leith, or co-operated with her by their gifted brother Stackhouse, in attempting to gather other churches in what they esteemed the order of the gospel:---And from hence it is probable, if their success were equal to their zeal, that there might be more baptist churches in Scotland between the year 1653 and the year 1660. If you think any thing in this letter worth inserting in your Register, you are at liberty to make your own use of it.

I am, dear Sir, your's, most affectionately,

CHA. WHITFIELD.

*Emhill.*

A LIST



# A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS IN LONDON AND SOUTHWARK,

FOR THE YEAR  
1799.

| PLACE.            | TIME.        | TO PRAY         | TO PREACH       | TO PRAY         |
|-------------------|--------------|-----------------|-----------------|-----------------|
| —                 | —            | —               | —               | —               |
| Mr. Tim. Thomas's | January 24   | Mr Button       | Mr. Hutchings   | Mr Booth        |
| Dr. Rippon's      | February 21  | Mr. Hutchings   | Mr. Tho. Thomas | Dr. Jenkins     |
| Dr. Jenkin's      | March 21     | Mr. Tho. Thomas | Mr. Burnside    | Dr. Rippon      |
| Wild Street       | April 25     | Mr. Burnside    | Dr. Rippon      | Mr. Dore        |
| Mr. Newman's      | May 23       | Dr. Rippon      | Mr. Booth       | Mr. Hutchings   |
| Mr. Burnside's    | June 20      | Mr. Booth       | Dr. Jenkins     | Mr. Button      |
| Mr. Tho. Thomas   | July 25      | Dr. Jenkins     | Mr. Button      | Mr. Tim. Thomas |
| Mr. Hutchings     | August 22    | Mr. Button      | Mr. Dore        | Mr. Newman      |
| Mr. Lore's        | September 19 | Mr. Tim. Thomas | Mr. Newman      | Mr. Burnside    |
| Mr. Booth's       | October 24   | Mr. Newman      | Mr. Tim. Thomas | Mr. Tho. Thomas |
| Mr. Button's      | November 21  | Mr. Tim. Thomas |                 |                 |

The Service begins precisely at Eleven o'Clock, and the Minister of the Place concludes the Service.

The Messengers to meet on Wednesday the 11th of December, at Four o'Clock precisely, to make a New List.



## LETTERS

OF THE

BAPTIST BRETHERN AND FRIENDS IN INDIA

TO DR. RIPPON.

FROM JULY 30, 1798, TO DECEMBER, 30, 1799.\*

*Mr. Samuel Powell to Dr. Rippon.*

REV. AND DEAR SIR, Moypauldiggy, July 30, 1791.

**T**HOUGH I have no personal acquaintance with you, yet I have frequently had the satisfaction of hearing you preach before I left England; and since I have been in this country, I have been desirous of writing to you.

I have been a resident in this country several years: I came out in 93, in the Earl of Oxford, the ship in which Mr. Carey, and Mr. Thomas wished a passage to Bengal; but several circumstances, with which you are acquainted, prevented their embarking in that vessel. If I were asked what were my views in quitting England and coming to this country, I could by no means give a good account of myself. I attribute it to a love of novelty, and a wish to see foreign countries; but, at the same time, I possessed an ardent desire of seeing the Gospel introduced among the poor natives of Hindoostan. A mind that knows any thing of the worth of the Gospel, on viewing these people, must be filled with pity and compassion for them; especially when he recollects the ages they have been bound with the fetters of superstition and idolatry: and, while other nations have rejoiced in the glorious light of the Gospel, that the happy day has not even begun to dawn upon them.

I have been with the missionaries nearly ever since their arrival in Bengal. I was baptized by Mr. Carey in November 1795, and am now joined to the first Baptist church that was ever formed, I believe, in this country. We were five in number. We formed ourselves into a church on the day I was baptized. I was very sanguine in my hopes on my first arrival; I expected to see multi-

\* We most affectionately recommend to the religious public No. VI. of the PERIODICAL ACCOUNTS, the letters in which are dated from Nov. 22, 1797, to April 5, 1799—EDITOR



tudes embracing the Gospel way of salvation, before this time: but I see, though I knew it before, the labour of man must fail, unless accompanied by the Divine Power; for there is none that can turn a sinner from the error of his way but God. I have been witness to all the difficulties and discouragements that the missionaries have met with, and I think them stupendous: the walls of brass, the strong towers, and the fortifications which Satan has erected, require the artillery of the God of Heaven to cast down. Here are, indeed, mountains that must be removed; vallies that must be made plain; and rough places smooth. A Missionary should possess great faith in the promises of God, to qualify him to preach to a people who resemble stocks and stones. I should be ready to say that it was impossible that the Hindoos could be converted to Christianity, did I not know that the promises of God stand sure; they lead us to expect that not *this* nation only, but that all the earth shall know the Lord, and unite in serving him only, agreeable to those four lines in the preface of your Appendix of Hymns—

Europe and Asia shall resound,  
With Africa, his fame;  
And thou, America, in songs,  
Redeeming love proclaim.

But, at present, here is enough, methinks, to damp the zeal of an Apostle. The Hindoos, many of whose religious principles and customs are abominable, seem much more tenacious of them than even the Mussulmans; and I have found it far more agreeable to discourse on religious subjects with the latter than with the former: for the higher class of the Hindoos who have some knowledge of the Shasters, and those who have obtained their knowledge from oral tradition, seem intoxicated with zeal for their *Debtahs* or demons, and particular for their filthy idol Sheeb. They extol him as a very superior being, possessing great power, telling you that he is the father of all; and they worship him much more than any other of their deities. And I learn that the history of him in their shasters is extremely ridiculous. What is advanced of him there, makes him an execrable wretch, guilty of the greatest abominations,—I mean whoredom, adultery, and the like. But these are attributed to him by the infatuated Hindoos.



Hindoos, as eminent virtues; and, in discoursing with them, I have singled out their vices, thinking they would be of considerable advantage to me in arguing against their corrupt religion; but I was deceived in this: it is possible to make them ashamed of their sentiments, and to confuse them; but they are not easily to be convinced of their errors, or the danger of trusting to the principles contained in their shasters. Many of them pretend to approve of the Gospel scheme of salvation; prognosticate its success; and, being devoted to adulation, they will pass many fine compliments on you and your sentiments; but we, say they, are contented to walk in the steps our fathers have gone before us. One Brahman said he was too old to believe in the Gospel, wished it success, but said he was content to die in the religion in which he was brought up. They possess a perfect indifference to all religion, and some of them have insisted that in every religion there is a way of salvation. Satan has, indeed, succeeded in blinding their eyes and hardening their hearts. They are a nation of worldlings; self-love is uppermost in them; they are almost without honour, or honesty; a certain meanness pervades all their actions. I am not singular in my opinion of the Hindoos or natives of this country, a sensible man among them (I mean Ram Boot), acknowledged this to be the character of his countrymen, while he himself is a slave to the vices which he condemns.

Though you have not been surprised with the satisfaction of receiving the desirable intelligence of any of the Indians being converted to Christianity; but rather pained with the tidings of those of whom hopes had been entertained, returning back to their people and to their gods, which has been a bitter potion that has fallen to the lot of the Missionaries; yet they have been zealous in their preaching; with grief they have been constrained to adopt the words of the Prophet, *who hath believed our report*, &c. The discouragements they meet with, others have endured before them. Though the prospects of success yet remain clouded, and the people are enveloped in darkness, and the nation not reckoned with those who have embraced the Gospel, yet there is something done not of little but of great importance; for the whole of the New, and great part of the Old Testament, is translated in Bengal. This honour is due to Mr. Carey, who has been



indefatigable in his labours, and nearly the whole of this work has been performed by him: and when the knowledge of the Gospel is disseminated, by dispersing copies of it over the country, this may be the means of converting many; this will spread the tidings of a Saviour far and wide, and tell the fable tribes, wherever the Bengal language is known, *that the blood of Jesus Christ cleanseth from all sin.* This may burst asunder Satan's chains, and indiscriminately mingle and harmonize a people, who, having long been accustomed to distinguish themselves by several Casts, are in the habit of hating and despising each other, and of depriving themselves of that society and friendship, which other nations enjoy. The peculiarities of their Casts forbid their exercising those acts of humanity, to which even nature disposes the hearts of almost all other men. The Hindoo, like the Levite in the Gospel, will calmly behold his neighbour in distress, without affording him the least assistance or relief: the Brahmman, high in his own esteem, who would fain persuade you that he is the chief favourite of heaven, looks on his brethren of a different Cast with haughty contempt, and is ready to say, "stand thou at a distance, for I am holier than thou." The lower orders of the Hindoos are taught to respect and venerate the Cast of Brahmman; yet I think it is not carried to that excess it was formerly, though they still believe that the curse of a Brahmman is an exceeding great evil; and they consider it as one of the greatest calamities that can befall them. If a Brahmman curses a man, his whole family think themselves undone by it. An instance has been known, it is said, of a whole family dying within the circle of a few years, against whom the curse of a Brahmman had been denounced: but this circumstance though happening in the common course of nature, has been attributed by the ignorant multitude to the prescience of a Brahmman. The Hindoo shasters very much extol the Brahmman Cast; it may, therefore, be supposed that the shasters were written by Brahmman, with a design to usurp an authority over the minds of the people, and to obtain that superstitious veneration which the people pay them. The shasters declare that the curse of a Brahmman made the sea salt. It was also the curse of a Brahmman, the shasters say, that made him, whom they conceive to be King of heaven, tremble on his throne, and stoop so low, as to intreat the Brahmman to revoke the curse which he had denounced against him. Their shasters



tales are full of such fabulous stories as these. Mr. Fountain, who was the last Baptist Missionary sent to this country, has made considerable progress in the language of Bengal, and has begun to preach. The Missionaries are anxious to have their Numbers increased, and it is their hope that the society will send out more Missionaries to evangelize the Heathens. I suppose that you have heard that Mr. Thomas has resigned Mr. U—'s employment, and now resides at Chandnigore, near Calcutta.

I shall have great pleasure in sending you any intelligence that I can obtain respecting this country.

I now conclude, hoping that some of the poor Indians (before this reaches you) may be snatched from the kingdom of Satan, and translated into the kingdom of our Lord and Saviour, Jesus Christ.

I am, Reverend and dear Sir,  
Your most obedient, humble servant,  
SAMUEL POWELL.

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MR. FOUNTAIN TO DR. RIPPON.

Mudnabatty, 27th September, 1798.

DEAR DR. RIPPON.

CONSIDERING how much you have interested yourself in the concerns of our Mission; I cannot but be surprised that I have not yet heard from you. Were you (my Dear Brother) in my situation, you would know the worth of a *corresponding friend*: especially of one capable of administering so much pleasure and information as you are. A letter from a Christian friend is always comforting and strengthening; and surely none need these more than we in India, who have seen so much to grieve our hearts, and frustrate our expectations.

I wrote you a long letter, when I had been in the country, about four months*. I hope you received it. I think Brother Carey has written to you since then; he, however, talks of writing to you. From his superior talents and longer residence in the country, he will give you better information than I can.

This part of Bengal is very unfavourable to a man whose chief wish is, to acquire a knowledge of the ancient literature and manners of the Hindoos. Our Pundect, (a Nuddea man) is the only person of intelligence about

* It is printed in No. XV. Page 67.

us. Ignorance and wretchedness are the prominent features of this part of the country, to a degree unparalleled elsewhere. When we speak to the people either about religion or the common affairs of life, they frequently reply "*Aamra chasa Lok ach'hâ, Aamra kee Koreebo?*" i. e. "We are ploughmen, what can we do!" Others say, "*Ohh'hâ Sahib Aamra Benggalle Lok; Aamra kee janee!*" i. e. "We are only Bengal people, what do we know?" Under this ignorance they excuse all they do. But as a Missionary's work is to disseminate knowledge, rather than to acquire it, I am perfectly satisfied to dwell amongst them for that end. It appears to me a circumstance not unworthy of notice, that the Lord sent his Gospel *first* to men of this description. What may be called a *general knowledge* of it, is spreading more and more amongst them; and when they shall receive it in the love of truth, they will be more *wise* and *honourable* than all the Pundeets in Bengal, or all the Literati in Europe, who may reject the counsel of God against themselves. This is wisdom that cometh from above—

Happy the man, who finds this grace;
The blessing of God's chosen race:
This *wisdom* coming from above,
And faith that sweetly works by *Love*.

Notwithstanding the present poverty and ignorance of this part of the country, it was formerly the most wealthy and populous. Gowr, the ancient royal city, to this day the wonder of Bengal, is about 20 coss south west of this place. It was the metropolis of Bengal before their conquest by the Mahommedans; after that it became the residence of the Nabobs of Bengal. Great part of the walls of this ancient city are now standing, as also several magnificent gateways and mosques; exhibiting the utmost degree of grandeur, though now fast falling into ruin. I went to see this famous place last February, and have given a more particular account of it in my journal.

Near to this is the place called *Malda*, but it is properly *Maldhaho*. It is a compound *Persian* word, signifying the "*Hole of wealth*." The name was given by the Mahommedans, and, I believe with very great propriety. I am apt to think it was a part of the ancient Gowr. Some of the greatest of the Hindoo Rajahs, lived in this district. The place where I reside, *Modonabotée* (erroneously written

written Mudnabatty) derived its name from one Rajah Modon, who lived here. (You must observe that the names of all persons and places here, have a meaning.) "Modon," is a Shanscrit word, signifying *very beautiful*. "Boteé," is *likeness*. The name of the place is literally in English, *the image of beauty*. We have two or three large stones, belonging to the pillars of his house; and part of the Indigo works here, were built with bricks, dug out of the earth. The place where brother Thomas lived, called Moypauldiggy, but properly *Moheepaldeergbo* took its name from Rajah *Moheepal*. His name signified, *Nourisher of the earth*. *Deergbo*, added thereto, has respect to an amazing large tank which he dug. "Deergbo" signifies *long*. This tank is nearly a mile long. The large house at Moypaul, and the Indigo works, were built with bricks of an uncommon size, dug from the pavements which led down to the water. This Rajah Moheepal was a very great man; he is mentioned in the Mahabharat; which makes him to have lived several thousand years ago.

About seven cofs N. E. of this place, are two ancient pillars standing, said to be the remains of the house of Ban Rajah. "Ban," is an arrow. This Rajah is said to have had a thousand arms; by which means he used to discharge five hundred arrows at once! Brother Carey has often told the people that Ban Rajah must certainly have looked like a *spider*. By the pillars, and the adjacent pavements which I have examined, his buildings appear to have been of an astonishing extent. He married the daughter of Rajah Moheepal, abovementioned. From Ban's house is a large public road, said to extend to the kingdom of Assam. This road went over the river Tanguan, where yet are the remains of a large stone bridge of several arches. I have gone up and down this river more than twenty times; have examined the stones, and find them engraved with Hindoo deities. *War* and *time* have destroyed these great men: their names and the works have almost perished with them. I however hope to see the beginning of a kingdom here, which shall never be destroyed. The king thereof shall reign in *righteousness*. Bengal is naturally a fine country; and under *his* government it shall blossom as the rose! Oh, thou King of Righteousness and Peace; take the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession! Me thinks I hear

my brother Rippon say, "Amen. Thy kingdom come." Blessed be the Lord who helpeth one of the meanest and unworthiest of his servants! I have now got over most of my fears and difficulties with respect to the *language*. Often have I been apprehensive that I should never preach in Bengallee. But the Lord hath enabled me so to do three or four times a week, ever since last June. I find I am making a daily improvement in this important part of my Missionary work.—I have sometimes been afraid that our dear friends in England might be discouraged, through our want of success. But you, my Dear Brother well know that more able ministers than we have preached in vain to thousands. The *Apostles* did not convert a single soul, but as the Lord wrought with them. Perhaps there are some, even in your congregation, who have heard the Gospel longer than any Hindoo, or Mussulman has heard it in this country, and yet have not believed to the salvation of their souls. In the day of the Lord's power, his enemies shall become his willing subjects. Our God *shall* become the God of the *whole earth*. Amidst all discouragements, I believe it shall be even as the Lord hath spoken. It gives us no small pleasure that we have a monthly opportunity of preaching to a few Europeans at Dinagepore, the metropolis of this district. All the gentlemen there shew us no small kindness.

The books you lately sent to Mr. * * * *, were soon disposed of. I have never seen him yet; but he wrote me, to inform me of what you had sent. I bought some of them, and wanted several more for our good friends at Malda; but they were all disposed of before my letter reached Calcutta. A circumstance this that affords me much pleasure. I have got the 2nd Vol. of the Baptist Register, but no succeeding Number; pray send *all* that follow. As soon as ever one is printed, think upon your poor brethren in India; you might send them by any ship. I wish you would not only give us the *minutes* of each association, but also the *letters at full length**. This would render your valuable work, much, very much more so. Such excellent epistles, as many of them are, ought not to be lost.

I shall subjoin a *hymn* composed in Bangallee, by Brother Carey, and which I have translated into English. We sing it in time of Bengallee worship to Helmsley tune;

* It is intended to publish large extracts from the most interesting of those annual publications.—EDITOR.

the English of it will go very well to the same. Perhaps it may not be unacceptable for the Register. Oh that all who sing it on earth, may at last sing the praises of Jesus around the throne in Heaven!—Pray for the poor Hindoos and Mussulmans! Pray for us who are sent unto them; we are praying for you, and longing to hear from you. Will Captain Applegarth ever come again to India? I should like to see him. Remember me to Mr. Lepard, with continued respects; and believe me, My dear brother,

Very affectionately yours,
J. FOUNTAIN.

THE PENITENT'S PRAYER AND RESOLVE.

*Composed in Bengallee, by W. CAREY. Translated into English
by J. FOUNTAIN.*

KHADEETAR NEBEDAN O NEYAM.

- I DOIYA koro Aamar Oopor
Ohh'ha Jesus B'hogoban!
Toomee Norar Rokya-kurta
Soono Aamar Nebedan
Soono Jesus
Soono Aamar Nebedan.
- 2 Aamee boro Ohporad'hee
Aamor Papar boro b'har
Shorgar kah'ho Shoktee noli'ha
Aamor Mookto koseebar.
Jesus Ch'hara kah'ho noh'ha
Shoktee Mookto koseebar.
- 3 Papar Beesata Mon nofsto
D'hormo Ghan O kech'ho noh'ha
D'hormo dungsheest-shokol pamor
Shorgar Ookto kamona
Papar dungshon-amon nofsto
Shorgar Ookto kamona.
- 4 Sooneyach'hee Mungolakan
Sooneyach'hee toomor Nam
Toomee kota hooskho piaya
Koseeyach'hee Poseetran.
Norar Nofsto Baran karon
Koseeyach'hee Poseetran.

“ Soone-

5

“ Soono-Mano-shokol Papee
 “ Soono soono Oodhar h’hoe
 “ Keech’ho korona belimba
 “ Akon B’hoktee koseeo
 “ Kal joytach’ha Kal joytach’ha
 “ Akon B’hoktee koseeo.

6

“ Tokon toomra, tokon Aamee
 “ Khama Piaya, Piaya Tran
 “ Shob’ha h’hiya Shorgo St’tana
 “ Koseeboo tar stobar Gan
 “ Aamra giaboo Hallelujah,
 “ Christ o koran poseetran.

TRANSLATION.

1

JESUS now have pity on me ;
 Shew the mercy of a God !
 Thou art guilty man’s preserver ;
 Hear me through thy precious blood !
 Jesus hear me ;
 Hear me through thy precious blood.

2

Truly I am very guilty ;
 Sin most heavy lies on me !
 None on earth—and none in glory
 But thyself—can set me free.
 Jesus free me ;
 Thou alone canst set me free.

3

All my soul with sin is poison’d ;
 I am full of wicked leaven ;
 Holiness destroy’d ! I’m sinful !
 How can I be fit for heaven ?
 I am sinful ;
 How can I be fit for heaven ;

4

I have heard thy precious Gospel ;
 I have heard thy gracious name ;
 Oh ! how boundless were thy sufferings,
 Wretched sinners to redeem !
 Poor lost sinners !
 Wretched sinners to redeem !

5

Thou hast given an invitation
 To *all* sinners in distress :
 I will come—and call on others—
 To receive thine offer’d grace.
 “ Come, poor sinners !
 “ And receive the offer’d grace.

- 6 " Now regard the invitation ;
 " Harken, harken, and be free ;
 " Stay for nothing—do not linger.
 " Trust his word and saved be.
 " Time is going !
 " Trust his word and saved be.
- 7 " Then shall all of us together,
 " (Having free salvation got)
 " In the heavenly world assembled,
 " Sing the wonders grace hath wrought.
 " This our chorus—Hallelujah ;
 " Christ hath our salvation wrought."

N. B. The fifth verse is not in the original. You will observe there is no just transition from the fourth to the sixth. I therefore introduced it to supply the deficiency.

J. F. [6]

L E T T E R S

ADDRESSED BY

THE BAPTIST MISSIONARY SOCIETY

TO THEIR FRIENDS.

DEAR SIR,

THE Committee of THE BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN take the liberty of stating to you the following particulars—Having been repeatedly solicited by their brethren in India to send out more Missionaries, they have this year been enabled to comply with their requests. Four amiable and intelligent young men, three of whom are married, set sail, with their wives and children, on May 25, 1799. One of them, William Ward, is a young Minister, sent out by the newly-formed Baptist Church at Hull, now under the pastoral care of Mr. Lyon. Besides his desire to preach the gospel to the heathen, he hopes to be useful in another capacity, having been by profession a Printer. The other three, Joshua Marhaman, William Grant, and Daniel Brunfson, are members of the Church at Broad-Mead, Bristol, under the pastoral care of Dr. Ryland. They all possess promising talents for the ministry; and some of them an ardent thirst for acquiring languages. The whole com-
 pany,

pany, including wives and children, amounted to twelve. The Captain of the ship, in which they have taken their passage, is a religious man, and has the object much at heart. Letters have been received from them since their departure, dated June 13, 1799, off Cape Finisterre, giving information of their being all comfortably well; of the Captain joining with them in his turn in morning and evening prayer; and of their having, through his influence, public worship on the Lord's day upon deck, when one of the Missionaries preaches to the ship's company.

Letters have also been lately received from India up to January 1799, the contents of which are—that our Missionaries are all well; that the Printing-press which had been procured was presented by a friend to the Society, and was setting up at Mudnabatty; that the natives who had professed to believe the gospel continued to afford hopes of the sincerity of their profession; that public worship was steadily carried on, not only at the place of their residence, but monthly at Malda, and Dinagepore, where Europeans as well as natives usually attend, and it is hoped with some good effect; that the school, consisting of forty children, continued to be kept up; that another school upon the same plan was proposed to be opened at Dinagepore, by Mr. Fernandez, a gentleman who loves the gospel, and has already been at considerable expense in promoting it; that handsome subscriptions have been made by European gentlemen in India for carrying their undertakings into effect; and finally, that the Society might expect to be drawn upon in the course of a year to the amount of 2,000*l.* for the printing of the New Testament.

At the close of the last year's accompts the whole property of the Society amounted to 2893. 6. 8 $\frac{1}{4}$ *l.* The expenses of sending out the last Missionaries, including previous journies, books, and all other necessities, will amount, it is supposed to upwards of 1,600*l.* When to this are added drafts to the amount of \pounds .2000 for the translation, besides the increased annual allowance for the support of the Missionaries, you will perceive the necessity to which the society is reduced of making known its wants. They feel the less reluctance in doing this, inasmuch as they are conscious of having conducted matters on as economical a plan as was consistent with propriety;

priety; and are persuaded that the friends of true religion, throughout the kingdom, are satisfied of the importance of the objects, and of the care and fidelity of the men to whom the execution is committed. They reflect with pleasure, also, that having never solicited subscriptions beyond their necessities, and in some instances declined accepting them when offered, from what they considered as almost excessive generosity, they have been kindly requested, if on any occasion circumstances should require special assistance, to make known their wants.

They are aware of the necessities of others engaged in the same common cause, particularly of the London Society, with whom, in their late painful and heavy loss, they sincerely sympathize, and do not wish to receive any thing, from any quarter, which may injure them; but they trust, from the benevolent spirit which has hitherto been manifested, there will be found a sufficiency for all.

Many of our friends have already contributed towards the printing of the New Testament; but there are, doubtless, many others who have not; and the whole amount of the donations for this specific object, at the close of the last year's accounts, was no more than £.974.13.

If, dear sir, it be suitable for you, or any of your connexions, to lend your assistance on the present occasion, in any form, or to any degree you think proper, by transmitting the amount to the Treasurer, Mr. King at Birmingham, or to the Secretary at Kettering, as it shall be most convenient, you will oblige your brethren and fellow-labourers in the Gospel, as well as contribute to the promotion of the kingdom of our Lord and Saviour Jesus Christ.

Signed on behalf the Committee,

August 7, 1799.

ANDREW FULLER, Secretary.

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DEAR SIR,

THE Committee of the BAPTIST MISSIONARY SOCIETY having received letters from their brethren in India, think it their duty to state the leading particulars to the friends of the undertaking. On the arrival of the last Missionaries, they were, according to the laws of the East-India Company, required to appear before the police at Calcutta. Understanding that, in  
case



case of their compliance they would not be permitted to join their brethren in the British territories, they declined it, and remained at the Danish settlement of Serampour, about fifteen miles above Calcutta, where they had landed. The Governor there received them with great kindness; gave them full liberty to settle, and set up their printing-press; promising them passports to travel into any parts of India. The question now was, If the newly arrived Missionaries could not be permitted to join their brethren, should not their brethren leave their present situation and join them? The solution of it was trying. Brother Carey, at the time, writes thus:—"In little more than a month's time, I shall be free from my temporal engagements at Mudnabatty. At Serampour we may be protected by government; whereas here we can only live by connivance. No obstruction will there lie against setting up the press, and there brother Ward can have the direction of it; whereas here we should not only be deprived of his important assistance, but may be obliged to take it down after we have established it. In that part of the country, there are at least two inhabitants to one in this; and other Missionaries may there be permitted to join us, which here, it seems, they will not. On the other hand, I have engaged in an indigo concern, with a design of providing for the Mission; to relinquish which will be a loss of five hundred pounds. When I have paid that, I shall not have a rupee to live upon, except by anticipating the next year's allowance. At Serampour, rent will be very high; and how can we subsist? Here we have formed a Church, and God has given us two Europeans as our hire; also a considerable number of the natives have *some light*, though the conversion of any is *uncertain*. The school—the state of things at Dinagepore—the expense which a removal will bring upon our friends at home, &c. &c."

Upon the whole they came to a resolution to remove, and join with the newly arrived brethren at Serampour. Early in January of the present year, they arrived at that place: the Governor kindly received them. Finding house-rent very high, and having the offer of a house situated by the river side, with two acres of land, which would answer every purpose, they purchased it for the society, for six thousand rupees, or about eight hundred pounds. The rent in about four years would have amounted



amounted to the purchase money. They have here room for a printing office, a school, and a place of worship, besides accommodations for the Missionaries. Mr. Carey intends paying occasional visits to Dinagepore. The whole company will not be able to subsist with less than six hundred pounds per annum: but they propose employing their printing-press, and keeping an European School for their support, which in a little time may considerably lessen the expence to the public. One of the agreements into which they have entered with each other is, that no one individual shall follow any trade or pursuit for his own private interest; but whatever is gained shall go into the common stock. At present the loss attending their removal, the purchase of the house, their immediate support, and the printing of the New Testament, will go nearly to the exhausting of the fund of the Society. The Committee feel as Mr. Carey did, on account of the heaviness of the expence; but they are happy that the generosity of the religious public has enabled them to meet it. They feel also for the relinquishment of their former posts: yet, considering their little apparent success after six years labour, they are not sure that it is not desirable to try another situation. It is their opinion that, all things considered, the missionaries could not have acted better than they have. It affords them satisfaction, that their brethren have conducted themselves on this trying occasion as became Christians. Their letters contain no reflections; and it is hoped no reflections will be made. The Government at Calcutta doubtless proceeded according to the laws of the Company. The Committee could have wished their brethren to have lived under the shadow of British protection, till they had proved themselves unworthy of it; but if it must be otherwise, they doubt not but that the Lord has some wise and good ends to answer by it, and therefore cheerfully acquiesce in his dispensation.

The small degree of success which has hitherto attended their efforts, does not dispirit the Committee; and they hope it will not dispirit their friends. It is not unusual for God to try his servants by a long and continued withholding of his blessing. Perhaps if success had in a little time crowned our endeavours, though in words we might have ascribed it to the arm of the Lord, yet we might secretly have attributed something to an arm of flesh.

Nor



Nor ought we to esteem it a light thing, that the gospel has made its way into the consciences of a good number of the natives, Brahmans, as well as the lower orders; that several of them, whatever be the issue, have appeared to receive it in the love of it; that some Europeans have been savingly wrought upon; and that the Holy Scriptures will shortly be read in the Bengallee tongue. The New Testament will immediately be printed; and we hope the Old Testament will shortly follow. We cannot but consider these acquisitions, if nothing else were accomplished by the present undertaking, as more than equal to all the labour and expence that have been employed.

It is a satisfaction, too, that our brethren themselves are not disheartened. "This," as brother Brunson writes, "was none of our contrivance. We did not think of this when we left England. The Lord orders all things after the counsel of his own will. We are not discouraged. Surely he would not have granted us such favour as he has in the eyes of the Governor, if he had nothing here for us to do. He constantly attends divine worship with us, and his attention to the truth is serious."

Finally, It is a satisfaction to us to observe, in what manner Mr. Carey writes of his new associates. Mr. Brunson he had not seen, as he was necessarily absent on a visit to Mr. Thomas, for the recovery of Mrs. Brunson's health; but he says, "Mrs. B.'s health is much restored, and all concur in the highest encomiums on both him and her. Brother Ward is just the man we wanted: he enters into the work with his whole soul. I have much pleasure in him, and expect much from him. Brother Marshman is diligent and prudent. His wife also is a prudent and amiable woman. Learning the language is easy to him. I believe all their hearts are entirely set upon their work."

They, and their undertaking, however, are objects of ridicule, among scorners; and were they not supported from above, their hearts must sink. "Europeans every where laugh at us, (says brother Ward, at the time when all hopes of their being permitted to join their brethren on the British territories were at an end) and God seems to cover himself with impenetrable clouds." Brother Brunson speaks of the same thing; but adds, "I do not wonder that such men should think the attempt a foolish one: having never felt the influence of divine truth, how  
is



Is it possible they should know the effects it will produce on those who receive it in the love of it? The things of the Spirit of God are foolishness to them; neither can they know them. The arguings of such men never raise any doubts in my mind about the fulfilment of the divine promises. They only prove their own ignorance of divine things, and the native enmity of the heart to every thing that is holy. To be sure it is kind in them to dissuade us from such fruitless, unprofitable pursuits: and to counsel us to direct our attention to something that will turn to better account: but as our ideas of the *greatest gain* are so widely different from theirs, I trust they are likely to be as unsuccessful with us, as they suppose we shall be with the Hindoos."

Men of this description despised the work of God in former ages, asking with disdain, *What do these feeble Jews?* Yet the wall was built, even in troublous times. *It may be the Lord will look on our affliction*, and turn their reproaches into blessings. *Think upon us, Oh our God, for good!* Fellow Christians!—to your generous contributions, add your earnest prayers. *Our strength is in the Lord that made heaven and earth.*

Signed on behalf of the Committee.

ANDREW FULLER, Secretary.

Oct. 7, 1799.

P.S. It was agreed at the committee-meeting at Northampton, Sep. 16, 1800, that the ministers of the committee (and other members of the society who choose it) would spend one hour in united prayer for the prosperity of the mission, each in his own house, every Tuesday after the monthly prayer-meeting, between the hours of 10 and 11 in the forenoon.

Subscriptions or donations to the Baptist Missionary Society, are received by Mr. Burls, 12, Winchester-street; Rev. Mr. Button, 24, Paternoster-row; Mr. Summers, 98, New Bond-street, LONDON; Rev. Mr. Birt, Plymouth Dock; Rev. Mr. Cherry, Wellington; Rev. Mr. Fawcett, Ewood Hall, near Halifax; Rev. Mr. Fuller, Kettering; Mr. King, Birmingham; Rev. Mr. Hinton, Oxford; Rev. Mr. Evans, Abingdon; and by Dr. Ryland, Bristol.

DEC. 1800.]

N

Such



*Such as are disposed to remember this Missionary Society in their wills, may use the following form of bequest :*

ITEM. I give and bequeath unto A. B. and C. D. the sum of \_\_\_\_\_ upon trust, to the intent that they, or either of them, pay the same to the treasurer for the time being, of the *Particular Baptist Society, for promoting the Gospel among the Heathen* ; for the use and support of the said Society ; and his receipt shall be a full and sufficient discharge for the same.

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### SPEECH \*

OF

#### A TUSCORORA WOMAN,

At a religious Conference at Oneida, among the North American Indians.

FATHER AND BRETHREN,

**A**TTEND to me a few moments : I am not wise, nor can I speak much ; I will say a little, and give thanks to God.

You may have observed, that for some time past I have walked in bitterness of spirit, and with a heavy heart. The reason is this :—It seems to me as if I carried about the sins of my youth, and they are a heavy burden ; I wonder they have not crushed me, and sunk me down into hell long before now. Indeed they would crush me in a moment, but the *Almighty* Jesus upholds me !

I will try to explain myself a little more, my brethren, that you may see how my mind feels towards God, and why my sins have borne me down for so long a time. *All* the sins of my youth, and especially *those* since I first heard of the Great God and Jesus Christ, rise up at times, and appear all alive before me, and I am swallowed up in wonder. Yea, *all amazement*, that God should call me, after I had been so long in sin !

I praise God the Father and Jesus Christ, that he hath sent his gospel of light in our Indian territories, which are *all darkness* as to spiritual things.

\* This speech, copied in the hand-writing of the late great and eminent John Thornton, esq. of Clapham, is in possession of the *Editor* of the Baptist Society.

I will



I will try, my brethren, to be yet more explicit, and tell you just how matters are with me. Why, my heart weeps for my sins, and I abhor myself, and am ashamed before God. I see that God is great and excellent. He is all worthy! but here words fail me; they are no match, because there is no telling how much God is worth, nor how lovely he is in himself.

The holy angels and saints above, praise him continually, and try to tell how great God is, and what Jesus hath done. They do *right* in thus exalting God. It is just and reasonable that they should always thus exalt God.

Well, my brethren, I see that all my sins have been against this great, holy, and good God! (Here her spirit was so overwhelmed—she made a pause for some time—then proceeded) I weep because I have sinned against the holy and great God; and that I still carry about with me a heart that is contrary to the mind of the holy God, and his son Jesus Christ. I have, as it were, cast dirt and mire, and thereby stained the name of God!

The sins of us who are the professed friends of religion, have been the occasion of others making light of God. We have, as it were, darkened God's glory, and trodden his word and ordinances into the mire; and now poor blind sinners say, that God is good for nothing!—the Christian's God is not worth any thing—he is not such a God as sometimes ministers tell of, and those communicants have pretended. O! my brethren, this grieves me to my inmost soul. O! how exceedingly wicked it is to say any thing against the great and holy God!

As to my part, sometimes I see that Jesus can wash away all the stain and filth I have cast at God. Then my heart rejoices, and I cast my soul down at the feet of Jesus, and say, O Lord, here I am, do just what thou pleasest with me; I know thou canst not do any thing wrong; all is ever right that thou doest.

*In presenting our readers with the following pleasing specimen, we feel additional satisfaction in the assurance, that Mr. Cover has been encouraged to prepare an account of the probable reasons of the non-success of the Otaheitean Mission, together with sketches of his journey to New South Wales, and his voyage from thence to England.*



THE LORD'S PRAYER,  
TRANSLATED INTO THE OTAHEITEAN LANGUAGE.

BY REV. JAMES COVER \*.

Communicated for the Baptist Register:

*Medooatane no matow owye teroto t'Erye,*  
Father of us who in the heavens art,  
*woraa t'yoa no'oe; harremye t' areevenooa*  
sacred be the name of thee; come the kingdom  
*no'oe; hamane t' proumye no 'oe wawte teeneea venooa,*  
of thee; make the word of thee done upon earth,  
*ma eroto t' Erye: Homye maa namatow atahye*  
as in the heavens: Give food to us one  
*mahannara emooremye tettahyeay; tettaramye te harra no*  
day following another; forgive the sins of  
*matow, ma tettaramye tatow te harra no ratow terra*  
us, as forgive we the sins of them that  
*hamane eno ya matow; ima fwbaratyemye matow eroto*  
make (or do) evil to us; don't lead us into  
*te nao no wehay, amow matow my harra; na t'*  
the way of error, keep us from sin; for the  
*areevenooa ta 'oe eh te mannaw, eh te meannaanna*  
kingdom is thine, and the power, and the brightness  
*no mytyeroa, hopowore, eh hopowore, Amen.*  
of goodness, without end, and without end, Amen.

~~~~~  
Five first Verses of the 20th Chapter of John, translated
by the same Person.

1. *Puoypuoy roa aheea pooore t' mattamooa*
In the morning early when dark, the first
mahannara no ataroo, myheamy Mary Magdalene
day of seven, cometh Mary Magdalene
ya te farre no Teeapapow, eh aheena te owbye
to the house of the dead, and seeth the stone
hoppoyey my te farre no Teeapapow,
taken away from the house of the dead.

* One of the missionaries at Otaheite, who arrived in England from New South Wales, Sept. last.

2. *Oeea horromye, eh mybeamye ya Simon Peter, eh*
She runneth, and cometh to Simon Peter, and
ya terra taatahapeera, yawye Jēsus wehenaro, eh ataw
to that learner whom Jesus loved, and faith
ya raowa, ratow teea hoppoyey te Lord rappye no te
to them, they have taken away the Lord out of the
farre no Teeapapow, eh tatow ima etea teeheea
house of the dead, and we not know where
ratow teea toedirro yana.
they have laid him.
3. *Peter wabarreyyoy, eh terra taatahapeera eh*
Peter went forth, and that learner, and
wetyemye ya te farre no Teeapapow.
came to the house of the dead.
4. *Raowa horro torooa wabitatenno; eh te*
They ran both together; and the
taatahapeera horro nappe nappe Peter, eh
learner ran with greater haste than Peter, and
wetyemye mattamooa ya te farre no Teeapapow.
came first to the house of the dead.
5. *Eh oeea neemye, eh heora eroto, weheeo*
And he stooping down, and looking in, saw
te paraway abhoo toedirromye, wabarre oeea
the linen clothes lying down, went he
ima eroto.
not in (read, he went not in).

☞ The three following articles concerning the JEWS, the WALDENSES, and ABDUL WAHIB, are here introduced, with a view to obtain such correct and interesting information, on each of the subjects, as some of our correspondents or readers may be able to furnish us with.

JEWS IN HINDOOSTAN OF THE TRIBE OF MANASSEH.

CRANGANORE, twenty-five miles south of Paniani, forms the northern frontier of the rajahship of Travancore. This city, it is said, was formerly the residence

fidence of the republic of the Jews, part of the tribe of Manasseh, which had been carried into captivity by Nebuchadnezzar, who sent numbers of them to this distant place, where they established a commonwealth, and selected two sons of one of the best families, eminent for their wisdom, to govern them jointly. One of these, instigated by ambition, murdered his brother: after which the government became a democracy. According to their history, they originally amounted to twenty thousand, and were three years in travelling to this place, from the time of their setting out from Babylon. When they arrived, they were treated with great humanity by the natives, and allowed every indulgence in both religious and temporal concerns. In process of time, they grew so wealthy, as to be able to purchase the little kingdom of Cranganore. Hamilton makes them increase to eighty thousand families; but in his days they were reduced to four thousand.

WALDENSES AT WIRTEMBERG.

About two years since, there was printed at Zurich, a book entitled *Actenmäßige Geschichte der Waldenser, &c.* "History of the Waldenses, their fate and persecution within the last 250 years in general, and their reception and settlement in the dutchy of Wirtemberg in particular, from authentic documents, by Fr. C. Baron Moser, with original papers."

This history of a very respectable sect of Christians, we are informed, may be considered as a continuation of Leger's work, the original of which is become scarce; but there is a German translation of it, published at Breslau, in 1750, in a thick quarto volume, under the title of "*J. L. Allgemeine Geschichte der Waldenser.*" The number of Waldenses now living in the Vaudois, in the valleys of Piedmont, amount, according to Baron Moser, to 1300. They are allowed to follow their own modes of worship, but in their own churches only, and may travel and trade where they please; but they are prohibited from keeping shops, and debarred of some other privileges which are not refused to the Jews. Baron Moser promises a farther account of the Waldenses that took refuge in Wirtemberg.

ABDUL

ABDUL WAHIB'S OPPOSITION TO THE
MAHOMMEDAN RELIGION.

IN *Jackson's* "Journey from India towards England, in the year 1797, by a route commonly called over-land," lately published, the author says, that a certain "Wahy is extending his conquests up the western shore of the Persian gulph, almost as high as Grain; and propagating a NEW RELIGION, which, like Mohammed, he enforces by the sword." It is regretted that Mr. Jackson has not communicated farther particulars of this extraordinary person, ABDUL WAHIB, who now shakes the religion of Mohammed at its source. Of his manner of propagating his faith, however, some opinion may be formed from a circumstance with which the author of the work furnishes us.

"The chief of Suke-shue (a considerable town on the Euphrates) was slain, while asleep in his tent, by a slave belonging to the Wahy. The news arrived soon after we came to Bagdad, and has very much alarmed the government, because much confidence was placed in the superior abilities of the Sheik, and he was fully relied upon check the progress of the Wahy, who, immediately after, attacked and defeated the Turkish army, and it was apprehended he would reach Basora."

Persuaded that many of our readers would be highly gratified with a more full account of this enterprising individual, we have not been inattentive to the subject; but at present we can make only a short addition to the above statement, which we give from the translation of the draught of a letter from the late TIPPOO SULTAUN to the Grand Seignior, under date the 10th of February, 1799.

Tippoo thus writes: "Having been informed of the excessive commotions excited by the *son* of Abdool Wahaub (for so the translator gives his name), in the neighbourhood of Mecca the Holy; I immediately addressed letters to the supreme minister, to the shereef of Mecca, and the servants of the holy receptacle, purporting that it was my intention to send a considerable force, under the command of one of my approved sons, and desiring

them to write me a particular account of the situation of affairs in that quarter." A note at the foot of the page from which this extract is taken says, "Abdool Wahaub is the name of an enterprising Mahomedan, who, some time since, established a new doctrine, the foundation of which is, the abjuration of the signal honours which are paid to Mohammed. His doctrine does not extend to a denial of the prophet's mission, but it places him merely in the condition of a messenger of the word of God, possessing in himself no title to the adoration of mankind. This man obtained very numerous profelytes, who traversed with him the countries of Syria, Arabia, and Egypt, propagating their tenets by the sword. His son has succeeded him."

SUCCESS OF VILLAGE PREACHING
IN ESSEX.

TO DR. RIPPON.

REVEREND AND DEAR SIR,
I HAVE herewith transmitted you the statement of
 "A PEASING INSTANCE OF SUCCESS ATTENDING
 ITINERANT PREACHING IN THE COUNTY OF ESSEX;"
 and it is hoped that other counties will be encouraged by
 it to improve upon the plan * and be favoured with similar
 and abundant success!

It is now near three years since the greater part of the number of ministers of the Baptist denomination in this county met at Great Coggeshall, uniting in association with a view to promote spiritual welfare, to yield brotherly assistance in various cases, and to consider of some plan for the more general spread of the Gospel in this county: when, after seeking direction from the Great Head of the Church, both respecting the most consistent *means* as well as *mode*, it was determined that a suitable person should be sought, of the Particular Baptist denomination, who had been regularly called to the work of the ministry; and if approved by a committee of ministers in the association, he should be stationed to labour in different districts throughout the county, for cer-

* Particulars at large relating to this association in its first formation may be seen by referring to vol. II. page 484.

tain allotted periods, at the same time affording him sufficient pecuniary assistance (also, agreeing to defray whatever extra expenses might attend ministers of the association, in village preaching, in the borders of their respective places), from a fund to be established and supported by voluntary subscription of individuals, and weekly, monthly, or yearly contributions from the different churches in the association; the manner of collecting the same to be considered prudential with the churches respectively, &c.

On publishing this our intention, several applications were received—from among which the association were encouraged to appoint a Mr. James Pilkinton, a person appearing in all respects most adapted to answer our views; who, after some little time spent in preaching from place to place, was requested to continue three months at Rayleigh, a populous place, though I am informed, at that time there were not more than *three professed Dissenters* in it. However, several persons of influence and generosity were induced to encourage the preaching of the Gospel there—the use of a *CART-LODGE* was granted, and, by inclosing the sides, rendered as fit accommodations to an increasing auditory as might be expected from such a place. Despicable as the idea may seem to those who are most attracted by the false glare of *popish trappings* or *cathedral magnificence*, it was *HERE* that *GOD* gave repeated sealing testimonies of his gracious presence and blessing; and, attending the Gospel with invincible power, by the ministration of Mr. Pilkinton, arrested many who were advancing with hasty strides, in the broad road leading to destruction. Little space elapsed before they found themselves obliged to quit their temporary retreat for social worship;—when, after looking to God for direction, submitting the case to the association, and some encouraging circumstances being brought forward; it was thought adviseable to erect a place for meeting in “*CHRIST’S NAME*.” The foundation was accordingly laid in September, 1798. Dimensions 40 feet by 35 feet. The building was completed, without galleries, and opened on Lady-day last.

Many, who appeared proper subjects, signifying their desire to be baptized, and to embody together in church fellowship, the ministers of the association and others
were

were invited to witness their solemn engagements, June 25th last.—Minutes of such proceedings are as follows, viz.

Tuesday, June 25.—Assembled for the public worship of God, in the new-erected meeting-house, at half past ten o'clock in the forenoon. Began with singing;—Brother Brown of Potter's-Street, near Harlow, engaged in prayer;—the candidates for baptism being seated on either side of the baptistry, to the amount of *eighteen* (more were expected to have attended, but circumstances in providence prevented some, whom I am informed have since been added), when Brother Brackett, of Waltham Abbey, preached a subject, adapted to the purpose, on Acts, xviii. 8. "*And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house: and many of the Corinthians, hearing, believed, and were baptized.*" After which, Mr. Pilkinton, who had been made useful in bringing most of them to the knowledge of the truth, engaged in prayer, and proceeded to administer the ordinance of Baptism, which was attended to with the utmost solemnity; and the opportunity closed with the greatest peace and order.—At proper intervals, suitable hymns were given out.—The meeting adjourned till three o'clock in the afternoon.

Met again about three o'clock in the afternoon, when the solemn service of embodying them into the fellowship of the Gospel was entered upon by singing;—Brother Trivett prayed;—Brother Steevens, of Colchester, (chosen and requested by those who intended to unite, as a fit person to go before them in the work of the day), asked the favour, that those to be incorporated would distinguish themselves by standing, and wished the congregation in general to be seated; when he suitably addressed them in the most solemn and pathetic manner; asked the necessary questions, and as orderly received their united tokens in the affirmative. At their request, he read the summary articles of their faith and agreement to walk together in the faith and order of the Gospel;—to which they signified their hearty approbation, by stretching forth the right hand, both by way of *token* and in *mutual congratulation*; after which, they chose from among them their brethren, William Tyrrell and Samuel Rayner, to the office of deacons, who also signified their acceptance; and Brother Stevens then very affectionately recommend-
ed

ed them to attend closely to the important duties incumbent on them in that office and relation, and *as such* they would be worthy of particular esteem from the members individually; then, by the joint suffrage of the ministers of the association, he declared and acknowledged *them* (with an addition of one person who had been previously baptized) to be a church of Christ, formed on the principles of the Gospel. It being now requested, letters of dismission of Mr. and Mrs. Pilkinton from the church of Christ under the pastoral care of Mr. Garnis, of London, should be read to this new-formed church, they were both received with pleasure by the usual token of the right hand of fellowship;—they then proceeded unanimously to invite Mr. Pilkinton to take upon him the pastoral charge of them, as a little flock of Christ; this he, with becoming modesty and affection, signified he could not but accept, since many of them were the seals of his ministrations;—when the day for public settlement was fixed to be on the morrow. After which, Brother Hornblow, of Braintree, preached a well-adapted discourse, from Ephes. v. 1, 2. “*Be ye therefore followers of God as dear children,*” &c. And Mr. Such, of Ingatestone, concluded the service with prayer; very earnestly commending them to the care of the *great and good Shepherd*. At proper intervals suitable hymns were selected and given out by Brother Brackett.

Wednesday, June 26.—Met at about half after ten o'clock in the morning, to witness the public settlement of the Rev. James Pilkinton; when the public service was introduced by singing;—the Rev. Mr. Douglas, independent minister, of Chelmsford, engaged in prayer;—Brother Steevens expatiated on our privileges in this land of Gospel light and liberty, on the nature of a Gospel church, their honour, and their incumbent relative duties.—He further observed that, disdaining impositions of creeds on others, or demanding confessions of faith from them; without the least claim to such authority, or right to interference in other churches, we came there *rather*, to witness the union and implore the divine blessing. He briefly stated the conspiring circumstances, which, under the gracious influences of the Great Head of the Church, brought about the glories of that day's engagements there.—*1st* Relating to the plan of association in the county.

county. 2d. The geracious designs which the Lord unfolds in his sending the Gospel, and planting a church there; intimating therein, that he had in that place and neighbourhood a chosen seed, which should be called to serve him, and "accounted to him for a generation."

3d. Declared the thanks of the association to some few individuals at Raliegh, for their countenance and support; earnestly hoping that the introduction of the Gospel they had countenanced might be found the power of God, to their consolation and salvation. Being under the necessity of deviating from the general plan adopted on these occasions, he requested *the church to recognize their call*, and of Mr. Pilkinton to signify *his acceptance*; which being done, he then requested the favour of Mr. Pilkinton's confession of faith, which was also readily given. Brother Hornblow engaged in prayer;—Brother Brown gave a most affectionate charge, from Col. iv. 17. "*And say to Archippus, take heed to the ministry, which thou hast received in the Lord, that thou fulfil it;*" Brother Z. Tri-vett addressed the church from Heb. xiii. 7. "*Remember them which have the rule over you,*" &c. and, as the time allotted was fully expired, he concluded in prayer. Singing, as a branch of divine worship, and well-becoming to pleasing an event, was attended to at the usual intervals.

May *they*, with the churches in general, manifest zeal with becoming prudence, and firmness and stability to the truth, in all its simplicity and purity; and be favoured with peace and prosperity!

Surely persons are amply repaid for DEVOTED PROPERTY, TALENTS, or the most INDEFATIGABLE LABOURS, on such happy evidence of success, and in the promising hopes of a spiritual harvest and ingathering of souls to Christ—The pleasures of the day are not to be forgotten. May similar occasions bring frequent renewals, till the Gentiles in their fulness be come in, as introductory to the removal of blindness from the once distinguished Israelites. Rom. xi. 25.

The above minutes are more express than is general; but I thought this might be the more necessary as it is a circumstance singular and rare.

Yours affectionately,

W. BRACKETT.

Waltham Abbey, July 30, 1799.

TO DR. RIPPON.

Powhatan County, Virginia, April 28, 1800.

REVEREND AND DEAR SIR,

ALTHOUGH you are a stranger to me in person, yet I hope we are not so in mind; I would wish to have an acquaintance with you, as your name is familiar with us.

I have, after my poor feeble manner, attempted to preach the Gospel of Christ, near seventeen years, and I have lived to see several revivals of religion in Virginia, in different churches belonging to the Middle District Association. Before the late revival commenced, wickedness had risen to a very great height; infidelity, atheism, deism, and irreligion, abounded on every hand; professors had become very carnal—many had apostatized:—hence it was the case that there were but ‘a few names in *Sardis*, who had not defiled their garments:’ so that I had awful thoughts about our condition, and was fearing that some great judgment would befall our guilty land. But, contrary to my expectation, did the Lord visit us in a way of mercy, by first stirring up his people, which caused them frequently to assemble together and carry on his public worship by prayer and fasting, called “*Prayer Meetings*.” And the Lord came amongst us, and the sacred flame has spread to and fro, in various parts of Virginia: so that we may truly say, “The Lord hath done great things for us, whereof we are glad.”

Our church, called Spring-creek, has added by baptism (since the late revival), upwards of 150 members; Chesterfield church has added about the same number, or more; Powhatan church has added about 100 members; Skinquarter church added about 50 members; Tomahawk church about the same number. Elder Webber’s church called Dover, belonging to the Dover district, yet hard by us, has added upwards of 100 members. The work has been chiefly amongst young people; while the old, who have lived to see several revivals, are still left out, exposed to God’s wrath and heavy displeasure: the Lord in mercy pity them!

Since the late revival at Virginia, the ministers have travelled more than they formerly did; yet I think if they were to travel still more, it would be better for the churches. Their office appears to be exceedingly great and very honourable: are they not God’s envoys, commissioned, from heaven, to proclaim reconciliation to a dying world, in and through the Lord Jesus Christ?

Brother Jacob Grigg, one of the Missionaries to Africa, paid us a visit last January; he appears to be a very intelligent man; his preaching was well received by the churches: he lives not far from Norfolk in Virginia. I reside about twenty miles from Richmond, which is the metropolis of Virginia.

I shall conclude my letter with the words of Aaron and his sons, when blessing the Israelites. "The Lord bless thee and keep thee; the Lord make his face shine on thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." Numbers vi. 24, 25, and 26. I am, Rev. and dear Sir,

Your's in love,

BENJAMIN WATKINS.

THE
COMMENCEMENT
AT
RHODE ISLAND COLLEGE.

PROVIDENCE, SEPTEMBER 15, 1798.

ON Wednesday the 5th Instant was celebrated the anniversary Commencement of Rhode-Island College. The processional Train was formed as usual, and at Ten o'Clock, A. M. moved to the Baptist Meeting-House, escorted by Col. Burrill's Company of Cadets. After a Prayer, by the President, the following Exercises were performed:

Forenoon.

VOCAL MUSIC.

1. Salutatory Addresses in Latin, and an English Oration on the Importance of Science and Religion, particularly to the Youth of America—by Andrew Dexter, jun.

2. An Intermediate;—a Poem on Faction—by Lucius Cary.

3 First Dispute on this Question: Are capital Punishments justifiable? Between William H. Sabin. Rhodolphus H. Williams. Washington Hathaway. and William P. Maxwell.

INSTRUMENTAL MUSIC.

4. A Dissertation, in Latin, on the Conduct of France, since the Commencement of the Revolution—by Theodore. D. Foster.

5. A Dissertation on Attachment to particular Systems of Religion—by Sylvanus Waterman.

6. A Dialogue: The Bachelors—between Morrill Allen, Nathaniel Bullock, James Tailmadge, and Lucius Cary.

7. A Dissertation on the Evils of Luxury;—by Alvan Underwood.

VOCAL MUSIC.

8. A Dispute on this Question: Which is the most conducive to Virtue, Adversity or Prosperity?—Between Nathaniel G. Olney, Abraham Gushe, William E. Green, and John Fessenden.

9. An intermediate Oration on the Immortality of Brutes—by Nathaniel Bullock.

Afternoon.

VOCAL MUSIC.

10. A Dissertation on the Diversity of religious Opinion—by Morrill Allen.

11. An intermediate Oration on the Infringement of the Rights of Men—by James Tallmadge,

12. A Dialogue: The Jacobin reformed—between John Fessenden, William E. Green, and Otis Thompson.

VOCAL MUSIC.

13. An intermediate Oration, urging the Necessity of Religion as the only permanent Basis of civil Government—by Otis Thompson.

The Degree of Bachelor in the Arts was conferred on the following young Gentlemen, Alumni of the College: Morrill Allen, Nathaniel Bullock, Lucius Cary, Andrew Dexter, John Fessenden, Theodore D. Foster, William E. Green, Abraham Gushe, Washington Hathaway, William P. Maxwell, Nathaniel G. Olney, William H. Sabin, James Tallmadge, Otis Thompson, Alvan Underwood, Silvanus Waterman, Conrade Webb, Rhodolphus H. William.

An Address was then delivered to the Graduates by the President.

The Degree of Master in the Arts was conferred on the following young Gentlemen, Alumni of the College: Elisha Fisk, William Grant, Enoch Hazard, William Hart, John Jones, Erasmus Larned, John Lufcombe, Abiel Williams, John Winslow.

The Degree of Bachelor in the Arts was conferred on Bradford Marcy.

The honorary Degree of Master in the Arts was conferred on the following Gentlemen: Rev. James Wilson. Rev. Thomas Green. Dr. Benjamin Waitè Case.

Matthias Burnet Tallmadge, of Yale College, was admitted ad eundem in this.

The Degree of Doctor of Divinity was conferred on the Rev. Isaac Skillman, of New Jersey.

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BY THE LATE REV. BENJAMIN FRANCIS, A.M.

- 1 GOOD brothers of the Indian race,
And brothers now by saving grace,
We, who did once in darkness walk,
Send to your ears our friendly talk.
- 2 Believe us, brothers, when we say,
We all are made of equal clay:
The same great God form'd us and you,
And of one blood, whate'er our hue.

We

- 3 We from afar behold your fire,
Its lofty sparks our joy inspire:
We feel the heat of your bright flame,
And love your tribes of every name.
- 4 Still may the flame ascend on high,—
The sparks you kindle reach the sky;
Till, by the light your fire shall spread,
Each tribe perceive the path you tread.
- 5 The path from us to you, our friends,
Which to our mutual concord tends,
Is now made plain without a rock,
A briar, thorn, or stumbling block.
- 6 We now shall walk it hand in hand,
A friendly, safe, united band;
We to your fire, and you to ours,
And find the path adorn'd with flowers.
- 7 The chain of friendship, bright and strong,
We'll lengthen still, and hold it long;
This golden chain shall e'er embrace
In cordial bonds our unborn race.
- 8 *We* know that Christ alone can save,
And raise our bodies from the grave;
We, therefore, long that you may know
This Christ, who saves from sin and woe.
- 9 Our faithful brethren in the Lord
Shall in your ears proclaim the word,
Which the Good Spirit kindly sends
To change fierce foes to cordial friends.
- 10 They shall inform your tribes around,
What pardon, life, and bliss abound,
Thro' Jesus' blood, to all who grieve
For sin, and in his name believe.
- 11 O brothers! hear the heavenly news,
Which thro' the land shall joy diffuse,
"That Jesus saves the lost from hell,
"And brings them safe with God to dwell."
- 12 If you receive with all your heart,
The word of life in every part,
What wonder, love, and praise, and joy,
Shall fill your minds, your tongues employ!
- 13 Vile dispositions, words, and deeds,
More hurtful far than poisonous weeds,
The glorious Gospel shall remove,
And in their place grow heavenly love.

- 14 No more the warhoop, and the yell
Dire as the hideous howl of hell,
Your now united tribes shall raise,
But joyful songs of grateful praise.
- 15 Instead of fierce intestine broils,
Base heathen rites and savage toils,
Shall fruits of peace and love abound ;
And a new *Eden* bloom around.
- 16 The tomahawk and scalping knife,
The horrid arms of bloody strife,
Shall into pruning-hooks be made,—
The plough, the sickle, and the spade.
- 17 Instead of bushes, swamps, and roots,
Your wilds shall smile with copious fruits ;
Where noxious weeds deform the land,
The rose shall blow, the lily stand.
- 18 Where briars, thorns, or bogs abound,
Herbage and corn shall clothe the ground ;
The arts shall thrive, while freedom reigns
And plenty smile o'er all your plains.
- 19 Your land shall her hid wealth disclose,
The desert blossom as the rose :
Delicious fruit your trees shall yield,
And flocks and herds o'erspread the field.
- 20 Abodes convenient shall arise,
To screen you from inclement skies ;
Increasing trade supplies afford,
And bounty crown your social board.
- 21 In fit apparel, clean and warm,
Shall you appear secure from harm ;
While your deportment, mild and meek,
Shall your improving state bespeak.
- 22 Peace, union, love, and wholesome laws,
Shall bind your hearts in freedom's cause
No savage mind, no murderous hand,
Shall then be found in all your land.
- 23 The sacred page with peerless blaze,
And various tracts with borrow'd rays,
Shall in your native language shine,
To bless your eyes with light divine.
- 24 Truth, knowledge, innocence, and love,
The beauteous charms of saints above,
With faith, and hope, and joy, and praise,
Shall fill your land in future days.

- 25 The glorious light of truth divine
Shall o'er your gloomy regions shine ;
And, in your long-benighted skies,
The sun of righteousness shall rise.
- 26 Your lofty hills and spacious plains
Shall echo to melodious strains ;
Melodious strains of joyful praise,
For gospel light and peaceful days.
- 27 Where horrid wilds disgrace the land,
Fair trees of righteousness shall stand ;
The vine, which the Good Spirit forms,
Shall flourish safe from furious storms.
- 28 Your distant tribes shall come from far,
Led thro' the woods by Jacob's star,
To seek the Lord and learn his ways,
With joy, with gratitude, and praise.
- 29 In solemn crowds your sons shall meet,
With fervent minds and willing feet,
T' adore the great Jehovah's name,
Who form'd and still supports their frame.
- 30 Conven'd beside the smiling glade,
Beneath the wide o'erspreading shade,—
A thousand hearts, a thousand tongues,
Shall praise the Lamb in sacred songs.
- 31 The smiles of heaven shall bless your lands,
Your lofty trees shall clap their hands,
And all your vocal groves around
Shall with exulting praise resound.
- 32 How blest your tribes, when they no more
Shall either wars or wants deplore !
Nor thro' the woods with hunger roam,
But all possess a peaceful home !
- 33 When husbandry shall spread her store
O'er all the land from shore to shore,
And commerce, harmony, and peace,
Your number, wealth, and joy increase !
- 34 When the Good Spirit, from above,
Shall fill your hearts with light and love,
With meekness, rectitude, and praise,
And guide your feet in Wisdom's ways !
- 35 When you shall feed your hungry mind
With solid food instead of wind,—
The food the great Good Spirit gives,
On which the true believer lives !

Then,

- 36 Then, brothers, how will you rejoice,
That you have heard the charming voice
Of those good men, who, on their tongues,
Salvation bring to listening throngs.
- 37 How will your glad thanksgivings rise,
Like fragrant incense, to the skies,
For light divine and saving grace
Bestowed on your bewildered race!
- 38 How will your hills and valleys ring
With shouts of praise to Zion's king,
And seraphs listen to the songs
That sound so sweet from *Indian* tongues!
- 39 How will your sons his love proclaim,
And glory in Immanuel's name,—
His triumphs spread—his honours raise,—
And vie with angels in their praise!
- 40 By grace renew'd, constrain'd by love,
Long crowds, with solemn steps, shall move
Down into Jesus' liquid grave,
And be baptiz'd beneath the wave;
- 41 Then meet around the sacred board
Of their redeeming, dying Lord,
And, with united hearts and tongues,
His name adore in sweetest songs.
- 42 Built on the plan of truth divine,
With living stones shall temples shine,
Where crowds their songs of joy shall swell,
And Jesus' praise and presence dwell.
- 43 Your sons and daughters, wisely taught,
Shall seek the God their fathers sought;
Shall fear his name, advance his praise,
And bear it down to latest days.
- 44 O brothers! let us meet above,
Where all is peace, and joy, and love.
There still to praise the God of grace,
And e'er behold his glorious face!

“MY DEAR BRO. RIPPON,

“YOU may thank yourself for the above imperfect lines to the Indians, which I have endeavoured to adapt to their language and capacities. I wish, if sent to them, they may be of great good. With sincerest regard, I am, dear sir, yours very affectionately,

“B. FRANCIS.”

“*Horsey, Jan. 22, 1799.*”

PROTESTANT DISSENTERS' REGISTER.

&c.

ADDRESS

OF

THE PROTESTANT DISSENTING MINISTERS,
IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

TO

THE KING.

THE general body of the Protestant Dissenting Ministers of the three denominations, viz. the Presbyterians, the Congregationalists, and the Antipædobaptists, by summons from their Secretary, the Rev. Mr. THOMAS MORGAN, met at the Library, Red-Cross-street, on the 27th May, 1800, to consider of the propriety of addressing HIS MAJESTY, on his late providential deliverance. The meeting was large and respectable. It was most cordially agreed to address. At a following meeting, Dr. Rees and Mr. Lindsey, *for the Presbyterians*; Mr. Towle and Mr. Barber, *for the Congregationalists*; and Mr. Josiah Thompson, and Dr. Rippon, *for the Antipædobaptists*, were desired to withdraw and prepare the Address.—Having fulfilled their commission, the Address was approved, as it is given below, and a Committee appointed in the usual way to present it.

As it was the turn of the Anti-pædobaptists to present, the Rev. Mr. Josiah Thompson, of Clapham, the oldest Baptist Minister, and the first ordained Pastor among the three denominations, in and about the Cities of London and Westminster, was fixed upon by his brethren to perform the honorable service: and after he had made proper arrangements with the Duke of Portland, he addressed a note to each of the Committee, of which the following is a transcript:

“REV. SIR,

“THE KING having appointed Wednesday, the 11th of June, to receive the Address of the Protestant Dissenting Ministers, you are desired to meet your brethren of the Committee at Dr. Williams's Library at 12 o'clock precisely [that day] with your Band only, without either Gown or Cloak.

“Clapham, June 2d, 1800.

J. THOMPSON.”

The Gentlemen accordingly met. The procession moved somewhat before one o'clock. The Rev. Mr. Thompson, the Presenter, went first in his own coach, accompanied by Dr. Rippon; the rest followed, either in carriages of their own, or in such as belonged to their congregations and their friends. It was nearly two when they arrived at St. James's. HIS MAJESTY was then in full Levee, and a Committee of the people called Quakers had been some time waiting with their Address, and at length presented it at the Levee, which soon after broke up.

DEC. 1800.]

The

The Dissenting Ministers, when they present as a *Body*, are always received on the Throne; but when as a *Committee*, they are received in the Closet: this is an honor they claim, and which they never dispense with. Accordingly His MAJESTY retired to the Closet, where he was attended by Lord Chancellor Loughborough. In a few minutes, according to the usual etiquette, they were politely introduced by the Lord in Waiting, when the following Address to His MAJESTY was properly read by Mr. Thompson; and the Answer to it was very distinctly read by the KING.

— — —
To the King's Most Excellent Majesty.

MOST GRACIOUS SOVEREIGN,

WE, your Majesty's most dutiful and loyal subjects, the Protestant Dissenting Ministers in and about the Cities of London and Westminster, beg leave to approach your Royal Person to express the astonishment and horror with which we have contemplated the late atrocious attempt on your Majesty's Life,—a Life in various respects important and estimable, and peculiarly endeared to us by gratitude, for the confirmation and increase of those privileges which we have enjoyed under your Majesty's Reign, and by the pleasing hope of their uninterrupted continuance. Whilst we participate in a very high degree the joy that has been universally felt and testified on the present occasion, we have devoutly acknowledged the providential protection which your Majesty experienced in the season of danger, and the magnanimity and self-possession which you were enabled to exercise in circumstances so justly alarming, not only to Yourself, but to your affectionate Family, and to every British Subject.

Our gratitude for your Majesty's deliverance has been accompanied with fervent supplications for the unmolested duration of your desirable Life, and for your protracted enjoyment of every personal, domestic, and national blessing.

To your Majesty's Royal Person and Family we feel an affectionate attachment derived from our ancestors; which, having cherished with peculiar satisfaction, we shall transmit, under the protection and favor of which we are ambitious not to be thought undeserving, to our descendants.

At that distant period to which we trust your Majesty's Reign will be prolonged, no less for the happiness of your faithful Subjects of every description, than to your own honor,

honor, may the Crown descend, with the lustre of your princely virtues, to your Successor, and continue in your Illustrious Family to the latest generation.

To the above Address His Majesty was pleased to return the following most gracious Answer :

I thank you for this dutiful and loyal Address.—The declaration of your attachment to those principles of affection which you and your ancestors have always professed to my Person and Family, must secure to you the continuance of my favor and protection.

I am persuaded that I cannot make so acceptable a return for the merciful protection which the Divine Providence has vouchsafed to me, as by an unremitting perseverance in my endeavours to maintain the privileges, and to promote the happiness and welfare of all my Subjects.

The Ministers now kissed the King's Hand, and retired from the Royal Presence, according to the forms of Court, not unambitious of having had this pleasing opportunity of shewing their cordial respect to their Sovereign, but highly gratified with their gracious reception.

The Address was presented by * Mr. Josiah Thompson, P. B. (formerly Pastor of the Baptist Church which meets in Unicorn Yard, Tooley-street, Southwark ; but who has for many years preached only occasionally) of Clapham ; attended by

Dr. Rees, P. Minister of the Congregation in the Old Jewry.

Dr. Rippon, P. B. Carter-Lane, Southwark.

Dr. Hunter, S. P. Scotch Church, London Wall.

* The names of the Ministers are here given in the same order as they were signed in the Address, and exactly as they appear in the Gazette ; but their several stations are by the Editor of this work now subjoined to the names ; and the Capital Letters after each name distinguish the denomination to which each person belongs. Thus, P. denotes Presbyterian ; P. B. Particular Baptist ; S. P. Scotch Presbyterian ; C. Congregationalist ; and G. B. General Baptist.

Mr. Steven, S. P. Crown-Court, Drury-Lane.
 J. Gellibrand, P. Tottenham, five miles from London.
 J. Belsham, P. Homerton.
 John Clayton, C. King's Weigh-House, East-Cheap.
 Joseph Barber, C. Aldermanbury Postern.
 Nathaniel Jennings, C. Islington, near London.
 Robert Winter, C. Salters Hall.
 James Dore, P. B. Maze Pound, Southwark.
 Thomas Thomas, P. B. formerly at Mill Yard.
 William Button, P. B. Dean-street, Canterbury-Square.
 John Evans, G. B. Worship-street, Shoreditch.
 Dan Taylor, G. B. Church-lane, White Chapel.
 William Wall, C. Pavement, Moorfields.

Extract of a letter from Kingston, Jamaica.

TO DR. RIPPON.

REV. AND DEAR SIR,

We have purchased a lot of land in James-street, in this town, containing in length from east to west 150 feet, and in breadth, from north to south 50 feet, for 100l. which money we *paid* in cash, and have a title for it; and we have also built thereon a house to worship in, and fenced it around, which has cost about 100l. more; and we intend as soon as our Lord is pleased to enable us (we being poor people), to build a meeting-house 45 feet long and 27 feet broad; a plan of which is already laid out. Lumber and bricks bear such a high price, that we cannot go on immediately, although we are so much in need of it, for our meeting house is so very full at times, that numbers of the people stand out of doors; and as it is attended with much difficulty to bury our deceased brethren, when they were not christened by the established Minister, we have purchased a place of interment adjoining to the Methodists burying ground, containing in length from east to west 157 feet, and in breadth from north to south 50. for the sum of 51 l. which money we *paid* in cash on receiving the title: so that we may boldly say the Lord is our helper on every side.

I am truly very happy to inform you, that there is more encouragement given to introduce the Gospel among the negroes, and slaves, than was ever known before,

before. Brother John Gilbert, a free black man, one of our elders, is gone over to the north side of this island, and has met with great encouragement there, he has now a great number of believers in society; having several sugar estates and mountain plantations to attend to. In the parish of Saint George, many of them are truly converted, and were baptized by him.—And brother George Gibbs a free brown man, another of our elders, who resides in Spanish town, the capital of this Island, has permission to preach on Dove-Hall sugar estate, in the parish of Saint Thomas in the Vale, to a great number of slaves on that property, which is about 16 miles distant from Spanish Town: he has baptized several, and a great work is going on there and in the neighbouring estate; and likewise brother Moses Baker, a free brown man, who is also one of our brethren, and now resides on Stretch and Sett sugar estate, in the parish of Saint James, about 140 miles westward from Kingston; he is employed there by Isaac Lascelles Winn, Esquire, to preach to his negroes on that property; and another gentleman———Vaughan, Esq. of that parish, who has a great number of slaves on his estate, has also employed brother Baker for that purpose; and allows him a compensation. And on those sugar estates, where permission is not granted, their slaves hungering after the good word of God, come of their own accord to brother Baker, at his place of residence, to be instructed by him: so he has in number about ONE THOUSAND brethren there; and the greater part of the hearers are converted souls.

He has baptized in *one day*, more than ONE HUNDRED brethren—tongue is not able to express the great and wonderful work, which our blessed Lord is pleased to carry on among the poor Ethiopians in this unenlightened land. Drunkards are become sober men, thieves become honest men, and those slaves who were runaways and bad servants, become now valuable slaves, and much esteemed by their owners; and I have on my part great encouragement from my superiors to persevere and press forward in so glorious a cause. Brother James Pascall, a free black man, is my principal helper and fellow labourer, and I have a few exhorters which I send to visit the brethren in the country on sugar estates and plantations, when neither myself nor Mr. Pascall can be spared,—Inclosed I

have sent you one of our Pocket Companions * intended chiefly for the brethren that live in the country, which I give gratis, as a guide to them; many of them cannot read, but their owners or overseers may read it to them.

All my labours and those with me, in the word and doctrine, attending funerals and marriages, &c. are all performed gratis, as we wish the Church of Christ to be clear of incumbrances.

Should you think us (poor helpless worms) worthy your notice, as we are desirous to keep up a correspondence with you, in answering this letter, we will send you an exact account of the number of brethren in our church in this town and in settlements in the country, and how many have been baptized since our last, and of every particular in all our proceedings, which I have not mentioned. All our brethren beg their most christian love to you, and all our Baptist brethren of your church, in the best bonds; and we humbly beg you, and your people, will be pleased to remember us, poor Ethiopians, in their prayers.

THO. NICHOLAS SWIGLE,

* It is a direction, in Scripture words, to church members.—EDITOR.

Early Account of the Danish Missionaries.

HAVING lately had an opportunity of looking over some of the papers of the late Sir RICHARD FARRINGTON, member of parliament for Chichester, I † met with a paper, of which the following is a copy:

“London, August 26, 1710.—Letters from Madras in the East Indies, dated January the 16th, import, that the Danish Missionaries sent to Tranquebar for the conversion of the heathen upon the coast of Coromandel, in the year 1705, have had great success. The congregation at Tranquebar, made up of Malabar people, converted to Christianity, is increased to 160. They are erecting charity-school up and down the country for educating children in the principles of Christianity. They are translating the New Testament in the Malabar tongue, and were almost got through the Gospels when the letters came away. One of the Missionaries was at Madras when the English and Dutch fleet put to sea. He acquainted the English governor and council with the design he was engaged in, and that the Missionaries every where met with great encouragement in this charitable work.”

† The Editor.

ASSOCIATIONS.

NORTHAMPTONSHIRE ASSOCIATION.

THE Ministers and Messengers of the several Baptist Churches of this Association assembled at Olney, Bucks, on the 21st of May, 1799, and the two following days.

BREVIALES.

Tuesday evening, six o'clock.—The worship was begun with singing Ps. cxxiii. C. M. Brother Sutcliff engaged in prayer, and was chosen moderator. The letters from the churches were read; minutes taken of their contents; and after singing hymn cccxli. Appendix, brother Burton closed the service with prayer.

Wednesday morning, six o'clock.—The following brethren engaged in prayer: brother Upton of London, brother Oates of Sutton, Ely; brother Claypool of Rushden; brother Keely, who is invited to Northampton; and brother Freeman of Cotton-end.

—*Half past ten.*—Met for public worship. Brother Mills prayed; brother Fuller preached from 1 John i. 3. *That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.* Brother Blundel prayed; and brother Hopper preached from Rom. iii. 25. *Whom God hath set forth to be a propitiation.* And brother Gill prayed at the conclusion.

—*After dinner.* The Ministers and Messengers retired to hear the Circular Letter, written by brother Fuller, entitled THE DISCIPLINE OF THE PRIMITIVE CHURCHES ILLUSTRATED AND ENFORCED; which was approved and ordered to be printed.

—*Evening, six.*—Brother Edmunds prayed; brother Ryland preached from Luke i. 17. *To turn the disobedient to the wisdom of the just.* A suitable hymn, composed by one of the Missionaries in India, was then sung, and the service concluded by brother Ryland.

Thursday morning, six.—Brother Heighton prayed; the Ministers related their experience; and brother Morris concluded the public service with prayer.

The Ministers and Messengers being convened, distributions were made to several of the brethren in aid of Village Preaching, and the concerns of the Association Fund adjusted. The Moderator prayed at the conclusion, and the meeting was then dissolved.

The Ministers and Messengers of the several Baptist churches of this association, assembled at Nottingham, July 3, 1800, and two following days.

BREVIATES.

Tuesday evening, six.—After singing, Mr. Hopper engaged in prayer, and was chosen Moderator. Letters from the churches were read; minutes taken of their contents; and after singing, Mr. Churchill concluded in prayer.

Wednesday morning, six.—Met for prayer: brethren Burton, Newell of Derby, Jarman, Fletcher, Claypool, Keely, and Simmons were engaged in this service.

—*Half past ten.*—Assembled for public worship: Mr. Cave prayed; Mr. Blundel preached from Heb. i. 14. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*—And after singing he concluded in prayer.

Half past two.—The congregation being rather crowded in the morning, at the kind of Rev. Mr. Alliott, the worship was carried on in his meeting house in the afternoon. Mr. Mills prayed; Mr. Sutcliff preached from 1 Cor. xv. 58. *Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord.* The service was concluded with prayer by Mr. Sutcliff.

Wednesday evening, six.—Mr. Crapps began in prayer; Mr. Fuller preached, and after singing, concluded in prayer. His text was Ephes. v. 25, 26, 27. After public worship, the circular letter, drawn up by brother Sutcliff, ON THE QUALIFICATIONS FOR CHURCH FELLOWSHIP, was read, and ordered to be printed.

Thursday morning, seven.—Mr. Nichols prayed; the Ministers related their experience; and Mr. Evans concluded the public service with prayer.

The Ministers and Messengers being convened, the concerns of the association were then adjusted; and after prayer by the Moderator, the meeting was dissolved.

The next association to be held at Oakham, on the Tuesday and Wednesday after Whitsun-week. Mr. Evans and Mr. Fuller to preach. Mr. Morris to draw up the next circular letter, containing *A persuasive to Christian fellowship.*

* * * Put up at the Crown.

State of the Churches.

ADDED.		DIMINISHED.	
On a profession of faith	- 76	By dismission	- - - 7
By letter	- - - - 5	Exclusion	- - - - 17
Restored	- - - - 2	Death	- - - - 40
	83		64
Clear increase		19.	

WESTERN ASSOCIATION.

The Elders, Ministers, and Messengers, of the several Baptist Churches, assembled at the Meeting-house in the Pithay, in the city of Bristol, May 15, 16, 1799.

BREVIA TES.

Tuesday evening, half past 7 o'clock.—Several Ministers being arrived, a lecture was appointed this evening, when brother Simmonds prayed, and brother Bain preached from Rom. viii. 30. "*Them be also called.*" Brother Price concluded.

Wednesday 3.—Brother Sprague of Bovey prayed, brother Kingdon was chosen the moderator, and the letters were read, and minutes taken of their contents, and our aged brother Clark prayed at the conclusion.

Evening 6.—Brother Miall prayed, brother Saffery preached from Pl. li. 18. "*Do good in thy good pleasure to Zion,*" &c. Brother Perry of Brokenhurst prayed.

Thursday morning 7.—The following brethren engaged in prayer: brother Toms, who is invited to Chard; brother Norman; brother Morgan, of Bridgewater; brother Hawkins, of Plymouth; and brother Thomas, of Prescott. Received the collections for the fund, and for letters; distributed sixty-one guineas chiefly to encourage village preaching, and to assist aged and infirm ministers in strait circumstances.

Half past 10.—Brother Porter prayed; brother Kingdon preached from 2 Cor. v. 20. "*Now then we are ambassadors for Christ,*" &c. Brother Ryland read the circular letter, drawn up by brother Stedman, and closed in prayer.

3.—Brother Horsey prayed; brother Birt preached from Heb. iii. 14. "*We are made partakers of Christ, if we hold fast the beginning of our confidence stedfast unto the end.*" Brother Mosely closed the public service.

The Ministers and Messengers stopped, and voted the printing of the letter, which was signed by the moderator at the desire of the assembly; who then concluded the business of the association in prayer.

Evening, seven.—Brother Flint prayed; brother B. Francis preached from 1 Cor. iii. 10. "*But let every man take heed how he buildeth thereon.*" Brother Sprague, of Tiverton, concluded in prayer.

State of the Churches since last Association.

RECEIVED.			REMOVED.		
By Baptism	-	158	By Death	-	69
Letter	-	10	Dismission	-	16
Restored	-	0	Exclusion	-	25
<hr/>			<hr/>		
Added	-	168	Diminished	-	110
Decrease	-	110			
Clear Increase	-	58			

The Elders, Ministers, and Messengers, of the several Baptist Churches, assembled at Portsea, Hants, June 4, 1800, and following day.

BREVIA TES.

Some of the Ministers arriving at Portsea on Tuesday evening, a meeting was held, beginning a little before seven o'clock; when brother Kingdon, of Frome, prayed, and our brother Dore, of London, preached from 1 John, iii. 3. *Every man who hath this hope in him, purifieth himself, &c.* Brother Cox, of Horfington, concluded.

Wednesday, June 4.—The Ministers and Messengers met at three o'clock in the afternoon, when brother Ryland was appointed moderator; the preliminaries were read, and letters from forty churches, minutes being made of their contents. This meeting was begun in prayer by brother Cox, of Horfington, and concluded by brother Birt.

In the evening, Brother Flint, of Horsley (who was ordained pastor on the 16th of last April, in the room of his glorified father-in-law, Benjamin Francis) began in prayer, and brother Kingdon preached from Prov. xxviii. 13. *He who covereth his sins shall not prosper, &c.* brother Stradling, of Lymington, closed.

Thursday morning, six o'clock.—The following brethren engaged in prayer—Perry, of Brokenhurst; Saunders, of Southampton; Smith, of Lymington; Roberts, of Brixham (near Torbay, a new interest); Miel, of Winbourne; Croome, of Broughton; and Price, of Yeovil. Received the money for the association fund, and for the letters, both amounting to 95l. 17s. 7d.; and distributed immediately 77l. 17s. to the relief of aged ministers, and of others with large families and small incomes, as well as toward the defraying part of the expenses of several who are most active in village preaching. The moderator prayed at the close of this meeting.

Half past ten.—Brother Saffery prayed, and brother Birt preached from John vi. 37. *All that the Father giveth me, shall come unto me; and him that cometh to me, I will in no wise cast out.*

Brother Dawson then read the general letter, and brother Griffin, pastor of the independent church at Portsea, concluded.

Afternoon, three.—Brother Stedman prayed; brother Ryland preached from Ps. lxvii. 2. *That thy way may be known upon earth, thy saving health among all nations.* Brother Bogue, pastor of the independent church at Gosport, closed.

The Ministers and Messengers stopped after this service; a letter was read from the church at Dartmouth, requesting admission into the association, which was cordially granted.

It

It was resolved to recommend it to such of the churches as have neglected it, that they should defray the expenses of their ministers in journeying to the association, which must often press hard upon some of them. A hint to the liberal will suffice.

The moderator signed the letter by desire of the association, who ordered it to be printed.

It was resolved, That the next association be held on the Wednesday and Thursday in Whitsun week, 1801, in brother Birt's meeting in the Square, Plymouth Dock; brother Horsey and Brother Saffery to preach; in case of failure, brother Ryland, and brother Flint. Brother Birt to draw up the circular letter.

Put up at the Prince William Henry, in Duke Street.

Evening, Seven—Brother Dawson began in prayer, and brother Sharp preached from Isa. xlviii. 9, 11. *For my name's sake, will I defer mine anger, &c.* Brother Stone, lately ordained Pastor of the second Baptist church in Portsea, concluded in prayer. Brother Horsey, pastor of the church where we met, gave his affectionate thanks to the brethren for their attendance; and our aged brother Kingdon, in the name of all his brethren, returned thanks to the church and its elders, for their cordial hospitality, wishing *our next meeting to be in heaven, or nearer to it.*

Letters were received from the following churches, and most of them had Messengers present at the association.

Cornwall.—Truro and Chacewater, R. Reading.

Devonshire.—Bampton, S. Norman; Bovey, J. Sprague; Collumpton, — Gillard and — Rumson; Dartmouth, — Giles; Exeter, D. Sprague; Kingsbridge, D. Penn; Plymouth Dock in the Square, I. Birt; Plymouth Dock in Liberty-street, W. Steadman; Prescot, B. Thomas; Tiverton, —; Upottery, J. Rippon, senior.

Dorsetshire.—Loughwood, Rich. Gill; Lyme, J. Dawson; Winbourne, J. Miell.

Hampshire.—Portsea, J. Horsey and D. Miall.

Wiltshire.—Bradford, J. Ring; Bratton, —; Calne, I. Taylor; Crockerton, J. Clarke (88); Downton, J. Bain; Grittleton and Malmesbury, R. Mosely; Melksham, T. Ward; Salisbury, T. Saffery.

Somersetshire.—Bath, J. Porter; Beckington, J. Hinton; Bridgewater, B. Morgan; Bristol in Broadmead, J. Ryland; Bristol in the Pithay, J. Tommas, J. Sharp, and J. Bernard; Chard, John Toms; Frome, J. Kingdon; Hatch, J. Breaker; Horfington, J. Cox; Stokegomer, R. Humphrey; Wellington, J. Cherry; Yeovil, T. Price.

Gloucestershire.—Horfley, T. Flint; Sodbury, T. Ferebee; Thornbury, —; Wotton-under-edge, T. Simmonds.

State

State of the churches since last association.

Received	Baptism	203	Removed	By death	69
	By letter	19		Dismissal	9
	Restored	1		Exclusion	8
	Added	223			
	Decrease	86		Diminished	86

Clear increase 137, exclusive of the church at Dartmouth, at which place 45 have been baptized within the last two years.

NORFOLK AND SUFFOLK ASSOCIATION,

The association was held at West-Row, Mildenhall, June 4, 1799, and following day.

Tuesday.—The Ministers, Messengers, and others met about three o'clock: brother Dawson, a Messenger, prayed, after singing the Hymn 441, of the Selection; brother Hupton was chosen Moderator; the letters from the several churches were then read, and in the general contained pleasing intelligence. The following is the state of the churches:

	Added	Dead	Separated	Dismissed	Restored	No. of M.
<i>Claxton</i> -	30	5	1	0	0	169
<i>Ipswich</i> -	22	2	2	46*	1	184
<i>Worstead</i> -	12	6	0	0	0	194
<i>Diss</i> -	36	2	5	0	0	175
<i>Dereham</i> -	10	0	0	1	0	59
<i>West-Row</i> -	7	0	0	0	0	19
	117	15	8	47	1	800

Brother Caddy produced and read the circular letter, which was approved of, and signed by the Moderator: its contents were "Hints on Experience." Brother Hall proposed that the Minister of the place, where the Association is held, should be the Moderator, which was agreed to.

Brother Thompson, of Grundisburg, signified the wish of his church to join the Association; giving at the same time a pleasing relation of their great increase since their formation, and also a satisfactory account of their faith and order; upon which this Church was received as a branch of the Association.

The Worstead Church has withdrawn from the Association, on account of distance of way, &c.—Sung, and brother Cole, a Messenger, concluded in prayer. It was a reviving season. Met again at half after seven o'clock; agreed that the further business of the Association should always be attended to on the Tuesday evening, and that the Ministers and Messengers should not in consequence be bound on that evening to attend any lecture.

* Forty-three of this number are become a distinct church, at Grundisburgh in Suffolk.

Brother

Brother Ridley asked the advice of the Association, whether it was prudent, and his duty, to go and preach every Sabbath day at Bury, agreeable to the request of Mr. Stewart and friends there; the association advised brother Ridley by all means to accept the invitation, and follow the directions of divine providence.

Brother Green asked the advice of the association respecting the nature of suspension and exclusion of members; when much satisfactory counsel was given.

Brother Thompson preached a lecture this evening.

Wednesday.—A prayer-meeting was held at half after six o'clock, and well attended.

Met for public worship at ten o'clock: sung, and brother Hall read and expatiated a little on the 55th chapter of Isaiah; brother Beard prayed and sung; and brother Green preached from Acts x. and part of the 33d verse; sung, and brother Ridley concluded in prayer.

Assembled again at two o'clock: sung, and brother Hall prayed; sung, and brother Hupton preached from the 2d of Haggai and part of the 7th verse; sung, and brother Farmery concluded by prayer. There was also a lecture in the evening: brother Douglas prayed; brother Beard preached; and brother Keeble of London closed the whole in a solemn address to God.

Society for promoting Religious Knowledge.

THE sermon before THE SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR, *by distributing bibles and other religious books*, was preached on Wednesday, Nov. 26, 1800, in the parish church of St. Mary Woolnoth in Lombard-street, by the Rev. JOHN NEWTON, rector of the said parish; in consequence of the illness of the Rev. J. HALEWARD, of Assington, Suffolk; who was in town to perform the service which the Society had assigned him: but his indisposition continuing to the last, in the morning of the day of meeting, it was found necessary to beseech Mr. Newton to stand in the gap. He kindly consented. And after Rev. Mr. Gunn had read prayers, in the course of which was sung 119th psalm, first part, verses 4, 5, 6, 7, of Tate and Brady, to Bedford tune, Mr. Newton, with the utmost composure, delivered an animated, methodical, and very suitable discourse on Psalm 116. 12. *What shall I render unto the Lord for all his benefits towards me.* At the close, he himself gave out from the pulpit

pulpit the 67th hymn, 3d book, Olney hymns, sung to Abridge tune, concluding in prayer. After which a collection for the charity was made at the doors, which amounted to 36*l.* 4*s.* 8*d.* The subscribers dined together afterwards at the London tavern, Bishopsgate-street, where there was a large addition made to the number of their members; and among the reports of Mr. Watts, the secretary, after dinner, we were glad to hear the name of John Foster, Esq. of Biggleswade, distinguished for his handsome present of twenty guineas to the society.

N.B. There have been given away by this society, which has now subsisted fifty years, and is, at present, in a prosperous condition

*One hundred and sixty-five thousand bibles and testaments,
and above
Six hundred and seventeen thousand religious books of different
sorts.*

Extract of a Letter from New South Wales.

DEAR SIR AND BROTHER,

I SHALL send you this letter by the Rev. Mr. COVER, one of the Missionaries first sent to Otaheite; a worthy, pious man, but who appears to be out of his proper element here; where, I am sorry to say, there are little or no prospects of doing any good. To-morrow is the anniversary of our first arriving at Port Jackson, when I shall have been twelve years resident in this country. During this time, I trust I have endeavoured faithfully to discharge the duties of my sacred office; but I am sorry to add, that as yet but little fruit appears; and, instead of any reformation being effected, vice and immorality seem more and more to abound; whilst I can do little else than sigh and cry for the abominations that are committed in the land.

As Mr. Cover will be able to give every information you may wish respecting this colony, I think it unnecessary to say any more; and, having but a few days to prepare my dispatches, you will, I trust, excuse this scribble, and believe me to be, reverend and dear Sir,

Your affectionate friend and brother,

RICHARD JOHNSON.

P. S. Since I wrote the above, six more of the Missionaries have arrived here, three of which return home in the Reliance. Those from the Friendly Islands have suffered much: three were murdered, and the rest escaped, but were starving and naked.

THE
OBITUARY.

Mrs. CARLILL, Hull.

A short account of the late Mrs. Carlill, as related by the Rev. James Lyons, at the close of her funeral sermon, preached by him at George-Street Chapel, Hull, the 16th of March, 1800.

THE late Mrs. Carlill had the advantage of such instructions, and the benefit of such example from her parents in her younger years, as were very useful to her, and by these means she became acquainted with the Scriptures in her childhood. But a severe illness, which brought her to the verge of the grave, when she was about 18 years of age, led her to reflect more seriously on the state of her soul, and the concerns of eternity; nor did these impressions wear off as her health was restored, but became gradually more deep and abiding. In reading the Scriptures and other books, especially Dr. Doddridge's Rise and Progress of Religion, she saw more clearly her need of a Saviour, was encouraged by the promises of the Gospel, and found increasing pleasure in the means of grace which she then enjoyed, such as private prayer, reading, and conversing with a few serious friends. After leaving her father's house for a while, to live with another part of the family, she attended the ministry of the Rev. Mr. Lambert, of Hull, with great advantage, and became a member of the church under his care on the 30th April, 1783. She continued in fellowship with the people under his care about six years; during which time she discovered the tempers and dispositions of the meek and humble Christian, and was an ornament to the profession she had made. But after being fully convinced that (notwithstanding all the advantages she had hitherto enjoyed in connexion with Mr. Lambert's people, many of whom she highly esteemed) she had lived in the neglect of *one* ordinance, *viz.* that of Christian Baptism, which she considered as being of equal importance with the ordinance of the Lord's Supper, she was at length determined to follow the convictions of her own mind respecting her duty in this instance, and was accordingly baptized by the late Rev. Mr. Beatson, on the 4th January, 1789, and became a member of the church under his care. In attending to the ordinance of baptism, she enjoyed the answer of a good conscience towards God.

God. She afterwards went on her way rejoicing, and since then often looked back with pleasure to the time when she was thus enabled to take up the cross and follow the Redeemer in the way of his appointment.

What her character and conduct have been amongst you, the members of this church, I need not inform you; nor was it her desire that I should say any thing about *her* further than would be useful for the encouragement of *others*. She wished, however, for the sake of the younger part of this congregation, that I would point out to you the advantages of early piety, and inform you what reason she had to be thankful that religion had made her happy amidst the changing scenes of life, and kept her from many dangers and temptations to which young people are exposed.

She has always laboured under the pressure of a feeble frame; and since she has been confined to her room by that affliction which terminated in her dissolution, she has had great need of *faith* and *patience*, which indeed she possessed in an eminent degree. Notwithstanding the pain and weakness which she endured so long, she was never heard to murmur or repine, though she sometimes expressed her fears lest she should be impatient, and frequently desired her friends to pray that her faith and patience might hold out to the end. During her affliction, she enjoyed a calm serenity of mind, and expressed herself by turns as follows: "The Lord gives me strength equal to the day,"—"He is a present help to me in time of trouble."—"Christ is indeed precious, and I long to depart that I may be with him for ever." When she had intervals of ease, after distressing pains, she would call on those around her to help her to praise the Lord for his goodness; and but a few minutes before she expired, she made an uncommon exertion, crying out in the language of the concluding lines of the 567th hymn in Rippon's Selection,

"Songs of praises

"I will ever give to thee."

She died the 9th of March, in the 37th year of her age.

May we follow her, who through faith and patience is now inheriting the promises.

Rev. EDMUND DENHAM, Walworth.

THE Reverend EDMUND DENHAM, Pastor of the Independent Church at Lock's Fields, Walworth, died the 11th of November 1800. On Wednesday the 19th he was interred at the burial ground of the above place, on which occasion a funeral oration was delivered by the Rev. Mr. Steven, of Crown Court, Drury-lane; on the succeeding Lord's Day the funeral sermon

sermon was preached by the Rev. Mr. Ford of Stepney, one of the most intimate friends of the deceased—it is somewhat remarkable that a few weeks before his death, he signified an earnest wish to Mr. Ford to accompany him to Bunhill Fields, that he might look at the tombs of some of the ancient worthies, as he expressed it. He was educated for the ministry at Lady Huntingdon's College, where he entered at the age of 17, was settled at Frome about 20, and continued there 12 years, much respected and beloved by a pleasing congregation. He removed to Walworth, Feb. 1799, and was ordained there in October following. In this situation his preaching was highly approved. His last sermon at Walworth was from John, 14th chap. 4 first verses, in which he spoke with great animation on the heavenly mansions. He took cold as he came from Broadstreet Lecture, we are informed, and was confined from his public work only 5 sabbaths. His great inward weakness, and almost total deafness in his affliction, precluded free conversation. But, when asked if his mind was composed and happy? he answered, “Yes, quite so; my hope is founded on Christ, and a Christian has nothing to fear.” He had delightful views of that passage from which Mr. Ford preached his funeral sermon, viz. Phil. 3d chapter and last verse. *Who shall change our vile body, that it may be fashioned like unto his glorious body, &c.*—a scripture which Mr. Ford selected for this occasion, as Mr. Denham mentioned it with peculiar emphasis to him in their walk among the tombs in Bunhill Fields.

Mr. Ford, in the funeral discourse, we understand, spoke handsomely of the talents of his deceased brother, who it seems was highly pleased with the works of the late learned and venerable Dr. Gill; properly improving the affecting dispensation of the removal of Mr. Mills from this people, when he was 33 years of age, and of Mr. Denham, when he was but 34, and had been settled with them only 13 months. The church and congregation, with other friends, are endeavouring somewhat to alleviate the distress of the truly bereaved widow and her three fatherless children, by a subscription towards their future support, for which acceptable service we trust they will enjoy the best reward.

To the Memory of Mr. WILLIAM GRANT, Baptist Missionary,

Who died at Serampour, on the 31st of October, 1799, in the twenty-fifth year of his age, and soon after his arrival in India.

By WILLIAM WARD, one of the Missionaries.

BOLD in the rank of fools Horatio stands,

And madly 'gainst his God lifts both his hands;

DEC. 1800.]

Q

Sits

Sits with the Deist in the scorners' chair, —
 Derides the book of God, and laughs at prayer;
 While on he rushes in this mad career,
 The voice of mercy whispers in his ear—
 "Rash youth! forbear to urge th' unequal war,
 Or God shall smite thee from his fiery car.
 His voice demands the reason of thy rage:
 Why 'gainst thy God and Father thus engage?
 'Midst oaths and blasphemies, his tender care
 Ne'er cease thy life to guard, thy soul to spare!
 And when thy feet have touch'd the brink of hell,
 How many times he saved thee canst thou tell?
 Oh turn thine eyes, behold the Lamb of God!
 And hear the accents of redeeming blood.
 This scene, which fools and infidels blaspheme,
 Must hence become thy sweet and constant theme;
 Now to thy former friends this news be shewn,
 Then haste and follow me to worlds unknown."

The tale of mercy fill'd his anxious mind:
 If true, how vile was he, and God how kind!
 He reads the sacred page; the scene's renew'd,—
 The words that Mercy spake are there review'd.
 No longer now he doubts the word of God,
 Nor madly tramples on the Saviour's blood;
 He feels the power and majesty divine
 Which shine in every page, in every line;
 Wonders he ne'er beheld the scene before,
 And longs to bear the news to every shore.

To prove the change divine; his prayer is heard;
 To India's shore he bears the heavenly word;
 Jesus accepts the soul his grace has won;
 On India's plains arriv'd, his work is done;
 Content, the way to heathen lands is shewn,
 He follows Mercy to the world unknown.

ON DEATH.

BY A YOUTH—20 YEARS OF AGE.

DEATH! how exceeding stern to those
 Who feel their condemnation;
 But O, how calm, how sweet to those,
 Who know the Lord's salvation.

The one aghast! beholds grim Death!
 And dread's the tyrant's touch;
 The other, placid, gasps for breath,
 To welcome his approach.

The one, with fear and sad dismay,
 Cries out, O spare me yet:
 The other gently dies away;
 His hope in Death is sweet;

He looks beyond the gloomy grave,
 And feels a quick'ning power;
 He views his Jesus—strong to save;
 His faith desires no more.

On wings of love he soars on high,
 And quits his native dust;
 Who can express the heartfelt joy
 That then awaits the just.

Not so by merit, nor by birth,
 But justified by grace;
 Such gladly quit this lower earth
 To share eternal bliss.

TO REV. MR. AND MRS. MIALL,

OF PORTSEA, HANTS,

ON THEIR LATE MARRIAGE.

BY MRS. CARTWRIGHT.

LONG has my pensive Muse in silence slept;
 Or if she wak'd, she only wak'd and wept
 The pleasing past which never must return,
 The loss of friends her heart must ever mourn;
 These my Alicia felt, and kindly strove
 To sooth and soften with unwearied love,

If, when thy faithful God was pleas'd to shroud
 Thy happier prospects by a gloomy cloud,

My heart has hail'd the temper of thy mind,
 Alive to grief, and yet in grief resign'd!
 Now scenes more pleasing dawn upon thine eye,—
 This heart delighted gives Alicia joy.

O born to soothe, by ev'ry tender art,
 Each sad affliction of the human heart;
 Whether as daughter, sister, friend, or wife,
 By kind endearment to enliven life,—
 To give those joys, alone to friendship known,
 And, by imparting pleasure, raise thy own.

And thou, whose gen'rous kindness stands confess'd,
 Whose fond attentions make Alicia blest'd,
 Accept the wishes which these lines impart,
 The warm effusions of a sister's heart.

How great that happiness which heav'n design'd,
 When Adam wedded to his kindred mind;
 When love was pure, a right directed flame;
 When friendship bore the nature with the name;
 Where was no strife, but when each other strove
 Who should most fondly render love for love;
 When bliss imparted, double bliss return'd,
 And, but for sin, had never, never, mourn'd;
 Their wishes rose above this earthly ball,
 They rose to God, for God was all in all.

Such be your course, endear'd, endearing pair!
 Amidst your lot of necessary care;
 To soothe each other's woes your kind employ,
 And mutual helpers of each other's joy;
 Till that important solemn hour shall come,
 Which waits your passage to the silent tomb,
 When your glad souls shall quit their house of clay,
 To soar and triumph in eternal day—
 Meet with your dear departed friends above,
 To sing the glories of redeeming love.

May 16, 1800.

Settlement of the Rev. Mr. Thorpe.

The SETTLEMENT of the Rev. Mr. Thorpe, of Yorkshire, at New Court. Carey Street, Thursday Nov. 27, 1800, was conducted in the following manner:

Mr. Knight, of Southwark, began the service with prayer, and reading the 132d Psalm. Dr. Watts's L. M. version of it, was

was then sung. The introductory part of the work, by Mr. Morris, of Fetter-lane, was arranged under three heads.

I. The Redeemer's legislation; being simple, wise, perfect, definite, and obligatory.

II. The Constitution of the Church. Here he noticed the essence, organization, form, and rights of the members, of a Christian Society.

III. The prominent design of the whole—to preserve the honor of his own name—to advantage society—all referring to the day of judgment and eternity. He then addressed the Church, particularly noticing their former pastors, Mr. Bradbury and Mr. Winter; and read an account of the proceedings of the Church, relative to Mr. Thorpe. The 132d Psalm, C. M. beginning at the pause, was sung. Mr. Barber prayed. Hymn 135, first book, was sung. Mr. Clayton then addressed to Mr. T. *a word* of advice—desiring him to recollect the situation from whence he came; to bring none of the sins of it with him, nor to retain any of the habits of it, if there were any, that needed correction—and cautioning him against connexions foreign to his station; especially to beware of frequent absence from his own people—of unprofitable intercourse among his near connexions, of being a partizan, either in the civil or religious polity of the situation into which he was come. He encouraged him to look to his helps, and to avail himself of all possible advantages. The church recognized their call, and Mr. Thorpe his acceptance of it.

Sung 84 Psalm, P. M. from the 3d verse.

Mr. Brooksbank then preached to the church, on 1. Cor. 3d chap. 3 last verses. From which he considered,

I. The property of the church, as related to Christ.

II. The property of Christ in his church.—They are his sheep, for he is their shepherd. They are his Disciples, he is their teacher; they are his servants, he their master; they are his subjects, he their king; they are his friends, his brethren, and his members, &c.

The grounds of this property of Christ in his church. Believers are Christ's by original right—by donation—by purchase—by all-conquering grace and power—by voluntary consent and dedication.

III. The property of the Father, in Christ. He is his son—his atoning priest, &c. &c.

The subject was then improved in an address to the church.

Sung hymn 72, first book, L. M.—Mr. Knight, of Nightingale-lane, concluded in prayer.

According to the opinion of competent judges, it was a charming service.

LIST

A LIST OF THE BAPTIST MONTHLY MEETINGS,

FOR THE YEAR 1800.

PLACE.	TIME.	TO BEGIN.	TO PREACH.	SUBJECTS.	TO PRAY.
Dr. Rippon's	Jan. 23	Mr. Booth,	Mr. Newman,	Lord, teach us to pray.	Mr. Dore,
Mr. Tim. Thomas's,	Feb. 20	Mr. Newman,	Dr. Jenkins,	Our Father, which art in heaven,	Mr. Button,
Wild Street,	Mar. 20	Dr. Jenkins,	Mr. Dore,	Hallowed be thy name.	Dr. Rippon,
Mr. Burnide's,	April 24	Mr. Dore,	Mr. Button,	Thy kingdom come.	Mr. Tho. Thomas,
Mr. Newman's,	May 22	Mr. Button,	Mr. Hutchings,	Thy will be done in earth, as it is in Heaven.	Mr. Booth,
Dr. Jenkins's,	June 19	Mr. Hutchings,	Mr. Tho. Thomas,	Give us this day our daily bread.	Mr. Ovington,
Mr. Ovington's,	July 24	Mr. Tho. Thomas,	Dr. Rippon,	Forgive us our debts, as we forgive our debtors.	Mr. Hutchings,
Mr. Hutchings's,	Aug. 21	Dr. Rippon,	Mr. Ovington,	Lead us not into temptation.	Mr. Tim. Thomas,
Mr. Booth's,	Sept. 25	Mr. Ovington,	Mr. Burnide,	Deliver us from evil.	Mr. Newman,
Mr. Dore's,	Oct. 23	Mr. Burnide,	Mr. Tim. Thomas,	<div> <div>For thine is the kingdom, and the power, and the glory for ever.</div> <div>Amen.</div> </div>	Dr. Jenkins,
Mr. Button's,	Nov. 20	Mr. Tim. Thomas,	Mr. Booth,		Mr. Burnide.
Mr. Tho. Thomas's,*	Dec. 13	Mr. Booth,			

* The Meeting will be held at Devonshire Square.

THE MINISTER OF THE PLACE CONCLUDES.

The Messengers meet on Wednesday the 10th of December, at Four o'Clock precisely, to make a New List.

A LIST of the PREACHERS at the MERCHANT'S LECTURE in *New Broad-Street*, and their stated Course of Preaching, from *October 21, 1800*, to *March 2, 1802*.

	1800.	1801.	1801.	1801.	1801.	(231)
Mr. Barber	- - - Oct. 21,	Jan. 13.	April 7.	June 30.	Sept. 22.	Dec. 15.
Dr. Fisher	- - - - - 28.	- - - 20.	- - - 14.	July 7.	- - - 29.	- - - 22.
Mr. Barber	- - - Nov. 4.	- - - 27.	- - - 21.	- - - 14.	Oct. 6.	- - - 29.
					1802.	
Dr. Fisher	- - - - - 11.	Feb. 3.	- - - 28.	- - - 21,	- - - 13.	Jan. 5.
Mr. Clayton	- - - - - 18.	- - - 10,	May 15.	- - - 28.	- - - 20.	- - - 12.
Mr. Goode	- - - - - 25.	- - - 17.	- - - 12.	Aug. 4.	- - - 27.	- - - 19.
Mr. Clayton	- - - Dec. 2.	- - - 24.	- - - 19.	- - - 11,	Nov. 3.	- - - 26.
Mr. Goode	- - - - - 9.	Mar. 3.	- - - 26.	- - - 18.	- - - 10.	Feb. 2.
Mr. Ford	- - - - - 16.	- - - 10.	June 2.	- - - 25.	- - - 17.	- - - 9.
Mr. Humphreys	- - - - - 23.	- - - 17.	- - - 9.	Sept. 1.	- - - 24.	- - - 16.
Mr. Ford	- - - - - 30.	- - - 24.	- - - 16,	- - - 8.	Dec. 1.	- - - 23.
Mr. Humphreys	- - - Jan. 6.	- - - 31.	- - - 23.	- - - 15.	- - - 8.	Mar. 2.

Such persons as are willing to encourage this lecture, are desired to apply to Mr. Joseph Lomas, Treasurer, No. 26, Colebrook-Row, Milington; or to Mr. Richard Watts, No. 30, Tokenhouse-Yard.

ORDER OF THE PREACHERS AND SUBJECTS

At a Wednesday Evening Lecture at SALTERS-HALL, to be held every Fortnight, from October 1st, 1800, to April 15th, 1801.

TIME.	PREACHERS.	SUBJECTS.
October 1, 1800.	Mr. Taylor	The Dangers of a Sceptical Temper.
— 15	Mr. Winter	The Advantages of firmly believing the Principles we profess.
— 29	Mr. Evans	The Goodness of God as displayed in the Natural World.
November 12,	Mr. Hodgkins	The Goodness of God in the Dispensations of Providence.
— 26	Mr. Worthington	The Goodness of God in the Moral World.
December 10	Mr. Taylor	Objections to the Divine Goodness examined and answered.
— 24	Mr. Winter	The proper Improvement of the Goodness of God.
January 7, 1801.	Mr. Evans	Christ the Light of the Gentiles.
— 21	Mr. Hodgkins	Christ the Glory of Israel.
February 4	Mr. Worthington	An Enquiry into the Causes of the Rejection of Christ by the Jews.
— 18	Mr. Taylor	The Wisdom and Advantage of referring ourselves to the Divine Disposal.
March 4	Mr. Winter	The Resurrection of Christ.
— 18	Mr. Evans	The Ascension of Christ.
April 1	Mr. Hodgkins	The Second Coming of Christ.
— 15	Mr. Worthington	Religion the truest Honour of Man.

Service to begin precisely a Quarter before Seven o'Clock, and conclude at Eight.

S K E T C H
OF
THE HISTORY
OF
DISSENTING CHURCHES.

ORIGIN OF

THE DISSENTING CHURCHES AT CAMBRIDGE, &c.

Drawn up by the late Rev. ROBERT ROBINSON.

THE first Protestant Dissenting Churches in Cambridge were formed by the Rev. Francis Holcroft, M.A. fellow of Clare-Hall, Cambridge. This gentleman was son of Sir ——— Holcroft, of Westham, near London. He was educated at Clare-Hall. Mr. David Clarkson was his tutor, and (the afterward famous archbishop) Tillotson was his chamber and bedfellow. During his residence at college, he embraced the Calvinistic doctrines, and, approving of the Nonconformist discipline, was a communicant with the Rev. Mr. Jephcot, of Swaffham Prior. While he was prosecuting his studies at college, his chamber being over the college gate, he often observed a horse waiting a long time, on a Lord's day morning, for one of the fellows to go and preach at Littlington, and often returning without the preacher, who, perhaps, was drunk at the time, or not recovered from the last night's debauch. Touched with compassion for the souls of the poor neglected country people, and ashamed of continuing idle in college when preaching was so much wanted, he offered to supply that parish. The offer was accepted; and his ministry very much succeeded there, to the conversion and edification of many souls.

Some time about the year 1655, Mr. Holcroft accepted of the living of Bassingbourne, where he laboured *in season and out of season*; not only preaching on Lord's days, but on holidays also—multitudes following him.

While Mr. Holcroft was minister at Bassingbourne, he formed a *congregational church*, consisting of many people of other parishes as well as of his own, beside several of both town and gown from Cambridge. The first members of this church were embodied, and all others afterward admitted on a profession of *repentance toward God, and faith in our Lord Jesus Christ*; and the following co-

JAN. 1800.]

R

venant

venant was read and subscribed by all—the members all standing :

“ We do, in the presence of the Lord Jesus, the awful crowned King of Sion; and in the presence of his holy angels and people, and all beside here present, solemnly give up ourselvyes to the Lord, and to one another, by the will of God; solemnly promising and engaging, in the aforesaid presence, to walk with the Lord, and with one another, in the observation of all Gospel ordinances, and the discharge of all relative duties in this church of God, and elsewhere, as the Lord shall enlighten and enable us.” Subscribed by A, B, C, D, &c. Thus the church was first embodied. When a member was afterwards received, the pastor used to say—“ Brother (or sister) if you now, in the presence of the Lord Jesus, the awful crowned King of Sion, &c. do now solemnly give up yourself, &c. (*mutatis mutandis*) signify it by lifting up your right hand to the Lord.”

And then, on the part of the church, the person admitting, lifting up his right hand, said—“ We, likewise, in the aforesaid awful presence, do receive you into our communion, solemnly promising and engaging to carry it toward you as becomes a church of Christ; watching over you in the Lord as he shall enable us, and in testimony thereof do give you the right hand of fellowship.” Over these people Mr. Holcroft was settled pastor by the Rev. Mr. Staloms and others.

The cruel act of uniformity, which ejected 6 masters of colleges, 40 fellows and students, from the university, and 20 incumbents from their livings in the county, expelled Mr. Holcroft also from Basingbourne. However, as he considered himself the lawful pastor of his people, he was determined to execute his office as well and as long as he could: and as his people could not all assemble now at one place, as they had done before, he resolved on preaching, praying, and administering the Lord's supper to them in separate societies. One of these met at Thurlow's house, at Cambridge, another at Barrington, another at Clopton, one at Eversden, one at Guyhorne, one at Waterbeach, &c. &c. But as this was too much for one man to go through, immediately after his ejection in 1662 he called as general a meeting as the times would admit of, at Eversden, and informed the church of his design, desiring them to choose four (of their number) elders,
to

to assist him. Accordingly, they chose the Rev. Joseph Oddy, M. A. lately ejected from his fellowship of Trinity College, and from his vicarage of Meldreth; the Rev. Messrs. Corbin, Waite, and Bard, for elders of their church.

The pastor and elders divided their circuit, and laboured among the people till the next year, 1663, when Mr. Holcroft was imprisoned in Cambridge Castle, by Sir Thomas Chichley, for preaching at Great Eversden; Mr. Oddy for preaching at Meldreth; Messrs. Corbin and Waite shared the same fate; and Mr. Bard escaped it only by flight.

While the pastor and elders were thus separated from their flock, the people continued to meet for religious worship, in their several separate societies. Sometimes they spent their time in fasting, reading the holy Scriptures, and in social prayer; at other times some ejected minister preached privately to them; and now and then the jailer allowed Mr. Holcroft to go out in the night to preach, and to administer the Lord's supper to them; besides all this, the people had frequent letters from their pastor in prison; one of which, entitled "*A Word to the Saints from the Watch-tower*," was published by Mr. Holcroft in 1668.

Persecution operated now as at all other times: it multiplied the people, they had regular meetings, many additions, and, their pastor being absent, they exercised discipline among themselves, and cut off two of their members—Elders Waite and Bard. The first was, soon after, admitted a member at Bedford; and the last was received into the church of Olney, Bucks. They were charged with forsaking the congregation after their release.

After five years' imprisonment, Mr. Oddy was set at liberty; as, after nine years, Mr. Holcroft was; but both were soon imprisoned again for preaching as before. Mr. Holcroft's last imprisonment was for three years.

After their enlargement, which was first in 1672 and last in 1675, they prosecuted their plan with greater vigour than ever; preaching at Cambridge in spite of a drum which the gownsmen beat in the meeting, to interrupt their worship; and all over the county, travelling quite through the fen-towns, and being followed by such multitudes that they were often forced to preach abroad. Mr. Oddy continued an itinerant in this county till his death, which happened on May 3d, 1687. He was

buried at Oakington, near Cambridge, in a small burying-ground, adjoining the church-yard, and given by Mr. Holcroft, for that purpose, to his church, in the hands of trustees.

The tomb erected for Mr. Oddy, in Oakington burying-ground, has the following inscription upon it :

HERE LYETH BVRVED
THE BODY OF Mr. IOSEPH
ODDEY MINISTER OF
THE GOSPELL DECEASED,
THE THIRD OF MAY,
1687.

MARK THE PERFT
MAN AND BEHOVLD
THE VPRIGHT FOR
THE END OF THAT
MAN IS PEACE.

Close to the side of which is another tomb, with the following inscription on it:

THEY SHALL ENTER INTO PEACE
THEY SHALL REST IN THEIR BEDS
EACH ONE WALNIG IN HIS
VPRIGHTNESSE.
ESTHER ODDEY.

But who Esther Oddey was, whether wife, sister, or daughter, I know not : some old people say his wife.

Hitherto Mr. Holcroft had been considered as pastor of all the congregations in the county ; but, about two years after Mr. Oddey's decease, that is, in 1689, two events fell out which occasioned these congregations to become separate churches.—One was Mr. Holcroft's illness : for, while he was in prison, great numbers of people visited him, to whom he preached ; and, as the excessive heat of the place was too much for him, he often preached in his waistcoat, and thereby caught such colds as destroyed his health. After his release, his prodigious zeal for the salvation of precious souls, struggled with and surmounted his illness for some years ; but at length a weakness of nerves enfeebled his whole frame, and he fell into a melancholy, which rendered him useless to his people as a preacher. At the same time, the act of toleration gave the Non-conformists their liberty. And these two events contributed to settle our churches.

Mr. Holcroft's people were a mixture of four sorts.—The largest part were for *Independent* church government, of which there were many at Cambridge. These licensed their

their meeting-house on *Hog-Hill*, July 17, 1689; and, having embodied themselves, chose for their pastor the Rev. Joseph Hufley.

A second sort were for *Presbyteriän* government. These were not numerous, but they were very rich; and, having licensed their house at *Green-Street*, became a separate body, and chose for their pastor the Rev. Joseph Taylor, who had been ejected from St. Edmund's Bury in 1662.

These two meetings were certified to the justices at the quarter-sessions, at the same time, and in one certificate; and also six private houses in Cambridge, for the purpose of private meetings of prayer, &c.; and the certificate of their registry is dated August 3d, 1689, signed William Baron, town-clerk.

A third sort of his people were *Baptists*. These, at Cambridge, were mixed with the Independents till 1726, when they, also, formed a separate church.

There was a fourth sort, under the direction of a Mr. Davis, a Welshman, who met separately, at Cambridge, but where I cannot learn, nor what became of them. I rather think they afterward joined with Mr. Hufley's people. I have a letter of Mr. Waites to Mr. Hufley's church, dated 1692, in which he endeavours to guard them against Mr. Davis's antinomianism (as he calls his doctrine) and names his meeting a pest-house. The three first differed from each other only in *discipline*, but the last differed from all the rest in *doctrine*: in discipline they were Independents.

Mr. Holcroft continued to decline till 1692, when, on January 6th, he died; his tomb-stone says in his 59th year; his funeral-sermon says in his 63d. His courage and spirits returned before his death; and he departed with great joy, uttering these words:—"For I know, if my earthly house of this tabernacle be dissolved, I have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. v. 1.

Mr. Holcroft seems to have been one of those extraordinary men, in whom the excellencies of several men centered. His learning was enough to have gained him an ample reputation; but his comprehensive knowledge of the Gospel of Christ was astonishing. His preaching was less methodical than that of his contemporaries; but then it was more useful. "It appeared to me (says Mr. Milway, in his funeral-sermon) "truly apostolical, pri-

mitive, and divine." His works were sharp arrows in the people's hearts; they had a quick penetrating power and efficacy, so that his converts were very numerous. He was so indefatigable in his labours, that he preached perpetually: there is scarcely a village hereabouts, but some old person can shew you the barn where Holcroft preached. He had a lion-like courage, tempered with the most winning affability in his whole deportment. His doctrines were moderate Calvinism, and he had a great zeal for Nonconformity, though a greater still for true piety, which he revered even in his enemies—if, indeed, any could be enemies to so good a man. During the twelve years of his imprisonment in Cambridge castle, he was of the most cheerful disposition; and though, in the latter part of his life, his spirits failed, yet all his conversation was heavenly and useful. He died at Triplow; his funeral-sermon was preached at Cambridge, by Mr. Milway, of Bury, from Zech. i. 5, 6, and was afterwards printed, with a preface, by Messrs. Taylor and Hussey, and with two copies of verses on his death, and also an epitaph by William Haworth.

The following is the inscription on Mr. Holcroft's tomb:

HERE LYETH THE BODY
OF M^r. FRANCIS HOLCROFT
MINISTE^r OF THE GOSPEL
WHOE DIED IANUARY
6th. 169¹/₂,
AND IN THE 50 NINTH
YEAR OF HIS AGE.
DANIL 12th U^c. 3 AND THEAY
THAT BE WISE SHALL SHINE
AS THE BRIGHTNES^s.
OF THE FIRMEMENT
AND THEAY THAT
TVRN MANY TO
RIGHTEOUSNES AS THE
STARES FOR EVER AND
EVER.

Several of Mr. Holcroft's congregations, who did not choose to embody separately during his life, thought themselves now called in providence to imitate their brethren, and to form themselves also into churches, especially as several ejected ministers had lately died, and others were too far advanced in years to supply them much longer. Mr. Bradshaw (who had been ejected from Wilingham,

lingham, and from his senior fellowship in Trinity college, and who had since preached at Childerley, Willingham, Cottenham, &c.) died at St. Ives, 1690, *æt.* 71. Scanderet was advancing towards 70; Taylor was near 70; and others were, also, hastening home. Accordingly, in the year 1692, the Baptist congregation at Wisbeach built a meeting, and settled a minister. In 1694, the Independents at Cottenham and Willingham embodied themselves, and settled young Mr. Osland; and, in the same year, the congregation at Croyden (since at Gransdon) settled; as did, also, Chishill and Melbourne, Needingworth, Guy-horne, &c. &c. Several of these churches subsist still, and some of them are dissolved, or united to other churches. But almost all contend for the honour of having an Holcroft for their first pastor. In fact, he was pastor of all, and exercised that office over all, till the Toleration Act took place, and over many till his death.

But, notwithstanding Holcroft is reckoned the father of Nonconformity in the *town* and *county*, he was not so in the *university*, for, in 1565, the university petitioned Queen Elizabeth against the habits. The famous Cartwright was their Margaret Professor; Arthur Hildersham, fellow of Christ's; Dod, fellow of Jesus; Dr. Hill, master of Trinity; Dr. Tuckney, regius professor; Dr. Arrowsmith, master of St. John's; Dr. Goodwin, master of Magdalen; Dr. Bolton, master of Christ's; Matthew Pool, Cornwall, fellows of Emanuel; with a great number more, who held offices in the university; had diffused the principles of Nonconformity thoroughly in the university—and, by their preaching in the parish churches, in a great measure, in the town, long before, and down to, Mr. Holcroft's time.

EXTRACTS

FROM

THE MANUSCRIPT JOURNAL

OF

THE REV. MR. JOHN SERJEANT,

*Missionary to the Stockbridge Indians in the Vicinity of Oneida,
from the Society for propagating Christian Knowledge.*

 NOVEMBER 10, 1790.

Mr. Serjeant having returned from visiting his family at Stockbridge, Massachusetts, to his Indian friends at New

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Stock-

Stockbridge, and having informed them of the encouragement given by the Corporation of Harvard College towards their school, (50 dollars per year) and also that the society in Scotland had agreed to support two school-masters among their brethren to the westward, &c. to this information one of their Chiefs made the following reply :

“ Father, we are very glad to see you this evening, to smoke a pipe of friendship together.

“ We greatly rejoice to hear your voice again, and to be informed that you have been well ever since you left us—that you had a prosperous journey—that your family is well—that through the merciful care of our God you have been carried through so long a path. Father, we now thank you for what you have done for us.

“ We desire to express our gratitude to the Chiefs at Boston who take care of poor Indians ;—that they have granted us some further assistance towards the support of our schools. We kindly accept the advice from them sent by you, that we faithfully do our part in helping the school-master in his worldly business, so that he may be enabled to keep constantly in his school ; and also that we supply the school with wood to keep the house warm.

“ We greatly rejoice to hear the good news you have just told us, that the good people over the water have in their great kindness engaged to send and support two school-masters, to instruct the children of some of our western brethren. We hope to hear before another year that these instructors are gone, and the good work begun.”

JANUARY 1, 1791.

An Account of a New Year's Visit.

This being the first day of the year, an elderly woman invited all the members of the church, who were in town, to dine at her house. After we were all collected, she addressed us in the following manner :

“ My christian friends, I am now old. I do not expect to live but a little while longer. Considering my age, and often infirmities, I had no reason to expect to see this new year. But since we are all alive this day, I was desirous to see you all together, that we might pray together, brighten our chain of friendship, and talk a few moments about the affairs of Christ's kingdom, and
“ the

“ the bounties of divine providence. I now feel happy
 “ to see you.”

“ After dinner (said Mr. Sergeant) we parted in love,
 “ exhorting all to be more and more engaged in the service
 “ of our Lord and Master.”

What a happy new year's visit! What an excellent example for white christians to imitate!

DECEMBER 9, 1791.

The Observations of a Woman at Mr. Sergeant's house.

This evening (saith he) a woman who had lately lost her husband, made me a visit, and said to me as follows:—

“ I have been a poor lost sinner. I have done many things
 “ I ought not to have done, and left undone those things
 “ I ought to have done. I have often deceived myself in
 “ the things of religion. I find nothing but the power of
 “ God able to overcome the pride of my heart. Lately,
 “ when in the wood, my mind was wholly taken up with
 “ the concerns of eternity. Many things appeared new
 “ and strange to me. I see the great evil of sin,—the vanity of all things of this world,—the plague of my own
 “ natural heart. I was led to put my entire trust in the
 “ sovereign mercy of God, through Jesus Christ. 'Tis
 “ my earnest desire that all my friends and neighbours
 “ would reprove me whenever I get out of the way.”

SEPTEMBER 8, 1792.

Observations of a Pagan Tuskarora Chief.

Mr. Sergeant had been urging the necessity of a civilized life; and concluded with saying, “ They must now
 “ set out in a new path, or they would be a ruined people.”
 The Pagan, being a very sensible observing man, said,
 “ I see the necessity of it; I feel I am a poor, weak creature. When I am in my hunting walks, I often cry
 “ to the great SPIRIT for his protection. Also
 “ when I am called to make a public speech, I look to the
 “ same Spirit for wisdom. I see our hunting is almost
 “ gone; we must try to follow the path of white people,
 “ whom God manifestly blesses. We are like children,
 “ as to getting our living by labor. I hope if white people love us, they will help us, and teach us how to
 “ live.”

FEB.

FEBRUARY 1, 1793.

Solemn Reflections on the Duty of Parents to Children.

This evening, at a conference meeting, a man who had lately lost a child, by a long and lingering sickness, near the close of the meeting addressed us in the following manner :—“ My friends, I have heretofore supposed myself to
 “ be converted, and become a friend to Christ ; but, on strict
 “ examination, had given up my hope. Lately I have
 “ sensibly felt the displeasure of my Maker, in the death of
 “ my late dear little son. I have now clear views of
 “ God’s almighty power ; the right he has to deprive me
 “ of all my comforts, whenever he sees fit. I have lately
 “ viewed God every where present, the sole proprietor of
 “ the world, and all things in it. My sins came clearly
 “ into my view. I saw I was a poor, dependant sinner.
 “ The neglect of duty towards my children came parti-
 “ cularly into my view. I thought if my departed child
 “ should be lost, and, at the great day of judgment, should
 “ say, ‘ My father, or my mother, you never warned me
 “ of sin ; neither taught me the right way.’—If this should
 “ be the case, my mouth would be stopped ; I should have
 “ nothing to say. My friends, I wish you all to pray for
 “ me, that I may be preserved from sin, and kept in the
 “ right way.”

DECEMBER 27, 1793.

At a Conference Meeting, held this Day,

A young man spoke and said, “ My friends, I feel my
 “ most wretched situation. I once thought it my duty to
 “ profess religion, but by my repeated falls into sin, I fear
 “ I never had the true knowledge of Christ. But still, I
 “ bless God I am continued to this time, and that it has
 “ pleased God to lay open my heart to me again, and re-
 “ new my conviction.”

JANUARY 24, 1794.

*Confession of a Female at a Church Meeting, for the Sin of Intem-
 perance.*

“ Brethren, (said she) I went last fall to Albany, with
 “ my sick daughter ; not allowing myself to taste a drop
 “ of liquor all the way, nor had I tasted any spirits for
 “ several years. But falling into company with some of
 “ my kindred, they urged me to drink with them. I
 “ drank, as I suppose, about a gill, which overset me.
 “ When I came to myself, I thought much on my sin and fall

“ fall. It happened on the Lord's Day, I thought I had
 “ committed an unpardonable sin. I immediately asked
 “ the forgiveness of my companions :—have never tasted
 “ any more from that time to this. I have frequently
 “ humbled myself before the Lord for this my great sin
 “ and fall. Now I come to ask your forgiveness ; and, if
 “ you think me worthy, that you would again receive me
 “ into your charity.”

FEBRUARY 17, 1794.

Confession of an aged Woman.

This morning an old woman came to see me, and said,
 “ I have thought much of what I have heard from you of
 “ late. I have long been a perfect *Heathen* in my heart ;
 “ —never believed in the religion of Christ. I find my
 “ nature is decaying. I shall soon appear before my
 “ Judge. I greatly fear and tremble. I never made a
 “ prayer till about a week past. I have had a long strug-
 “ gle with my wicked heart. Now I think I love to
 “ pray. I am a poor miserable creature, not worthy of
 “ any favor.”

Declaration of a Tuskarora Woman under Conviction.

Mr. Sargeant asked her how she now viewed the things
 of religion,—the all-important concerns of her soul ?

“ I view them (said she) after the same manner I have
 “ heretofore done. I consider myself like a dog, depen-
 “ dant on his master for support. If God shows me any
 “ mercy, I shall rejoice ; if not, it is right I should be de-
 “ nied. But I will wait in the way of humility.”

SEPTEMBER 26, 1794.

Sentimental Remark of an aged Man.

This evening attended a Conference Meeting. An old
 man, one of the professors said, “ I feel by my old age I
 “ must soon die. I think I feel the importance of being
 “ prepared ; and, in order for that important change, I
 “ know I must be humble. I think I often feel like a lit-
 “ tle child, and often humble myself before my Saviour.”
 —*Blessed temper ! Who so humbleth himself shall be exalted.*

JANUARY 5, 1795.

Observations made by a young Man at a Conference Meeting.

“ My friends, it is now seven years since I was first
 “ awakened, and thought myself converted. But by fre-
 “ quently

“quently falling into sin, I find myself still a stranger to
 “true religion, and have continued in a stupid, forlorn
 “condition. Of late my mind has been affected with my
 “awful condition. The calls and invitations of the Gos-
 “pel appear to me to be persuasive and pressing. I find
 “myself without excuse. I am a wretched, undone sin-
 “ner. Pray for me, my dear friends. I find I can make
 “no other prayer than what was made by the publican,
 “*God be merciful to me, a sinner.*”

JUNE 19, 1795.

Declaration of a Female, in order to join the Church.

At a Church Meeting, at which the wife of Ceusick, a
 Tuskarora woman, was examined at her desire to join our
 church; she being requested to manifest her mind, said,
 “I have long been attentive to religion. Some years
 “since I thought I was converted, but soon found my
 “soul in darkness. But, through the mercy of God, my
 “mind of late has been delivered, and the difficulties re-
 “moved. I now feel it my indispensable duty to take
 “upon me the public profession of religion; and hope, by
 “the grace of God, to be able to live agreeably to this
 “holy profession.”

JULY 15, 1796.

Immortality of the Soul.

A conference meeting.—Question, “What evidence
 can we bring to convince a Heathen of the doctrine of the
 immortality of the soul?” One answered, “The best
 “evidence was from God’s word, which plainly declared
 “it.” Another answered, “That in this life the mind of
 “man can never find complete satisfaction.”

ORDINATION.

REV. MR. BENJAMIN COXHEAD, LONDON.

ON Thursday, Oct. 30, 1800, Mr. BENJAMIN COX-
 HEAD, (called to the work of the ministry by Dr. RIPPON’S
 Church, and for several years a student at Bristol under Dr.
 RYLAND,) was ordained at Wild-street, Lincoln’s Inn Fields,
 over the Baptist Church late under the pastoral care of the
 Rev. SAMUEL STENNETT, D.D. deceased.

The

The Service commenced with reading and prayer, by the Rev. Mr. Smith.

Mr. Thomas Thomas delivered the introductory discourse, asked the usual questions, and received Mr. Coxhead's confession of faith.

Mr. Booth prayed the ordination prayer, laying on of hands; in which he was accompanied by Dr. Rippon, Mr. Smith, Dr. Jenkins, and Mr. Jarman.

Dr. Rippon gave the charge—Mr. Button prayed—Dr. Jenkins preached the sermon to the church—and Mr. Dore concluded in prayer.

The congregation sang at proper intervals—and the account of the proceedings of the church in this business, delivered by Mr. Pitt, was perfectly satisfactory.

The introductory discourse (by Mr. Thomas) consisted of—Reflections on the *value* and *importance* of the Gospel—The *gradual discoveries* of Evangelical Truth, from the earliest period to the time of Christ and the Apostles—The *means* which God has been pleased to appoint and sanction for the spread of the Gospel in the world, and for the effectual application of it to the salvation of sinners; the chief of which, he observed, was *preaching*—This led to a concluding reflection on the *nature* and *constitution* of Christian Societies, gathered by the preaching, and formed by the authority of the Apostles; together with the *mode* of ordaining pastors or elders in those churches, which (he said) appears to have been by prayer, fasting, and imposition of hands.

MR. COXHEAD'S CONFESSION OF FAITH.

As divine truth is certainly an object of the first importance, it ought to interest the diligent attention and inquiry of every rational creature. It is surely of great consequence, that those who profess to teach others should themselves be found in the faith. Although, I conceive, no man is accountable to another for his sentiments of religion, yet it is proper and necessary, in consideration of our connections with one another, as well as upon account of the excellence of truth itself, openly to avow the principles we espouse. It appears peculiarly fit that this should be done by me upon the present solemn occasion, for the full satisfaction of the church which meets in this place, and of the ministers, and others who are present. I am therefore willing, most plainly, to state, as in the presence of God who searches the heart, and before this assembly, what I conceive to be religious truth.

I begin by declaring my firm belief of the grand and fundamental article, that there is a God. The existence of a Supreme Being, I conceive to be evident from the general constitution and frame of the universe, and from the order, fitness,
and

and beauty of every part. But though the heavens, and the earth declare the being, and glory of God, yet I believe, for creatures in our condition, some farther revelation is absolutely necessary, in order that we may know aright, what God is, what we are, what are our duty and our interest, and how we are to perform what is incumbent upon us. This revelation I believe God has given us.

The books of the Old and New Testament I receive as the infallible word of Jehovah, believing them to contain, all that it is necessary for us to know, and to do. Embracing therefore the scriptures as divinely inspired, I become so acquainted with the nature and will of God, as would have been impossible with every other means of information without them.

On the ground of scripture testimony, I believe, that there is one only living and true God, possessed of all possible perfection: that he is eternal, unchangeable, omnipotent, and omnipresent; infinitely wise, holy, and gracious; the only proper object of religious worship and adoration.

I believe moreover, that, in the unity of the godhead, there exist three distinct, and equally glorious persons: the father, the son, and the spirit.

I believe that God is the infinite first cause: that he upholds all things by his almighty power, and is the only rightful, and supreme governor of the universe: that all creatures and all things are under his control, and subject to his will, which is ever in perfect harmony with his infinite wisdom and goodness.

I believe also, that the Supreme Being has not only a perfect knowledge of every occurrence and event; but that he has foreappointed every thing that has, or that ever will, come to pass; yet so, as that while he is the author and source of all good, the moral evil that takes place is not caused, but permitted only by him, and its natural tendency overruled for the accomplishment of the noblest designs. I believe, that God created every being, and every thing, perfectly good: that all his rational creatures were made completely holy and happy; yet that as finite beings they were all capable of change: that God gave his creatures a law, which was perfectly reasonable and good; and which they had sufficient power to obey; but being left to their native freedom, a part of the Angelic Hosts, and our first parents also, voluntarily sinned against God, and lost his image and favour.

I also believe, that Adam was as well the federal as the natural head of all his posterity, and that all his offspring sinned in him, and entirely lost their original righteousness. The natural consequence of Adam's sin, I believe, is complete and everlasting destruction to himself and to all his posterity: yet that God, foreseeing the fall of man, and the dreadful consequences that must naturally result, did, from all eternity, of his own free and unspeakable grace and compassion, determine to save

save completely a large proportion of miserable sinners of the human race, who were equally undeserving with the rest.

I believe, that there was an eternal compact between the glorious persons in the Trinity, wherein each engaged to take an essential and illustrious part in the deliverance and eternal salvation of those who were the objects of sovereign mercy and love: the divine father agreeing to give his eternal son to be their saviour; the son to undertake the arduous work of redemption; and the blessed spirit, to prepare them for the everlasting enjoyment of God in Heaven: and that thus, of the free favour of God, a great number of mankind were chosen in Christ, and predestinated to the certain enjoyment of all the blessings of grace and glory.

I believe also, that in consequence of his own voluntary engagement, the eternal, and equal son of the father, at the time when he was to appear in our world, assumed both the parts of our nature, a human soul, and a human body, and neither the one nor the other before.

I believe, that the Saviour's conception was miraculous; that he was born immaculately pure and holy; and that the divine and human nature, were necessarily united in the wonderful and glorious mediatorial person of Christ, to constitute him fit to accomplish the work of man's redemption.

I believe that Christ in his mediatorial person, made a proper and full atonement for all the sins of the elect, with the express design that they all should be delivered from the curse of the law, and constituted just in the sight of God: also that having, as the substitute of his people, become obedient even unto death, he was laid in the grave; on the morn of the third day arose from the dead, and soon after ascended to Heaven; where, as mediator, he appears in the presence of God, and is invested with the fullest authority, and the greatest glory.

I believe, that all men are born in a state of total depravity, entirely destitute of the least degree of true holiness; and that there is not the smallest hope, that any one will ever truly turn to God of his own accord: that it is as really impossible, for those who, from an internal corrupt principle, are accustomed to do evil, to learn to do well, as it is for the Ethiopian to change his skin, or the leopard his spots. I nevertheless believe, that man is criminal upon account of all that is amiss in his heart, and in his life; and that the blame of his sin is to be laid upon himself alone.

I believe, that regeneration is entirely the work of the divine spirit, and that the soul turns to God only under his special influence: yet I conceive, that the spirit so operates upon the minds of those who are regenerate, that they are as really willing in the service of God, as they were before in the service of sin.

I believe, that grace in the heart is accompanied with the
fruits

fruits of righteousness, or with a conduct conformable to the will of God; that all the fruitfulness of Christians, is in virtue of their union to Christ: that all the grace they have is communicated to them by the holy spirit, and that his influences are absolutely necessary to their performance of any thing that is spiritually good.

I believe, that the moral law is the eternal standard of duty to all rational creatures, and that nothing can free them from its obligation and authority: so that, although the saints are delivered from the curse it denounces against sin, it is still the rule of their conduct, and that obedience to it is enforced by additional motives from the Gospel.

I believe, that the work of grace, once begun, will never be relinquished by its great author, or left incomplete; but that grace in every instance shall issue in glory.

I believe, moreover, that the public ministry of the word, is a standing ordinance of Christ, and is designed as the honoured mean of calling in the elect, and of building up those who have believed through grace. I am also assured, that the various means of grace which God has appointed, are designed, and necessary for the special advantage of all the saints, and that it is only in an attendance on them, they are warranted to expect the presence and blessing of God.

I believe, that the glad tidings of salvation through Christ are to be proclaimed to every creature, and that all who hear the Gospel are by it called to repent of sin, and to believe on the son of God.

I believe, that the visible church is to be composed of those, who, in a judgment of charity, are born again of the spirit of God; that Christ is the head of the church, and that no man whatever, has a right to disannull what he has enjoined, to make the least alteration in it, or to exact any new laws or regulations.

I believe, that Christ has instituted in his church two positive ordinances—baptism, and the Lord's supper: that these are incumbent on every christian, and are to follow a profession of repentance and faith. The ordinance of baptism, I conceive to be truly administered only by immersion of the whole body in water, in the name, and to the honour of the father, the son, and the holy spirit; and that those alone who have been baptized after the example, and agreeable to the command of Jesus Christ, have a right to the ordinance of the Lord's supper, wherein the dying love of Christ is celebrated by the church, in partaking the elements of bread and wine.

I believe, that the communion of saints is especially promoted, by their walking together according to the order of the Gospel, as fellow members of a particular church of Christ; and that it is also incumbent on all the saints to cultivate to the
utmost

utmost of their power, a spirit of union and love with all the people of God, of every denomination.

I believe, that the souls of the saints, at death, go immediately to the full enjoyment of God in heaven; and that the misery of the souls of the wicked is immediately consequent upon their dissolution.

I also believe, that God will in every instance assert the rights of his law and government; and that this will be done particularly by a general judgment at the last day; at which period, God the Redeemer, and Saviour of the church, will appear in his mediatorial glory, the bodies of the dead will be raised, and re-united to their souls, and each one will receive from the mouth of Christ, a just, and final sentence. Then, I believe, a complete separation will be made between the righteous and the wicked, that the finally impenitent will be consigned to everlasting torments, and that the saints will all be admitted to the heavenly state; where, perfected in holiness and in bliss, they will spend eternity in praising God and the lamb.

These are the articles of my steadfast faith, and which I fully intend, by divine assistance, to state, maintain, and defend, in the course of my future ministry. Sensible however, of my great liability to mistake, I desire to be continually favoured with the teachings of the blessed Spirit, that I may be led into all truth. And may our united requests now ascend to the divine throne, that grace may be given to me, and to all the ministers of Christ, to speak the truth boldly, and affectionately, as we ought to speak! that the best effects may be produced by our endeavours; and that, being kept faithful unto death, we may each receive a crown of life, from the hands of Him, whose we are, and whom we serve.

NECESSITIES

OF

TWO POOR DISSENTING MINISTERS.

TO DR. RIPPON.

DEAR SIR,

FINDING there is to be a collection next Lord's day for the poor Baptist Ministers in England and Wales, permit me to transmit you an account of a poor Welsh minister, to whose distressed situation I was an eye-witness a short time since.

Being on a visit in the lower part of Pembroke-shire, and riding out one morning with a friend, as we passed along the road, he pointed to the house of a poor Baptist minister, and informed me that the pious inhabitant, who was in his 85th year,

[JAN. 1801.]

year, was expected hourly to bid adieu to every thing here below. I requested my friend to ride slowly on, while I called in to see the good old man :—but how shall I describe the poverty and distress of this miserable habitation ! it had but one apartment ; the floor was the sod ; there was neither ceiling nor chimney, so that the smoke dispersed through a hole in the shattered roof, and partly out at the door : the only provisions in the house were a little barley bread and oat-meal ; a few potatoes were deemed a luxury—the poor old man lying on a bed of straw, and the only covering he had was a miserable rug.

Upon my appearing much shocked at his uncomfortable situation, he pointed upwards with his finger, and said “ *Heaven !* “ *Heaven !* ”——The only attendant and companion he had was a daughter, upwards of sixty years of age, with whom I left a trifle,—and which I only mention, in order to add, that the gratitude of both father and daughter can be more easily conceived than described.

I left them overwhelmed with tears of thankfulness, and was afterwards informed that the dear good man, in about three days, left his miserable cottage to inherit a building of God—a house not made with hands, eternal in the heavens.

I am, &c.

November 22, 1800

R. B.

Extract of a Letter to Mr. T. S. in London, from a Minister of the Independent Denomination.

As to the case of our people, they are most of them day-labourers, many children, and upon the parish. The subscribers are all dead and in glory, but two, and they can give but a trifle ; but as honest sincere people as any between my house and yours ; glory to God for his free grace and power. May he preserve and keep them ! Poor things, I have been with them almost fifteen years, and never had one hour's uneasiness amongst them ; that is my comfort ; the Lord increase their number. Amen. My income from them is twelve pounds per year, your exhibitions included ; and four pounds per annum go for coals for fire, and two pounds per year for house and garden, and the rest we have to live upon : blessed be the Lord for that ! I have a poor good sickly wife, who has been bad for twelve years ; and I have three children at home, who have been ill since the last May, but the heavenly physician supports them. I have a little school brings in five pounds per annum : but, as Lord H. has sold his manor, three estates, as this is his gift, I suppose it will be lost, and if not, as I am in the 74th year of my age, I fear I cannot occupy it any longer than this summer, and such a high mountain to go over ; I have occupied it going on of nine years : but the Lord is all-sufficient !

And

And now I shall inform you of our manner of living, though sometimes it varies, but not a great deal; yet blessed be God for what we have! Wherefore should a living man complain?—a man for the punishment of his sins! We are often complaining of hard times, but not of hard hearts. Our living in the spring and summer is mostly of cresses, and salt, and bread; cabbage, salt, and bread and butter, if we can have it; garden-beans and salt, carrots and salt, and bread; meat we can have but little; and in winter potatoes and salt, as I told you before. Here we find that word true, namely, “A dinner of herbs, where the love of God is, is better than a stalled ox and hatred and strife therewith.” Oh, blessed be God, for this! As for butcher’s meat, we have had none for many months; but the Paschal lamb sweetens all, though eaten with bitter herbs. As for drink, we have had none these five or six years; but thanks be to God, as my poor wife says, we have good water,—and the water of life. A little whey we sometimes get in the summer, sometimes a little milk, yet it is but seldom; and as to our linen, it can be but poor, both for our backs and beds:—but it is well to be clothed with the clean linen, the righteousness of the saints. We keep our children clean as possibly we can.

Come, my friend, we have seen the dark side, now let us view what faith can see in the work: Rom. viii. 18; 2 Cor. iv. 17, 18; Isaiah xliii; Psalm xxxiv. xlv. l. 15. xcii. ciii; Isaiah xii; Psalm xxxii. xxxvii. 4, and two last verses; Zacha. xiii. 9; Matt. vi. 26, 34; Lament. iii. 25, 26. This is sufficient to show that I do not live on bread alone, but on the word and promises of God; and if the hairs of my head are all numbered, I am sure all my troubles, sorrows, and afflictions are; and my dear Jesus has promised to supply them. Thus I am taught to live by faith. I know it is well for a minister to live above the smiles and frowns of the world; but, if it cannot be had, we must stoop to Providence, and beg to be useful to God’s glory,

I hope to be free from all wants soon—Oh, pray for us!

FRENCH PRISONERS AT LIVERPOOL.

THE friends of humanity and of religion will be pleased to hear that the Missionary Society in London are extending their influence even to foreigners and prisons.

Our friend from the north informs us of the following circumstances.

The Rev. Mr. P——, who was sent to Liverpool by the Society in the latter end of November last, to distribute religious tracts among the French Prisoners, met with a good reception.

reception. Lieutenant F. walked with him to the prison, and ordered him to be admitted whenever he came. The physician also was pleased to find that the Society had noticed these miserable and pitiable creatures; he politely informed the better sort of persons among them of the intention of this stranger, desiring them to regard what he had to say.

Rev. Mr. D. one of the ministers of the town, accompanied Mr. P. They went all over the prison, and, in several apartments, good attention was given. A few tracts were distributed among the prisoners, of which they approved. Two of them said they were Protestants, of the sentiments contained in these pieces, and were glad to see any person on such an errand. He then appointed to meet them, and others, the next day at eleven o'clock; Mr. Lieutenant F. ordered a room for them to meet in, which he says shall be Mr. P's chapel.

Mr. P. now visits the prison every day. It is a filthy place. The greater part of the prisoners are dirty and miserable, yet many are of a decent appearance and look well. His *protestant* hearers, are, most of them, as clean as their situation will admit of, they were about *twenty-four* of that profession, and seem very desirous of instruction--and this they as much need as some of our *English* Protestants; for three or four came into the room one day, and asked Mr. P. to make them christians, agreeing that the Tracts were good, but that they could not understand them.

As Mr. P. found that the propounding and answering questions, met their approbation more than any other method, with the assistance of another minister, who understands French, he is making out a Catechism, for the printing of which, the Liverpool friends, who very much approve of the plan, will cheerfully pay. The prisoners are pleased in prospect of it, and intend to answer a few questions every day. What the issue of this infant scheme may be, it is not for us to predict. But the good people, on the spot, of different congregations, say that appearances are desirable. It is pleasing to add, that there is a young man, an inferior officer, among the prisoners, who speaks *English* pretty well, is a Protestant, and always accompanies Mr. P. and interprets whenever it is needful. Mr. P. wishes himself better qualified for this great work, and would, no doubt, be glad of an interest in the prayers of his christian friends.

Anecdote given as a Note in Dr. Ryland's Sermon on Gen. iii. 4. entitled

“THE FIRST LIE REFUTED.”

NOT many months ago, a very respectable friend related to me the circumstances of a young man's death, who was killed in

in a duel. I omit naming the person or the place; though I could mention both, for they were inserted in the public papers just after the event; and my friend was on a visit at the time, in the neighbourhood. The two combatants were expected soon to have been closely allied, by the marriage of the one to the other's sister. But a quarrel taking place, a challenge was given, and this unhappy youth was carried home mortally wounded. When his medical attendant intimated his persuasion, that the consequences would be undoubtedly fatal, instead of any repentance for thus throwing away his life, and presuming to rush unbidden into the presence of his Judge, the dying sinner rejoined, *Well I don't mind it, I would stand to be shot at again.* He consented, however, at the instance of the surgeon, to send for a clergyman, and began himself brokenly to repeat the Lord's prayer. [How must the fifth petition fit the lips of a duellist!] His father being informed that his son was near his end, came into the room, to take his leave of him, and attempted to comfort him in the following manner:—"Well, Son! I find you must die, I am sorry for it. But I would not have you to be too much cast down: you are a very young man, and cannot have committed any great sins.— Besides, you know Christ died for us all; and we all stand the same chance." If possible, it is more awful still, that this miserable address should have been mentioned with approbation by one who heard it. "Old ***** talked well to his son, I did not think the old man had had so much religion in him."

RURAL SOLITUDE,

A POEM ON MUSWELL HILL,

(The place of his Residence,)

BY THE LATE REV. SAMUEL STENNETT, D.D.

TIR'D of the world's incessant noise,
And sick of all its flattering joys,
I hail the day—I bless the hour—
That brings me to my rural bow'r.
In sweet reflection, here I sit;
And here enjoy the soft retreat;
Ascend my little flow'ry mount,
And there life's weary steps recount;
Then cast my cheerful eye around,
O'er distant hills and mossy ground;

O'er

O'er fields, attir'd with vernal green,
 Enraptur'd with the pleasing scene.
 The fleecy sheep, the harmless lambs,
 That sportive play about their dams ;
 The vi'lets, flow'rs, and shrubs that rise,
 And taller trees that tempt the skies ;
 All strive to make me happy here—
 Happy, without an anxious care ;
 Strive to divert my thoughtful breast,
 And calm my passions into rest.

Thus sooth'd by Nature's silent voice,
 And charm'd with these her artless joys,
 I feel my soul prepar'd to hear
 What Heav'n shall whisper in my ear.

'Twas in the ev'ning of the day,
 When the bright Sun's declining ray
 Darted his light thro' Eden's trees,
 Waving their tops with gentle breeze ;
 'Twas then the God that dwells on high
 Deign'd to descend from yonder sky,
 And, in a form divinely sweet,
 To own and bless that fair retreat.
 There he was us'd to walk, and there
 To entertain the happy pair,
 With new discov'ries of his will,
 And joys that none but angels feel.

Oh ! would he deign to visit me,
 In mercy mix'd with majesty ;—
 Deign, when I walk in ev'ning shade,
 Amid'ft these bow'rs his hands have made,
 To whisper softly in my ear
 The gentle word I long to hear—
 " Thy many sins are all forgiv'n ;
 " Thy worthless name is writ in heav'n :"
 The rapt'rous news I'd spread around,
 The words should echo back the sound.
 I'd write his name on ev'ry tree,
 And tell the world his love to me :
 This soft—this sweet enchanting spot
 Should never, never, be forgot ;—
 My friends, my neighbours, all shou'd know
 There is A PARADISE below !

THE
PROTESTANT DISSENTERS' REGISTER.
&c. &c. &c.

PRESENT STATE

OF

THE LAWS RESPECTING NON-CONFORMISTS.*

BY a succession of statutes from the reign of Elizabeth down to the Revolution, Papists and others, not conforming to the worship of the Church of England, were subjected to a great variety of pains, penalties, and disabilities, which it is needless here to detail, though but few of these laws were directly levelled against Protestant Dissenters; yet, as Non-conformists, they were always included, and therefore for their relief the Act of the 1st of William and Mary, commonly called the Toleration Act, was passed. The sentiments of those times on religious liberty, being, however, limited within very narrow bounds, Dissenting-Ministers and school-masters were left under the obligation of declaring their unfeigned assent to the truth of the doctrinal articles of the Church of England, which being disbelieved by many, and the right of the magistrate to impose them as terms of toleration being denied by all, several applications were made for farther relief. After repeated solicitations, an Act was passed in the 19th of his present Majesty, by which they were freed from this burthen, on condition of subscribing a declaration instead thereof.†

The situation then of Protestant Dissenters, under the existing laws, may be briefly stated under the following heads.

First, With respect to the laity :

Secondly, The clergy : and

Thirdly, Their places of worship.

First.—Dissenting laymen, to avail themselves of the Toleration-Act, if they do not scruple an oath, must take those

* No notice is here taken of the alteration which was made in the situation of the Catholics, by the 32d of the present King, as Protestant Dissenters were not affected by any of the provisions of that Act.

† “ I, A. B. do solemnly declare, in the presence of Almighty God, that
“ I am a Christian and a Protestant, and as such that I believe that the
“ Scriptures of the Old and New Testament, as commonly received among
“ Protestant churches, do contain the revealed will of God, and that I do
“ receive the same as the rule of my doctrine and practice.”

those of allegiance* and supremacy, and subscribe the declaration against Popery†; those who have that scruple must subscribe the same declaration; and, instead of taking the oaths, two other declarations specified in the act.‡ But, though by a compliance with these requisitions, they are exempted from all positive penalties, on account of non-conformity, and are not compellable to take on them any offices of burthen to which the sacramental test is annexed,§ yet they still remain excluded from all places of trust, profit, or emolument, under the crown, and, in common with other persons, are forbidden to disseminate such opinions as are deemed heretical, especially concerning the Trinity.

Secondly.—Ministers, besides the oaths and declarations in common with Laymen, are obliged also to subscribe the declaration before-mentioned of the 19th of George III. instead of the Articles of Faith. This is to be performed at a General or Quarter Session, where the magistrates are enjoined to administer the oaths, &c. and the clerk to enter the transaction on record; which being done, the person is authorized to exercise his profession, and the Minister is exempted from serving in the militia, on juries, or in any other parochial office.¶ But, on removal

* Oaths of allegiance and supremacy. “I, A. B. do sincerely promise and swear, that I will be faithful and bear true allegiance to His Majesty King George III. so help, &c.”—“I, A. B. do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position that Princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare that no foreign Prince, person, prelate, state, or potentate, hath, or ought to have, any power, jurisdiction, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm.”

† This declaration, which is very long, is against “Transubstantiation as false, and the invocation or adoration of the Virgin Mary, or of any other Saint, and the sacrifice of the Mass, as superstitious and idolatrous.”

‡ Those among the Dissenters, for whose use this extract is intended, who entertain the scruple in question being very few; these declarations are omitted.

§ Such, for instance, as sacristans; and may serve parochial offices, requiring the test by deputy.

¶ It should seem that a person cannot properly qualify till of age, and therefore that he would not be entitled to these benefits and exemptions of the Act, if he should officiate sooner; but it has generally been usual to extend them by courtesy to young men under age, who were *bona fide* engaged in a course of education for the ministry; and it is to be observed, that persons, under prosecution for any offence to which these Acts of Toleration extend, may, at any time before conviction, take the benefit of them, by complying with the terms required. The fee to the clerk for reading the taking the oaths is 6*d.* and 6*d.* farther for delivering a certificate.

mōval into another county, is obliged, on requisition, to produce a certificate of his having thus qualified. It is a matter of doubt, whether those, who have thus complied with all that the law requires, are not legally warranted, by a liberal construction of the 19th Geo. III. to preach any opinion, consistent with the declaration therein specified, however otherwise heretical; (that is) differing from the Thirty-nine Articles.

Thirdly.—As to places of worship. Here the law makes no distinction as to denomination or description of non-conformist, or as to the place where the worship is to be performed, whether a chapel erected on purpose, or a common dwelling. All that it requires is, that the place or building shall be *certified*, (that is) that notice shall be given of the intention to perform divine service therein,* either to the bishop of the diocese, or to the archdeacon of the archdeaconry in his Court, or to the justices of the peace at the Quarter-Session for the county, city, or place, in which it is situated; and that it shall be registered in the Bishop's or Archdeacon's Court, or recorded at the Quarter-Session, before any persons, assembling there for religious worship, shall be entitled to the benefits of the Toleration-Act. Sixpence only can be demanded as a fee for the register or record, and the law has been repeatedly and uniformly decided to be compulsory on the different persons, to either of whom the notice is directed to be tendered to accept it. The remedy, in case of refusal, is by application to the Court of King's Bench for a mandamus, which, on the case being made out, is always granted. But if they do take on them to refuse, though it be illegal, and at their peril, no service must be performed; for, unless the place be *actually* certified, and *registered* or *recorded*, neither preacher nor hearers are entitled to the benefits of the Toleration-Act; nor, in case of disturbance of worship, or injury done to the building, can any prosecution on that ground be maintained against offenders.

N. B. The Act also expressly requires, that the doors of every such place of worship be neither barred, locked, nor bolted, during the time of service.

JAN. 1800.]

T

ANCIENT

* A proper and sufficient form for this purpose is as follows: "We, whose names are underwritten, (any two or three of the parties concerned) do hereby certify, that a certain building situate (so and so) in —, is intended to be used for religious worship, under and by virtue of the statute of the 1st of King William and Queen Mary, entitled, An Act for exempting their Majesties Protestant subjects dissenting from the Church of England from the penalties of certain laws, &c." (Signed) A. B. & C. D.

ANCIENT MANUSCRIPT PAPERS.

Letter from the Rev. Mr. HERBERT PALMER.

One of the Puritan Ministers.

Grace, mercy, and peace, be multiplied unto you, from God our Father, and from the Lord Jesus Christ, and from the Holy Ghost the Comforter.

MOST NOBLE AND VERTUOUS COUSIN,

SAY what you will or can of yourselfe, I must and you should) beleeve and apply that to you which belongs to you. Beleeve our Saviour's words—"Blessed are the poore in spirit. Blessed are they that mourne. Blessed are they that hunger and thirt after righteousnesse," &c. So, while I pittie your feelings, I ought to rejoyce for your graces, and for the assured happinesse that remains to you. It is not much that I am worth: but, with my whole hart, I wish I had altogether nothing in worldly respects; but were to begin the world, as they say, altogether anew, so that all (or even some few—3 or 4) of my kindred that I would name, were not only almost, but even altogether, such as you are in spirituall respects, even take in your bodily affliction too. God would not that I should have any long or pertinent discourse to your case, at my last seeing you. He is wise and gracious ever; he was and is in that too, though we could have wished it otherwise. After I parted from you, my hart was in some commotion, and I was more than 20 tymes coming backe, only I wanted an arrand; which I had then found, when word came you were gone. I foresaw it all the day, yet had not the hart to doe what I would, and should, in advises to you. But I saw God had overruled it, and so I laboured to stoope to his will, That Friday I spent in writing to my lady; and made bold, next morning, to present it to my lord's hands. We stayed in London till Wednesday noon, to see some friends; and Thursday night (blessed be God) came home safe, and continue in perfect health. I had no letter from Yorkshire; but they are all well, only your sister was somewhat indisposed when my cousin Wendy came away. But I runne too farre from you. If our Saviour say true in those sentences, Have not such persons faith? None, doubtlesse, are blessed without faith: none have the kingdome of heaven, which yet is theirs who are poore in spirit. Why doe you not, then, examine yourself, whether you are in the faith or not. Examine your faith by these signes of it, and by other fruits of faith which might, and would, by the grace of God, shewe you you have faithe, and make way for that comfort and assurance you long for. Yet let me tell you, you are in an errour, and a hurtful one to your quiet and peace, to say that if you know you have true faith, you know you shall be saved.

and so there is that assurance you long for. Our faith pitching itself upon Christ, first lookes upon forgiveness of sins past, and after upon salvation. It is true these two goe together inseparably. Once forgiven, infallibly saved; but we are subject to temptations, and it is a further and higher degree of grace to be assured of salvation than of forgiveness. Besides, we may know they have faith, and yet want present comfort through violence of present temptations and suggestions to doubts &c. Shall I here unbowell my hart to you upon the particular? (which more at large I am setting downe in a preparation for the sacrament which I am meditating for you according to your desire.) Judge of me what you will, or can for it, only I pray God it may help you to judge of yourself aright. I dare not but say in St. Paul's phrase, I knowe whom I have beleev'd, I knowe I doe beleve in the sonne of God, and the life that I now live in the flesh, I live by the faith of the sonne of God, who hath loved me, and given himself for me. Yet I cannot but say I am at tymes assaulted with many doubtings, and fear sometime that I shall fall into such sensible perplexities as I see in others. I have strong reasonings in my hart.—Can such and such things stand with faith? Doth God and Christ own such? Yet then I remember God's commandment to beleve, and my covenant to beleve, whereby I have given up my selfe to Christ, which I againe renewe. I knowe I ment it truly, I knowe I doe meane truly to be his wholly, to be sav'd by none but him, and to leane upon him everlastingly for salvation, and to be held wholly and only by him, to live in him, and to him and for him, by his strength, according to his word, to his glory; and so I cry againe and againe, I am thine, Lord save me.

The issue of this is, my soule growes calme and quiet againe, and thus I live from day to day. Sometymes sinne prevails upon me, and after that, sadness and dulnesse of spirit, and sometymes I recover courage and strength. In a word, while I am enabled to keepe my thoughts upon Christ, I am cheery and vigorous, and can doe all things, and when I looke into my selfe there is nothing in my flesh but sinne and imperfection, and discomfort; and I misse sometymes the doing of what I should, with thinking that I have omitted or neglected it or a like duty. And till I can come neare againe to Christ, and cast my soule againe upon him, I am faint and untoward; yet thro his grace I am enabled to write, and preach, and discourse, and ride, and my fits are neither long nor violent, nor are my comforts, nor ever were, like to those ravishings I have heard some speake of; and I know, because the word mentions them, christians may have them. I live by faith, not sight nor sense. My hart is at the best, quiet, and if this can be called security, I venter my salvation upon it that it is spiritual.

tuall, for as you say (and I can looke for no salvation, if a soule truly saying *that* perishes,) if I perish I will perish in Christ armes. He shall refuse me in this word, casting my selfe upon him wholly, which I know he never did to any, never will to me, nor to you neither. If, after this, you aske, Whether I knowe I shall be saved, my best answer is, I should knowe it, I doe knowe it a little sometimes, I shall, I hope, knowe it better hereafter; it is that which the Apostle prayed for the Ephes. i, 18. that they might knowe what is the hope of God's calling, that is, how certainly grounded their hope of salvation is. Christians may in this want the eyes of their mind enlightened often. I doe, and you doe too. The Lord give us the spirit of wisdom and revelation in the knowledge of him to this purpose. If I have say'd true in these things, faith may be, and may be acknowledged, and yet no assurance. Doubts may turmoile still. Apply this to your case, and make use of it.

Your most affectionate and faithful kinsman,
and servant in the worke of your faith,

August 14, 1632.

HERBERT PALMER*.

* This, with other papers, in Mr. Herbert Palmer's own hand writing, are in the possession of Dr. Rippon—but it does not appear to whom the letters were addressed.

LETTER BY WHICH THE GREAT ASSEMBLY, OF 1689,
WAS CONVENED IN LONDON.

London, July 22d, 1689.

To the Church of Christ in LUPPITT†, kind Salutations.

WE the elders and ministring brethren of the churches, in and about the city of London, being several times assembled together, to consider of the present state of the Baptized Congregations, not only in this city, but also in the country, cannot but, first of all, adore the Divine Wisdom and Goodness of Almighty God, in respect of his late most gracious providence, for our deliverance from that dismal dispensation, which threatened us, from the continual and unwearied attempts and designs of the enemy of our sacred religion and civil liberties; by which means, our sinking and drooping spirits are again revived, and our earnest hopes and long expectations raised, and afresh

* Luppitt was the former place of worship where the present church at Upottery, in Devon. met; and this original paper was communicated to Dr. Rippon by his late dear and honoured father, who departed this life December 24, 1800, aged 70 years.

quickened

quickened, in respect of the more full and perfect deliverance of the church of God, and his more glorious appearance for the accomplishing of those gracious promises and prophecies contained in the holy Scripture, relating to the latter days.

But, in the second place, we cannot but bewail the present condition our churches seem to be in; fearing that much of that former strength, life, and vigour, which attended us, is much gone; and, in many places, the interest of Jesus Christ seems to be much neglected, which is in our hands, and the congregations to languish, and our beauty to fade away (which thing we have some ground to judge, you cannot but be sensible of, as well as we); and from hence we have been put upon most mature and serious considerations of such things that may be the cause thereof; and, amongst others, are come to this result:—That the great neglect of the present ministry is one thing; together with that unconcernedness there generally seems to be, of giving fit and proper encouragement for the raising up an able and honourable ministry, for the time to come; with many other things (which we hope we are not left wholly in the dark about) which we find we are not in a capacity to prevent and cure (as instruments in the hand of God, and his blessing attending our Christian endeavours), unless we can obtain a general meeting here in London, of two principal brethren (of every church of the same faith with us) in every county respectively. We do, therefore, humbly intreat and beseech you, that you would be pleased to appoint two of your brethren—one of the ministry, and one principal brother of your congregation with him—as your messengers; and send them up to meet with the rest of the elders and brethren of the churches in London, on the 3d of September next; and then we hope we shall have that before us, and be also helped to consider of such things, that may much tend to the honour of God, and further the peace, well-being, establishment, and present, as also the future comfort of the churches. We hope you will readily, notwithstanding the charge, comply with our pious and Christian desire herein; and, in the mean time, to signify your intentions forthwith, in a letter; which we would have you to direct to our reverend and well-beloved brethren Mr. H. KNOWLES, or Mr. W. KIFFIN. This is all at present from us, your brethren and labourers in God's vineyard, who greet you well in our Lord Jesus Christ, and subscribe our selves your servants in the Gospel.

*Bro. Kiffin lives in Whites-Alley,
in Little Moorefields.*

WILLIAM KIFFIN,
HAN. KNOLLIS,
JOHN HARRIS,
GEO. BARRETT,
BENJ. KEACH,
EDWARD MAN,
RICH. ADAMS.

AMERICA.

The last Baptist PHILADELPHIA ASSOCIATION was held at Philadelphia October 7—9, 1800. Dr. Samuel Jones preached the Introductory Sermon, from Acts xx. 23 : *I kept back nothing that was profitable to you.* The association letter registers 35 churches, containing 2626 members. Some of these have been favored with large additions in the course of the year. Thus :

Hopewell,	James Ewing,*	Baptized	. 30
Montgomery,	Joshua Jones,	Ditto	. . 30
Hights Town,	Peter Wilson,†	Ditto	. . 19
Philadelphia,	Thomas Ustick,‡	Ditto	. . 15
—————	William Rogers,	By letter	. 12
New Britain,	William White,§	Baptized	. 40
New Mills,	Alex. M'Gowan,	Ditto	. . 15
Amwell,	—————,	Ditto	. . 16
Hill Town,	Jas. M'Laughlin,	Ditto	. . 39

The interposing providence of God having preserved the city of Philadelphia, during the present season, from the malignant fever, and caused the earth to bring forth fruits *more abundantly* than for some years past, the Association set apart and recommended Thursday, the 13th of November, to be observed as a day of thanksgiving, by all the churches in their connexion.

Apprehensive of the advantages likely to result from a GENERAL CONFERENCE, composed of one member, or more, from each Association, to be held every *one, two, or three* years, as might seem most subservient to the general interests of Christ's kingdom, this Association, in 1799, respectfully invited the different Associations in the United States to favor them with their views on the subject. At *this* meeting, having received approving resolutions from three of their sister Associations, they recommended that next year a committee be appointed to digest a plan, which may tend to accelerate this *beneficial design*.||

This Association think also, that it would be adviseable to invite the general committee of Virginia, and different associations on the Continent, to unite with their own body, in forming a Missionary Society, and for employing Missionaries among the natives on the American Continent.

* In 1799, Mr. E. baptized 55

† In 1799, 38 were baptized by Mr. W.

‡ Lost but two by death this year—though in former years so afflicted and bereaved by the yellow fever.

§ Twenty-one were baptized in this church in 1799.

|| A similar object in England has, year after year, been matter of conversation among the ministers in London; but no specific plan is yet laid, and perhaps cannot be without previous communications between some of the brethren in town, and in different parts of the country.—EDITOR.

The committee appointed to prepare a map of the situation of the churches, in this association, presented it, and steps are taking to get it engraved.

Their circular letter ON THE PROOFS OF THE DIVINE ORIGIN OF THE GOSPEL,* was drawn up by Mr. *William Staughton*: and the next Association is appointed to meet on the first Tuesday in October, 1801, at two o'clock P. M. at Philadelphia; but, in case of the return of the fever there, to be held at Hopewell.

GEORGIA, SAVANNAH, MAY 23, 1800.

With much pleasure I inform Dr. Rippon, that the cause of our common Lord is seriously regarded by many, of different denominations here, as of the highest importance. The poor blacks, for whom you have manifested so benevolent a concern, are still under their old minister, Andrew Bryan,† increasing in number, and, I trust, in knowledge and virtue. He has lately baptized twelve. Their present number is about 700 members. We contemplate the constitution of a second church of them; and especially since several friends to religion and humanity, in this place, have lately conferred the noble gift of freedom on Henry Francis, a man of colour, who has for many years served Colonel Hammond, and has handsome ministerial abilities.

DUBLIN.

I wish I could give you a pleasing account of the state of religion among us. As to my own situation, things are disheartening,—congregation small,—people lukewarm, and slack in their attendance on divine worship. The Baptist interest, through Ireland, continues low, very low. Among the Dissenters in general, in Dublin, there is a great falling off to the church. Fashion bears the sway, even in religious concerns. You need not be informed of the dissipated habits of the professors of religion among us: habits that strikingly militate against pure and undefiled religion. However, I hope that there is some dawning of better days. Several prayer meetings have been lately instituted in this city, and are well attended. We have formed an Evangelical, or Missionary Society, for the service of Ireland, than which no remote heathen country can stand in greater need of being evangelized. Small as our fund is, it is greater than we can expend, for want of persons to employ. We have applied to England, and to Scotland, for Missionaries, to no purpose. We are now looking at home. We are not destitute of a hope, though it be a trembling one! A similar society is formed in Ulster. God grant that these may prove to be the rising beams of an approaching Gospel day among us!

* If our limits permit, it is desired that this letter may appear in our next number.

† A christian negroe—his people are of the same description.

LIST OF PUBLICATIONS.

ANONYMOUS.

Christian Liberty: a Sermon on the History and Principles of the Nonconformists; preached at a Monthly Meeting of the Independents, in London; with Remarks on Mr. Daubeny's Guide to the Church. Text;—Gall. v. i. 12mo. pp. 30. price 6d.

Sold by Conder, London.

REV. RICHARD FURMAN, A.M. Charleston.

Humble Submission to Divine Sovereignty the Duty of a bereaved Nation; a Sermon, occasioned by the Death of his Excellency General George Washington, late Commander in Chief of the Armies, and formerly President, of the United States of America. Preached in the Baptist Church, in Charleston, South Carolina, on the 22d of February, 1800, before the American Revolution Society, the State Society of the Cincinnati, and a numerous Assemblage of Citizens. Originally delivered, and now published, at the joint Request of the two Societies. Text;—Psalm xxxix. 9. 8vo. pp. 28.

REV. WILLIAM STAUGHTON, Principal of Bordenton, now of Burlington Academy.

Missionary Encouragement: a Discourse, delivered on Wednesday Evening, the 16th of May, 1798, before the Philadelphia Missionary Society, and the Congregation of the Baptist Meeting House, Philadelphia. Text:—Isaiah lv. 12. 8vo. pp. 44.

REV. ROBERT WINTER, London.

Reflections on the present State of Popery compared with its former State: a Sermon in Commemoration of the great Deliverances of Britain, in 1605 and 1688; preached at SALTERS' HALL, November 2, 1800, to the Supporters of the Lord's Day Evening Lecture, at that Place, and published at their Request. Text;—Revelations xv. 3, 4. 8vo. pp. 31.

Sold by Conder and Button, London.

BENEVOLENT SOCIETY.

A benevolent society, was instituted October 21, 1800, in the county of Norfolk, for the relief of the necessitous widows and orphans of Protestant Dissenting Ministers, and such Ministers as through age or infirmity may be incapacitated for public service. Among the patrons and supporters of this institution, we find the names of the Rev. Samuel Newton, Rev. Pendlebury Houghton, Rev. Mark Wilks, Rev. Joseph Kinghorn, Rev. David Phillips, Rev. Job Hupton, Rev. J. F. Beard, Rev. John Hooke, Rev. Thomas Colborne, Rev. Thomas Bocking, Rev. John Carter, Rev. William Walford, Rev. — Green, and Rev. — Cooper, and other very respectable gentlemen.

THE
PARTICULAR BAPTIST FUND,
 1798 & 1799.

THE Churches, in London and Southwark, which at present make annual collections for the Particular Baptist Fund, and whose Pastors and Messengers manage its affairs, are

Carter Lane.....John Rippon
Dean Street.....William Button
Devonshire Square...Timothy Thomas
Goodman's Fields.....Abraham Booth
Maze Pond.....James Dore
*Red Cross Street**.....John Wilson
Unicorn Yard.....Thomas Hutchings
Wild Street.....Benjamin Coxhead.†

The Collections of these Churches, made about the end of the year 1798, amounted to £. 611 19 s. 1 d. which with a donation of £. 50 from the Rev. Josiah Thompson, of Clapham; a donation of £. 20 from the Rev. Mr. Thomas Moses, of Abercairne; a collection of £. 21 7 s. 6 d. by the Rev. Mr. Kinghorne's Church, at Norwich; dividends on a 1000 £. Three per Cent. Consols. the donation of William Fuller, Esq.; together with dividends on the Fund Capital, enabled the Fundees, early in 1799, to regard the churches, pastors, and students under their care, as usual. The disbursements of the year were £. 1,345 12 s. 6 d.

In 1799, Mr. Fuller made the Fund a second donation of 1000 £. Three Per Cent. Consolidated Annuities, and also a further donation of £ 60. Mrs. Anne Miller's legacy was received of £. 100; and Miss Elizabeth Hillier's of £. 50; and a donation from the Rev. Mr. T. Moses, of £. 25. Norwich collection was £. 9 15 s. The London Annual Collections, this year, including £. 18 16 s. 9 d. from the Rev. Mr. Newman's church at Old Ford, amounted to £. 588 19 s. The distributions were made nearly as in the preceding year, except an

* This church met at Cripplegate, till the lease of their place of worship expired

† Mr. Coxhead was ordained October 30, 1800.

additional donation of one guinea each to 74 ministers.—
The whole disbursements for this year 1799, made in the
spring of 1800, amounted to £. 1,495 3s. 4d.

Some of the Fund Churches have just been making
their collections for the approaching distribution in 1801;
and, distressing as the season is, we are happy to find that
they are not less productive than they were in Dec. 1799.
—Applications have also been made by the London Fund
to several very respectable Baptist Churches, in different
parts of England, for assistance in this good work, by
a collection, if they see it proper; that so the managers of
the institution may enlarge the benefactions in this time
of general distress,—at least such as are to be made
to their most necessitous brethren.

*Cases of Baptist Meeting Houses, which, having been duly
presented to the Committee, were patronized in London,
from October 15, 1798, to the end of the year 1800.*

CHURCH AT	PRESENTED	RECOMMENDED	WANTED	COLLECTED
Bolton-le-moor	March 7, 1794	Oct. 5, 1798	£ 207 19 4	£ 116 8 0
Downton	May 2, —	{ Withdrawn, } { Jan. 4, 1799. }	300 0 0	supplied.
Barnoldswick	Oct. 3, —	Feb. 1, —	100 0 0	100 1 6
Gilderfome	June 5, 1795	May 3, —	190 0 0	142 17 6
Ipswich	Aug. 7, —	Aug. 2, —	150 0 0	150 0 0
Rushden	July 1, 1796	Nov. 1, —	240 0 0	121 9 6
Braunston	May 5, 1797	Feb. 7, 1800	324 0 0	107 0 0
Aberystwith	July 7, —	May 2, —	140 0 0	106 19 0
Newcastle on- Tyne	{ Aug. 4, —	{ Aug. 1, —	300 0 0	116 7 6
Reading	April 6, 1798	Nov. 7, —	110 0 0	110 1 6

Note.—This list is continued from the Register, No. XV. page 60.

Mr, JAMES UPTON, formerly member of the Baptist church,
at Waltham Abbey, was ordained, June 27, 1786, pastor of the
church, which meets in Green Walk, now called Church-Street,
Black Friars. The members, when he entered on his situation,
were only 12, and the congregation very small. But through
the divine blessing attending his ministry, the number of
members is increased to about 290. For more than two
years past the church has laboured under very great in-
convenience, as the meeting-house has been too small to contain
the congregation desirous of attending; nor has there been
sufficient room below for the members comfortably to sit down
at the Lord's table. Hence, they have purchased the adjoining

premises to the meeting-house, the greater part of which they purpose to pull down, and have contracted that the whole shall be completed for 955l. They have subscribed and collected in the church and congregation, between 6 and 700 hundred pounds, and are now soliciting the benevolent assistance of their christian friends in London, with a good prospect of soon paying off the whole sum.

The Rev. WILLIAM STAUGHTON, whom we mentioned not long since, as at Bordenton, near Philadelphia, is now principal of an academy, at Burlington, consisting of about eighty young gentlemen. He expects that his removal will be more friendly to his temporal interests and ministerial usefulness. He has a new brick meeting-house, and a thronged assembly. "The intelligent, pious, benevolent, amiable, zealous PEARCE," he says, "I learn, is no more. I join most sincerely the long train of his mourners. He was on earth, a star of uncommon magnitude, and is now, I doubt not, shining as a sun in our father's kingdom!"

The *great storm* which happened on Friday and Saturday, November 26, and 27th, 1703, has been annually commemorated in a very devout manner, by the church in Wild-Street—over which, the late excellent Dr. Samuel Stennett was pastor. Several of the annual sermons have been published—Mr. Benjamin Stinton's, in 1713, on Jer. li. 15, 16. This passed through three additions. Dr. Gifford's, in 1733, on John iii. 8. Dr. Joseph Stennett's, in 1737, on Amos iv. 12. This obtained a second edition. Dr. Samuel Stennett's, in 1788, on Psa. lxxvii. 11. Mr. Robert Winter's, in 1798, on Mark iv. 41. These are all that we recollect to have seen. Mr. Coxhead, who succeeds Dr. Stennett in the pastoral office, preached his first annual sermon on the storm, not on November 27, the usual day for the service, as that time was fixed for Mr. Thorpe's settlement at Carey-Street; but on November 30, 1800, from Amos iii. 6. *Shall there be evil in a city, and the Lord hath not done it?* He stated the calamities with which nations are sometimes exercised—The efficient cause of such events—and the design of the Most High in these dispensations. The discourse was animated by just historical sketches of the original storm in 1703, and by a well-timed reference to the tempest which so *lately* raged. The sermon is not printed, but being preached on the Lord's day evening, it was heard by a larger congregation than has attended this service for many years. The house was full. And we understand that our young brother, according to *pointed advice* given him at his ordination, has begun the work of catechizing the children of his congregation—a work *now* much neglected, but from which the genuine Protestant Dissenters have derived *peculiar* advantages in better times.

OBITUARY.

DIED, on Lord's day, the 26th of August, 1798, in the 49th year of his age, the Rev. *Ben. Foster*, D. D. pastor of the Baptist church assembling in Gold-Street, New-York, after a short but painful illness (the yellow fever,) which he bore with a patience and resignation becoming the Christian and divine. His strenuous attachment to the liberties of man, his exemplary life and Christian deportment towards persons of every description; the doctrine he preached; his indefatigable labours of love, in season and out of season; and the blessings that attended his ministry to the said church, for near ten years; together with his last dying words, which he uttered to a ministering brother, a few hours before his dissolution, in which he manifested the most unshaken confidence in the mercy of God, through a Mediator, without an apparent intervening cloud, exhorting him, at the same time, to hold up the importance and reality of Christian religion as the only ground and comfort to a dying person---cannot but induce all who love our Lord Jesus Christ, and the bereaved church, to have him in grateful remembrance; and while they lament their unspeakable loss, conclude, that death to him was great gain; and, perhaps, had the infidels of the day, and the scoffers of the age, been present, to have beheld the calmness and firmness with which he expressed his prospects of eternal glory, they would have been constrained each one to say, "Let me die the death of the righteous; and let my last end be like his."

Rev. Mr. *Joseph Rodway*, of Wotton-under-edge, Gloucestershire, assistant minister to Mr. W. Hitchman, of Hillsley, and fa-

ther of Mr. Rodway, late a Missionary at Sierra Leone, after a short illness, finished his course, in the cheerful hope of a happy immortality, May 26, 1799, in the 57th year of his age. He was called to the ministry, April 10, 1791, after having been a deacon nineteen years. Remarkably steady in his deportment, and faithful in his ministry; his character is ornamental to his profession in the view of all his acquaintance, and his death greatly lamented.

January 6th, 1800, died Mr. *Joel Northam*, in his 81d year, after having been a member of the Baptist church, in Eagle-Street, London, 63—and a valuable deacon 53—years. He had, also, occasionally preached in his connexions.—The remains of this venerable man were interred in the burying ground at Bunhill Fields, 113, 114, East and West, 27 North and South.*

October, 1800, in Hatton-Street, London, aged 81, Mrs. *Ursula Maitland*, relict of the late Robert M. Esq. an eminent merchant, in King's-arms-yard, Coleman-street; and sister to Mr. Goreham, of King's-road, surveyor.—She was buried in Bunhill Fields, 41 east and west 70 north and south.

October, 1800, at Leicester, aged 78, Mrs. *Worthington*, relict of the late Rev. Hugh W. By her removal, society in general, and the poor in particular, have sustained a serious loss. She was a memorable instance of an infirm constitution attaining to a multitude of years, through the blessing of God, on the strictest

* The burying-ground in Bunhill Fields is divided into inter-sections, which are numbered and marked on the walls all around.

prudence; and of the tendency of genuine religion to inspire not only patience, but eminent cheerfulness, under all the pains and trials of life.

Oct. 16, 1800. In Broad-street Buildings London, aged 57, Mrs. *Mary Mullett*, wife of Mr. Thomas Mullett. She was the eldest surviving daughter of the Rev. Hugh Evans, M. A. and sister of the Rev. Caleb Evans, D.D. successive pastors of the Baptist congregation of Protestant Dissenters in Broad Mead, Bristol, and Presidents of a very respectable establishment in that city for the education of candidates for the Christian ministry.—She was an affectionate wife, a tender mother, a kind sister, and a generous steady friend. Her benevolence extended to the utmost bound of her capacity, in relieving virtue in distress; and, in various instances, she has been the disconsolate widow's aid, and the orphan's protection and support. Piety, humility and charity, were her characteristics; and, by the faith, hope, resignation, and confidence of a christian, her life was uniformly and happily regulated. Recovering from the effects of several paralytic attacks, her family and friends were indulging the hope of her perfect restoration, and of enjoying her society for some years. On the day of her death, she was in more than usual health and cheerfulness, and in full vigour of mind; when, at dinner, she suddenly exclaimed,—“*Oh, my head!*” fell on her husband's arm, and spoke no more.—To her family, her death is an irreparable loss; but to her, an instant translation to that state of felicity, which had been her frequent and most delightful contemplation. Her memory will be ever held in esteem and veneration by her numerous friends, nor least of all by him who copies this article for *The Baptist Register*.—This amiable woman lies interred in

Bunhill Fields, 64, 65 east and west, 45 north and south.

Mrs. *Ann Rance*, wife of the Rev. Mr. R. of Hackney, died November 18, 1800. She had been afflicted with the gout about three months before her death. On November 7, she apprehended that she was struck with death; but said, that she was able to give up her husband, herself, and every thing else, into the hands of a covenant God. She desired to have the 51st Psalm read, which had been made useful to her some years before. She then sang Dr. Watts's Hymn, “How condescending and how kind,” &c. About two hours before her dissolution, she gave pleasing evidence of her faith in Christ, and of her dependence on the promises. Being desired to lift up her hand, if she had a cheerful expectation of meeting her dear husband, and other Christian friends, before the throne, she waved it twice. They then joined in prayer and praise; and she presently took her flight to the Saviour's bosom. She was buried Nov 25, at Bunhill-fields, 24, 25 east and west, 49, 50 north and south; and the following Lord's day evening, Mr. Upton, her former pastor, preached the funeral discourse, at Hackney, on John xiv. 3.

December 6, Mrs. *Elizabeth Fletcher*, of Old Gravel-Lane, Ratcliffe, aged 87 (her maiden name was Betts). She had been a member of Dr. Rippon's church, in Southwark, ever since 1746. She was buried in the family grave, St John's, Wapping.

December 16, 1800, Mrs. *Ann Burditt*, wife of Mr. Joseph B. She was formerly a member of Mr. Fuller's church, at Kettering, and since of Mr. Booth's, in London:—a modest, godly woman. She was interred in the burying-ground adjoining to Mr. Dan Taylor's meeting-house, in Church-lane, Whitechapel.

A LIST
 OF
THE MINISTERS TO BE ENGAGED
 AND OF
THE SUBJECTS TO BE DISCUSSED
 IN
THE MONTHLY EXERCISES OF THE CONGREGATIONAL BRETHREN;
Carried on the Thursday after the first Lord's day in every Month.
 Divine Service to begin at 11 o'Clock precisely.

From August to December, 1800.

TIME.	PLACE.	SUBJECTS.	PREACHERS.	MINISTERS TO PRAY.
Aug.	Mr. Ford's	{ The Nature and Importance of contending earnestly for the Faith. - - - - - }	Mr. Kello.	Mr. Wall
Sept.	Mr. Barker's		Mr. Ford.	Mr. Brooksbank
Oct.	Mr. Jennings's	{ Original Sin - - - - - }	Mr. Reynolds.	Mr. Clayton
Nov.	Mr. Brooksbank's		Mr. Maurice.	Mr. Knight
		{ The Importance and Necessity of being wholly sanctified - - - - - }		
		{ On what Ground has a Person Warrant to conclude he is in a State of Acceptance with God? - - - - - }		
Dec.	Mr. Humphreys's		Mr. Jennings.	Mr. Reynolds
				Mr. Ford

TIME.	PLACE.	SUBJECTS.	PREACHERS.	MINISTERS TO PRAY.
Jan.	Mr. Maurice's	<i>Self-deception in Religious Concerns</i>	Mr. Goode	Mr. Jennings
Feb.	Messrs. Towle and Barber	<i>How shall we distinguish between Christian Experience and its Counterfeit?</i>	Mr. Barker	Mr. Goode
March	Mr. Clayton's	<i>The Nature of a Gospel Church, and the Duties of its Members.</i>	Mr. Barber	Mr. Humphreys
April	late Dr. Stafford's	<i>Ministerial Fidelity.</i>	Mr. Brooksbank	Mr. Kello
May	Mr. Goode's	<i>On what Grounds should a Christian discountenance Theatrical Amusements?</i>	Mr. Clayton	Mr. Maurice
June	Mr. Reynolds's	<i>What is the Import of that Passage of Scripture, "Nevertheless the Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his; and, Let every one that nameth the Name of Christ depart from Iniquity?"</i>	Mr. Humphrey's	Mr. Barker
July	Mr. Wall's	<i>What is the Scripture Idea, of our being crucified to the World and the World to us?</i>	Mr. Knight	Mr. Goode
August	Mr. Kello's	<i>Union in the Fundamentals, and Charity in the Circumstances, of Religion.</i>	Mr. Wall	Mr. Maurice
Sept.	Mr. Knight's	<i>The Parable of the Talents.</i>	Mr. Towle	Mr. Brooksbank
Oct.	Mr. Thorpe's	<i>What are the best means to obtain a retentive Memory in spiritual Things?</i>	Mr. Towle	Mr. Clayton

A LIST OF THE BAPTIST MONTHLY MEETINGS, FOR THE YEAR 1801.

PLACE.	TIME.	TO BEGIN.	TO PREACH.	BEATITUDES.	TO PRAY.
Dr. Rippon's	Jan. 22	Mr. Coxhead	Dr. Jenkins - - - -	<p>see and bear what prophets and righteous men desired to see and bear. Matt. xii. 16, 17</p> <p>bear the word of God and keep it. Luke xi. 28.</p> <p>are poor in spirit. - - - Matt. v. 3</p> <p>mourn. - - - - - 4.</p> <p>are meek - - - - - 5.</p> <p>hunger and thirst after righteousness - 6.</p> <p>are merciful - - - - - 7.</p> <p>are pure in heart. - - - - - 8.</p> <p>are peace-makers - - - - - 9.</p> <p>are persecuted for righteousness' sake. 10, 11.</p> <p>are not offended in Christ. - Matt. xi. 6.</p> <p>shall be found watching when Christ comes - - - - - Luke xii. 37,</p>	Mr. Ovington
Mr. Tim. Thomas's	Feb. 19	Dr. Jenkins	Mr. Newman - - - -		Dr. Rippon
Mr. Coxhead's	March 19	Mr. Newman	Mr. Button - - - -		Mr. Dore
Mr. Burnside's	April 23	Mr. Button	Mr. Hutchings - - -		Mr. Booth
Mr. Ovington's	May 21	Mr. Hutchings	Mr. Booth - - - - -		Mr. Coxhead
Dr. Jenkins's	June 25	Mr. Booth	Mr. Coxhead - - - -		Mr. Hutchings
Mr. Newman's	July 23	Mr. Coxhead	Mr. Tim. Thomas		Mr. Th. Thomas
Mr. Hutchings's	Aug. 20	Mr. Tim. Thomas	Mr. Burnside - - - -		Mr. Newman
Mr. Booth's	Sept. 24	Mr. Burnside	Mr. Th. Thomas		Dr. Jenkins
Mr. Dore's	Oct. 22	Mr. Th. Thomas	Dr. Rippon - - - -		Mr. Button
Mr. Th. Thomas's*	Nov. 19	Dr. Rippon	Mr. Dore - - - - -		Mr. Burnside
Mr. Button's	Dec. 17	Mr. Dore	Mr. Ovington - - - -		Mr. Tim. Thomas

THE BLESSEDNESS OF THOSE WHO

* The Meeting will be held at Devonshire Square.

SKETCH

OF

THE HISTORY OF DISSENTING CHURCHES.

HISTORY OF THE BAPTIST CHURCH AT PLYMOUTH.

UNDER the reign of JAMES THE FIRST, a Treatise, originally written in Dutch, it is said,* was translated and published by the Baptists in England, entitled "*A very plain and well-grounded Treatise on Baptism*," in which they likewise avowed their friendly disposition towards the civil Government. This piece gained them many friends and followers, though it did not abate the spirit of persecution against them. However, from this time, they began to separate themselves into distinct churches; though many of them, unable to support a stated ministry, continued to unite with the pious Puritans from about the year 1603 until 1633, when they more effectually separated. In the country where the number of the inhabitants were small, and the preachers few, many of the residents in little villages united together for the maintenance of the Gospel and its preachers. It is under these circumstances we find Looe, Penryn, Falmouth, and Holdsworthy, connected with the history of the church before us: its original formation we have no authentic records of;—our papers, however, lead us back to the year 1648.

CHAPTER I.

Containing a general account of the Church at Plymouth, from the calling of Rev. Abraham Cheare in 1648, to the calling of Rev. Philip Gibbs, in 1748.

This faithful servant of Jesus Christ, Mr. Abraham Cheare, appears to have been a native of Plymouth, born of believing parents, who were Fullers, and brought up their son to the same business: judging, however, by certain Greek criticisms in a posthumous publication of his sermons, entitled *Words in Season*, and by several ms. letters, it seems that he acquired a good education, which, united with an early delight in and study of the sacred writings, qualified him nobly to defend the cause he espoused. It is not clear how

The Editor has not seen it.

FEB. 1801.]

U

long

long he preached the Gospel : the church records say, he certainly was in the ministry before he was convinced of the ordinance of believer's baptism, to which he had not submitted till the year he received the churches call.— He was ordained pastor of this church in 1648. Who was his predecessor we know not, nor is there any account by whom he was ordained. The church, at the time of their calling him to take charge of them in the Lord, must have been in a flourishing state, as his call is said to have been signed by 150 members; but where they then met for worship does not appear on record.

In the year 1651, the church purchased the land in Pig-market, and appropriated a house for divine worship. In 1658, we find Mr. Abraham Cheare at the Western Association held at Dorchester : and in the year 1661, the comfort of the church was marred, by his being committed to Exon gaol for encouraging religious assemblies, from whence he was liberated in about three months.

In the next year, on the 26th of the fourth month, which was June (the year *then* beginning with March,) he thus writes :—"As for my part, my father graciously indulges me, and the lambs here, giving us an undeserved covert, even where Satan's seat is, while other flocks are dispersed and scattered. Some from our neighbouring parts are sent to that place of ancient experience, where they have a stock of prayers and presence to begin upon; they begin on straw, as learning to endure hardness as good soldiers. The Lord make that word good to them which *often* hath been, in *that place*, sweet to *me*, Exod. xxiii. 25; and at length, Eccles. iv. 14. I expect daily the same lot."

His apprehensions were not unfounded, for the blessing of liberty was soon snatched from him, his people, and thousands of others, by the Act of Uniformity, in 1662; and he was committed to the aforesaid prison again, for holding unlawful conventicles, and not conforming to the established church. Several of the letters he wrote from this place are in good preservation*; and one of them is here subjoined. It is addressed to Mr. William Pynchard, London; bearing date the 17th of the seventh month (September,) 1662.

* In possession of the EDITOR—and they shall be given as opportunity presents itself.

*The beautie of the Father's ornament sett in majesty
upon you!*

MY DEARE.

I received yours of the 11th of the seventh month; and in it a testimonie of teaching and supporting grace and presence continued to you abrode, which he is pleased not to denie his poore wormes heer, in these holes of the earth, where violence hath thrust us as in so many slaughter-houses of men; but overruling grace makes them as the presence chambers of the great King, where he brings and feasts his favourites with the best things, and proclaimes among them, "Thus shall it be done to them whome the King delightes to honour." This honor have not all that yet are saints, much less have any this mercy, who ether through the feare or formalitie of their unconverted soules are enforced shamefully to putt off that profession which hypocritically they did put on in a day of promising prosperity; not but that these walls, as a draw-nett, may and do enclose good and bad; but at length a discovery is made more manifest, he chooseth in this furnace of affliction; a week, in a *prison*, giving plainer discoverie of a man's spirit, than a month in a *church*. Of these experiments I no way doubt but you have obtained a good degree by the long excercises you have gon under this way,* and have not only taken out lessons for yourself, but wherewithall to teach, warne, and support others, with the same that you have obtained from the Lord: whereunto I pray you may make your advances beyond others, who, having faced tryalls a great while, are at length perswaded to give way, to the stain of their former standing, and staggering of such as have learned no farther yett to behold the power of the Lord to support, than only as it is ether manifested or clouded in creatures like themselves; meanwhile neglecting that inspection they ought to have therein directly and immediately through the promises, that are of power to supply those that waite on the Lord with renewed strength,—even then, when youths faint and are wearie, and young men utterlie faile.

This afternoone, there is to be committed to the earth the dust of our sister FIDDLE, whose spirit was yesterday commended to heaven, after she had sustained a long conflict betwixt the two inmates, her better part breathing after that state for which she hath been long preparing. We are left to bewaile that losse, of which few are truly apprehensive, according to her worth; and to learne some living lessons from her dying dispensations, who hath left divers lively testimonies of her fixed faithfullness:—one is this; she desired that, if the reader approached to compliment her into the womb of her

* This letter was written, it seems, to a person who had been imprisoned for righteousness sake.—EDITOR.

mother earth, they that attend her should leave her bones * (as Syons are scattered) at the grave's mouth, Psa. cxli. 7.—
 The poor lambs that I left have been visited by the constables again and again at their meetings, summoned before the Mayor, fined for not coming to church—yet have a little strength left to meet in the same place, expose their goods to be spoiled, &c. rather than consent to promote that which their soule is grieved at. Those with you are as formerly. Your old persecutor is come home, but hath hitherto done nothing.—
 Br. Ston. who I hope is by this time with you, well escaped him. Clem^t. J.† was yesterday here with me, with whom I have been refresht. Our Bishop, WARD, came to this citty last week and was received with great state, but hath been ever since ill, its said, in the black jaundice. The Deputy Lieuts. are most of them sitting, and ('tis said) we shall be brought before them, but to what end is not known. Two or three troops are in town, and going forth this morning; of their designe we know nothing, but its reported to be to take up the non-conforming parsons—perhaps, to give security. They at Dalwood || have a very larg and increasing meeting, where the Lord is present as a covert to them: at Loo †, they are also, hitherto, quietly and comfortably kept. Fear and fury disperfeth others heer about. St. § is here at present, to give us a visit; they there are yet preserved. The Lieuts. are now gone to castle, ¶ and we expect a call, so that I have not time to enlarge; but I desire to be remembered to all that love and fear our Lord Jesus; to your yoakfellow in particular, and to dear D. when you see him; he sayeth you have sent somewhat, which I expect, beside what you sent by Blag: which I have sent for. All heer are well, and salute you; not else breaks off

Yours, lovingly, &c.

After remaining in this confinement, at Exon, three years, he obtained his freedom, with leave to visit Plymouth, if he chose. But here he was again seized, and committed to the prison under the Guildhall. He “would not, however, have come from Exon, nor have stayed in Plymouth after he had preached once—nor would he have come to this place * after his time of suffering

* It must be recollected how the ministers of THAT DAY had persecuted these poor creatures.

† Probably Clement Jackson, then pastor at East Looe, in Cornwall.

|| The church of Dalwood and Loughwood is well known in Devon, and Dorset.

† In Cornwall.

§ Probably Mr. Stead, of Bovey.

¶ The castle, at Exon is the place where the county prisoners are tried.

* By this place—perhaps he means the island of St. Nicholas.

was

was out in the town-hall of Plymouth—if he might have had his own will” in every view; but he acted thus to gratify his sister; and it was the occasion of his being banished to the island of St. Nicholas, in the sound. During his imprisonments, he wrote several little tracts, and also some hymns and verses that were afterwards printed in 1672. One of these pieces, originally written on the wall of his prison, in Plymouth, is selected, as containing a brief history of his sufferings, and as displaying the fortitude and resignation of his mind.

Verses affixed to the wall of the prison, at the Guildhall, in Plymouth, where A. C. was detained a month, and thence sent to the island, the 27th September, 1665.

NIGH four years since, sent out from hence
 To Exon gaol was I
 But special grace, in three month space,
 Wrought out my liberty.
 Till Bartholomew, in sixty-two,
 That freedom did remain:
 When, without bail, to Exon gaol
 I hurried was again.
 Where having lain, as do the slain,
 'Mong dead men wholly free,
 Full three years' space, my native place
 By leave I came to see.
 And thought not then I here again
 A month's restraint should find;
 Since, to my den, cast out from men,
 I'm during life design'd.
 But since my lines the Lord assigns
 In such a lot to be,
 I kiss the rod, confess my God
 Deals faithfully with me.
 My charged crime, in his due time
 He fully will decide,
 And until then, forgiving men,
 In peace with him I bide.

In this isle of Plymouth, where he was prisoner under military guards, a violent sickness, in a few days, seized him, by which he kept his chamber three quarters of a year; but recovering in some measure, he wrote a little poem of grateful acknowledgment to his Saviour's praise, and dedicated it thus:—

To his truly sacred Majesty, the High and Mighty Potentate,
King of Kings, and Lord of Lords, Prince of Life and
Peace, Heir of all things, and Head over all to the
Church.

The humble prostration and thankful acknowledgment of
a poor prisoner of hope, whose life, upon all accounts, hath
been marvellously preserved, and delivered with a great salva-
tion from the pit of corruption.

Most glorious Sov'reign! to thy feet is brought
The trembling offspring of a contrite thought;
By a poor captive, who attempts to raise
An *Ebenezer* to his Saviour's praise—
A lasting pillar, as in conscience bound,
In due remembrance of choice favours found;
With grace to succour, in a needful hour,
From death's dominion and the tempter's pow'r.
But, when thy worm reflects, what can it bring,
Comporting with the grandeur of a king,
Of such bright majesty as angels must
Their faces veil before, shall sinful dust
Have bold access, and kind acceptance meet
For self and service at thy burning feet?
May hair, a badger's skin, a widow's mite,
From willing minds, find favour in thy sight;—
A pair of pigeons, or a turtle dove,
Find kind construction from the God of love?
Is there more over-laid by the supply,
To help such weakness in infirmity?
A costly cov'ring doth thy grace provide,
Their blemishes to veil, their spots to hide,
Who, from their sense of need and duty, bring
Their lowly homage to their lofty King?
On such encouragements here trembling stands
A contrite waiter, though with empty hands;
Whose bag and basket speak him to become
More like a beggar than a bringer-home:
Who, though he aims and longs, in this address,
His utmost obligations to express,
To charge his conscience, and discharge his vow,
Abandon other lords, to Jesus bow;
Yet finds in all, that, void of royal aid,
Nought worthy of thee can be thought or said.
Apart from Christ, the best attempts, alas!
Are tinkling cymbals, and as founding brass;
Such stately structures prove but wood and hay
I'th' test and contest of that burning day;

These

These dear experiments, so often tried,
 All boasting confidence from flesh must hide
 Of self-sufficiency, in best attire,
 To form that work, or breathe but that desire,
 Or think that thought, that can, in justice, claim
 One heavenly aspect on its act or aim.
 What, then, remains?—thy worm must prostrate fall,
 While sentence from thy presence past on all
 Which self hath gloried in or flesh hath gain'd,
 With whatsoe'er to *Adam* appertain'd :
 His wisdom, will, his power, delight, desire,
 Or what his art, or industry acquire ;
 His noblest faculties, accutest parts,
 His liberal sciences, or rarest arts :
 Nay, his best righteousness, his all in all
 Must be resign'd, surrender'd, left to fall,
 Be sentenc'd, crucify'd, despoil'd, disgrac'd,
 And at the feet of conquering *JESUS* plac'd ;
 That, on its ruins, Gospel grace may rear
 A living pillar, thy new name to bear !

If any inquire what occasioned such severity as to detain this good man so many years—and till death—a prisoner, it may suffice to insert the state of his case, left under his own hand ; and which we copy from the last leaf of his posthumous book, “ *Words in Season,*” printed at London, in 1668.

“ He was born at Plymouth, of mean yet honest parentage ; is not, by kindred or any alliance, related to any person or family of any note at all ; was not bred up to learning at any university, or sent any where to travel for education or experience ; but, contrarywise, brought up, and kept diligently by his parents to work, in the poor, yet honest, trade of a fuller ; never lived out of that town a month together all his life, except in a journey, some weeks, on occasion, about sixteen years since, to London ; besides what he underwent, by constraint, in prison. Never, in the former wars, was enlisted in any troop or company under pay ; and in the trained bands of the town where he served, never was accounted worthy of promotion to so much as a corporal ; nor in the corporation whereof he was a member, ever advanced so high as a constable. Never bettered his estate one farthing by all the propitious advantages that might have given him opportunity of so doing ; nor is conscious to himself of the least desire of adding to what he hath by any present or future

ture advantage, that any favourable overtures of the times may tempt him with. Never was advanced to, or improved in, any place or office of trust or profit, civil, military, or ecclesiastical; save only, for some few weeks, unknown to him, and against his will, he was mustered a chaplain to the fort; but quickly got himself discharged of that again. Never was concerned in, nor truly charged with, any plot, mutiny, or tumult, giving the least disturbance, or occasion of fear or jealousy. This one thing, then, only can remain to give colour to such proceedings; that, about eighteen years since, he being convinced of his duty to his Lord, by evidence of Scripture light, joined himself in an holy covenant, to walk in all the ordinances of the Lord, blameless, to the best of his light and power, in fellowship with a poor and despised people."

The support with which his heavenly master indulged him was not small, as will appear by the following sections, which are given in his own words:

CONCERN FOR HIS PEOPLE.

"He said, he had oft, since his sickness on his bed, begged that the God of the spirits of all flesh would set a man over that Church, to go in and out before them, to feed them, that so the Lord's poor flock be not utterly scattered by those who carry or keep them captive," Numb. xxvii. Adding, "that he had laboured and designed to serve the Lord among them, and to gather souls to Christ; and had now the witness of a good conscience, that he had not wilfully omitted, or dealt negligently in, that work, in the main of it, as opportunity presented; and blest the Lord, that, since his imprisonment, he had heard of six or seven of that Church that had gone triumphing to heaven before him."

SUFFERINGS.

This is a quotation he makes:—"To suffer for Christ is honourable. God will not put this honour upon every one; he puts this honour upon the vessels of honour. He gives grace to a man, forming him into a vessel of silver or gold, and then throws him into the fire, to melt and suffer for his name. The metal of that Christian must be *silver or gold* that can suffer for Christ:—a vessel of *wood*, throw it into the fire, its hoops will fly off, it will break
afunder,

alunder, and never hold out. The three children that were cast into the fiery furnace, what glorious mould and metal were they made of!"

HIS FRAME OF MIND IN IMPRISONMENT.

"I could at large acquaint you, that *By the grace of God I am what I am.* Wonderful loving kindness hath helped hitherto, so as after five years' imprisonment in more than five prisons, and, in this last year, above nine months' sickness, with divers trials of faith and patience, I have never yet seen the least reason (and I praise Christ my Lord) never been under an hour's temptation to relinquish or repent of my testimony, in word or deed, to any one persecuted truth of Christ, for which I suffer. And though my lot be in a place where the salt sharp air is manifestly ruinous to my health, exposing me (more than I ever was in my life) to daily distempers, and under a sentence of premunire, and in a readiness, on all occasions, for threatened transportation, besides other threatening and straitening circumstances, yet, under all, is Christ as precious to my soul as ever, and so are his cause, work, and institutions, and faithful children, and he is every way as worthy of my all as I professed him to be in the greatest fullness or plenty of all things. Neither durst I, for my life, balk the least truth of Jesus which is to be witnessed unto, for the obtaining any wealth, liberty, or other accommodations whatever. Nor can I express the constant satisfaction, and sometimes consolation, that my soul is made to enjoy in following God, especially when in my greatest sickness, about this time twelve-month, and at other seasons, when I have been ready to step into eternity,—thoughts and pen cannot set forth the peace, passing understanding, wherewith my soul was possessed, in respect of the present truths of Christ, and his heart love to me therein, which do to this day abide in their excellency and obligation, engaging my soul to love and praise the Lord for his unspeakable gifts of grace to me herein, who have as fearful, cowardly, unbelieving, slothful, self-saving, a poor heart, as I think any poor Christian alive is pestered withal."

HIS LAST AFFLICTIONS.

Being asked by a friend, "Is all well within;"—he answered, "All is well there, blessed be God, my God, the high rock of my salvation. My soul hath trusted in him and shall not be ashamed."

“Blessed be God that brought me here, and blessed me here with desirable company and mercies, concerning which we have had occasion and reason to speak well of God together.”

“The testimony I have borne to Christ in my day, is a quieting, comforting consideration, through the blood of Christ; though not the *bottoming* consideration on which my peace is built, yet 'tis of great use, in a secondary sort, at such a season.” Afterwards—

“The Lord has brought me under cloudings and trials, sometimes; though they have been day, not night, clouds through which he hath shined.”

He addressed all in the family with him, one after another, in a very solemn affectionate manner. After this, feeling his heart evidently failing, he said, “Blessed be God for Christ's grace and eternal glory.” Three hours before his dissolution, a friend perceiving him under great pressure, softly said to him, “They looked unto the Lord and were lightened; a right look will bring down relief under all difficulties.” “Yea,” replied he, “*and their faces were not ashamed.*” These were his last words. He yielded up his spirit the 5th of the first month (March) 1668.

During the time of their pastor's sufferings, the Church was continually vexed with persecutions; and in the year of his death it broke out with double fury. Two years after, the enemies of Christ obtained the revival of the Conventicle Act, under which the members of this society were harassed with every species of cruelty, in body and estate, till King James's declaration of liberty of conscience.

Once more at liberty publicly to meet for the worship of God, after nineteen years' cruel persecution, during which period their numbers were reduced to 66, they gave their unanimous call to the Rev. Robert Brown, a minister of the Pædobaptist persuasion, then preaching at Worcester. The letter is dated the 30th of the 11th month, 1687. Mr. Brown accepted the call; but the happiness the Church promised themselves from his piety and talents was of short duration; for, after enjoying them about three months, this good and great man fell asleep in the arms of his Redeemer, on the 22d of February, 1688. As a tribute of regard, the Church erected a monument in their meeting, to perpetuate his memory.

Ah!

“ Ah ! cruel Death, to separate so soon
 The lovely pastor and his pious charge ;
 Their bright’ning day to overcloud at noon,
 Thine own despotic empire to enlarge.
 But soon the Saviour will avenge their cause,
 And thou, dread tyrant, shalt his voice obey ;
 Rescu’d with pow’r from thy devouring jaws,
 They’ll meet again in realms of endless day.”

Deprived of their pastor, in the month of April they enjoyed the labours of a Mr. Warner, of London, for two Lord’s days ; they proposed to him the pastoral charge, and a salary of £.40 per annum. This Mr. Warner at first accepted of ; but he went back to town, and afterwards changed his mind, and did not go.

In August following, they sent a letter of invitation to a Mr. Holderby, in Ireland ; which he accepted, and came over in the first vessel ; and soon received a call from the Church, to be their pastor, which he accepted by word and writing ; but finding some of the members particular, his engagements became uneasy to him ; he therefore requested permission to leave them ; and, at length, “ the Church agreed to leave Mr. Holderby to his desires.”

The first mention that is made of Mr. Samuel Buttall is, as the messenger of the Church to the great association in London, in the year 1689. In the beginning of the month of September, 1690, the *Sisters* held a meeting, and agreed among themselves to recommend to the brethren of the Church their brother Samuel Buttall, for the office of an elder in the house of God, to administer in all ordinances. Their letter was signed by 42 sisters. On the 19th of the same month, the *whole Church* met, and 52 persons signed the call, which Mr. Buttall accepted.

In 1691, there was a branch of this Church at Holdsworth, under the more immediate direction of Mr. Double. Mr. James Hitt was a gifted brother in the Church, called to administer the ordinance of baptism in Mr. Buttall’s absence. In 1692, Mr. Bais, of the Plymouth Church, was given up to the Falmouth Church, to be their minister. A Mr. Flute assisted Mr. Buttall, together with Mr. James Murch, who had also preached at Dalwood and Lyme. In 1693, he requested his dismission to Dalwood ? but the Church, which had so many gifts, seems to have distrusted their great and glorious Head,

Head, and did not give him up till the 14th of the 10th month, 1698, when he and his wife were dismissed to the Church at Dalwood.

The Church at Plymouth was now reduced to low circumstances. The labours of Mr. Buttall and Mr. Flute were become only occasional, Mr. Hitt was removed, and Mr. Murch was given up. In this state, they gave their call to Mr. Nathaniel Hodges, of London, signed by 49 members, the 21st of the 10th month, 1698. Mr. Hodges came, and continued at Plymouth till the 21st of the 10th month, 1701; "when, succeeding to earthly honours," as the written records express it, "he quitted this Church and resided at London." But, by occasional supplies, reading, and prayer, they kept together to the year 1707. Mr. Buttall was now removed to Topsham, and they were deprived of every assistance for the pulpit from among themselves.

In these circumstances, they sent an invitation to Mr. Caleb Jope, then, it seems, a student at Trowbridge, who was "under obligations of divers kinds" to them; but he declining it, *at that time*, they applied to a Mr. Bryant, in October, 1707. He became their pastor; but not till June 7, 1710. He was then ordained, and two persons were introduced into the deacons' office, by laying on of the hands of the elders present. The service began at eight in the morning, and was concluded at four in the afternoon. From the time of Mr. Bryant's coming, to his ordination, the increase of members appears to have been more than 30; for, at his ordination they are said to have amounted to 80; and, in the same year, Mrs. Elizabeth Bryant was received, by letter of dismission, from the Church at Croscombe.

From this period we are destitute of information, till March 30, 1718, when we find Mr. Bennick (who, in 1707, removed from Plymouth Church, to supply a branch of it at Newton) the pastor of the Church. November 19th of this year, the Church began to sing in divine service.

Mr. Bennick left his situation about August 1720; but, before he went, they renewed their call to Mr. Jope, who preached his first sermon August 14, 1720, and served the Church two years, eight months, and a week, for which labours he received £. 108 16 8.

They then applied to Mr. Elkanah Widgery, then at Newberry, but who was a member of the Church at Bampton.





Ridley sc

REV^D PHILIP GIBBS

late Pastor of the Baptist Church at Plymouth

Bampton. He preached his first sermon June 23, 1723. During his stay, the Lord's supper was administered by Mr. Jackson, of Looe, and Mr. Courtice, of Kingbridge. Mr. Widgery left the Church on February 19, 1725; the Church at Bampton, probably, requiring his services.

October 28, 1726, Mr. John Ridley was solemnly ordained, by the imposition of the hands of Mr. Joseph Stennett, of Exon, and Mr. Hann, of Loughwood. He was very much esteemed among his people, and was an affectionate preacher. He was dismissed to Mr. Townsend's Church in London, in 1730.

From hence people were destitute of a stated ministry till 1737, when they gave their call to Mr. Abraham Didget Hoare. It does not appear how long he continued with them. His successor was a Mr. Binnick; he served the Church, with little success, for several years; left them, but on an invitation returned again, and continued with them till 1747. They were now in a poor afflicted state, not more than 15 members in number*. But God had appointed better days for them. Their light was to break forth as the morning; and Mr. Philip Gibbs was the destined honoured instrument, in the hands of the Lord, for building up this distinguished part of Zion. Of this holy and eminent minister our next chapter treats.

CHAPTER II.

Containing an account of the Rev. Mr. Gibbs to the time of his ordination, as pastor of the Church at Plymouth.

MR. GIBBS, when he was about a year and a half old, lost his father, his mother, and an uncle, in the small-pox, and his nurse supposing him to be dead in that disorder, was about to give orders for a coffin to bury him; but he recovered, and we are prepared to give the early part of his history in his own words, taken from his lips, in a parlour conversation, and therefore must be destitute of the embellishments of composition.

"I can perfectly remember that my nurse was very tender of me, but one day refusing what I asked, I said in a spirit of revenge, 'I will cry myself to death.' I began, and continued, till one of the most tremendous

* Another account says but nine members, and from about twenty to thirty hearers.

storms of thunder and lightning I ever remember filled me with fear, attended with guilt; and I certainly then began to discover the sinfulness of my heart. I recollect also, that, in reading the Psalter, I was much affected with the goodness and mercy of God, and wanted to tell all my schoolfellows of it. After this I went on sinning and repenting till I left school; yet could not live without prayer. But I was cast down by that text—*The Sacrifice of the wicked is an abomination to the Lord*; and I was encouraged by that Scripture—*When the wicked turneth away from his wickedness, and doth that which is lawful and right, he shall save his soul alive*. I was at that time on the bottom of doing for life; and yet, strange as it may seem, I felt a persuasion that I could not be saved by doing. About this time several dreams much impressed my mind, particularly one concerning the world as at an end. I saw the Heavens open, multitudes gathering together on the earth, and the dead raised, and an intimate acquaintance of mine at the left hand. This roused me from the security which I too generally felt. I had now no idea of Dissenters, and attended worship only in the Church of England. At this time Mr. Whitfield came to Kingsbridge (Mr. Cennick had been there before), and a Mother in Israel, a Member of the Baptist Church, said to me, ‘Here’s a Minister of the Establishment come to town—you will certainly hear *him*.’ I went to hear him preach in a field near Kingsbridge, and, being then little of stature, got up, not into a sycamore, but into an elm tree, as I well remember. His text was—*Dost thou believe on the Son of God?* I was filled with astonishment at the man, and with a clearer sense of sin, of the evil of sin, than I had ever known before. But when he came to preach faith in the Son of God, to shew who the Son of God was, and what his errand was into the world, what it was to believe in him, and then called upon the *greatest* sinners present, though greater than Manasseh or Saul, as welcome to come to Christ—the way of salvation was opened to me; and in that single Sermon I saw both my disease and remedy. I threw myself, as a poor sinner, upon the Son of God, for mercy and salvation. I spent a great deal of that night in prayer, with a mixture of heart-felt joy and sorrow. I now began to read the Scriptures *diligently*, and to read them *with prayer*; and our Lord’s discourse with Nicodemus, concerning the New Birth, exceedingly affected me. At this time I was about thirteen years and a half old.

"Then Mr. Cennick came to our town again. I thought no one was superior to him, but Mr. Whitfield. But I received abundant consolation under Mr. Cennick's ministry; particularly from a Sermon that I think I never can forget, on the GOOD SAMARITAN pouring in the oil and wine. O! it was a most delightful and humbling discourse to me; and as the comfort was attended with brokenness of heart for sin, I thought it was of God. I began to see now more of my unworthiness, and so to feel the corruptions of my heart as to think that I was not worthy to touch the hem of Mr. Cennick's garment. Mr. Cennick was peculiarly affectionate and condescending; being introduced into his company, and joining with him in prayer, he was much endeared to me. When he left us I was exceedingly distressed, and thought that the Gospel was gone with him, as I did not know that any one in the neighbourhood certainly preached it. But one day I met the same old Lady, mentioned before; and, conversing together, she said, "Though Mr. Whitfield and Mr. Cennick are gone, the Gospel is not gone; it is preached at our Meeting: why don't you come and hear?"—"Who preaches it?" said I.—She replied, "Mr. Crispin Curtis, our Pastor: there is a great difference between his public gifts and their's, yet you'll hear the same Gospel."—I went one day; and the love which I saw among the people won my heart much more than Mr. Curtis's preaching. I was now perplexed, not seeing how the corruptions of my heart could be consistent with a state of grace; but, after conversing with several of the aged Christians, I understood more distinctly the difference between nature and grace, and in what the work of God's spirit upon the human soul consisted. I now read Luther's exposition on the Galatians with much edification: in it he says somewhat like this—That grace takes nothing out of a man*, but puts something into him; and that it is better to feel a warfare in the soul between flesh and spirit, than it is to have an Angel come from Heaven to tell a man that his name

* That *Grace takes nothing out of a man* has been often declared,—probably sometimes without consideration. In the lips of the holy and excellent Mr. Gibbs, whose memory we revere, it meant no harm. But God has said to his people, *I will take away the stony heart out of your flesh*. If so, grace not only puts some good thing *into the heart* towards the Lord God of Israel, but in a most important sense *takes something out of a man*. This is experienced when the dominion of sin is *taken away* in regeneration, and as the power of it is crucified in progressive sanctification.—EDITOR.

is written in the Lamb's book of life; for Satan knows how to transform himself into an Angel of Light.

"By the Scriptures I was convinced of believers baptism, and that it was my duty to be baptized, though I had never seen the ordinance administered to any one. I related my experience to Mr. Curtis, and then to the Church, and a time was appointed for baptism. In the interim, I hesitated on the great question, *Dost thou believe on the Son of God?* However, I felt determined to cast myself upon Christ, as the foundation of a sinner's hope; and resolved, whether I had the evidence in my own soul or not, of my personal interest, I would give myself up to the Lord, in this ordinance, from a sense of duty. I did so, and remember that it was a very comfortable day to me. Mr Curtis baptized me. After this I was exercised with greater temptations than before, about the reality of the work of God upon my heart; and opening my case to one of the Members of the Church, was encouraged by the case of our Lord, after *his* baptism.—Matt. iv. 1.

"About three months after I became a Member, the Church called upon me to exercise my gifts. I did so in a large room of Mr. Curtis's, where they used to meet for prayer: it was on a Lord's day, between the two services. I had thought on the portion of Scripture seriously before, but entered on the work with trembling, and kept the people till it was full time to go to Meeting in the afternoon. It was a text that remarkably affected me—*For what the Law could not do in that it was weak through the flesh, God sending his own Son in the, &c.* So I was employed one Lord's day after another.—The Church then had a day of prayer. They approved of my call, by lifting up of their hands, which I think was unanimous. Mr. Curtis, without much form, then said, "Brother Gibbs, the Church calls you to exercise your gifts among us: go and do what you can for Jesus Christ."—I thought it right so to act, and the next Lord's day preached with extraordinary liberty in our Meeting; and afterwards, as opportunity presented itself, I went into country parishes around, and preached at Chivelfstone, Ford, Portlemouth, where I was most known, and among my acquaintance. This created a great stir in the neighbourhood. Several persons were wrought on, and joined the Church.—Thus I continued, I suppose, about twelve months, when Mr. Howel Harris came to Kingsbridge, and he was published to preach at the Baptist Meeting. He was taken poorly, and did not

preach, Mr. Curtis desired me to fill the pulpit:—Mr. Harris was able to be present, and, hearing me, afterwards desired that I might take a preaching journey with him. Mr. Curtis said, ‘He is to go next week to the Bristol Academy.’—It was at length however, agreed for me to go with him. We first went to Bristol, to the Association of the Methodist Ministers, about seventeen of them, who met that time at Smith’s Hall. Minutes were taken, after the Lecture, of the circuit each was to go. I went into Wiltshire and Gloucestershire, and was to come back to Bath, and then to return to the West, and visit Plymouth Tabernacle, just then covered in. In this tour, Mr. Curtis sent me a letter, requesting I would be present at the Baptist Association held that year at Exeter, as the Church at Kingsbridge had appointed me a Messenger to that Assembly. I attended, and heard Mr. Burford, a Deacon of Plymouth Church, say, that Mr. Binnick, their Minister, had left them. Mr. Hugh Evans wishing that he might return, informed the Messenger, that he had no Student to fill the place. Mr. Burford now desired Mr. Curtis, my Pastor, to go over to Plymouth, and assist the Church. He found it inconvenient; but said, ‘My child,’ for so he used to call me, ‘is coming over to preach in the Tabernacle; and as his health is pretty much recovered, no doubt he will give you a Sermon, as there is no preaching in the Tabernacle but morning and evening.’ This was at seven in the morning, and at six in the evening; there was no preaching then at ten and two.—The meetings were on purpose omitted when others worshipped. But they had preaching at first *every night** in the week.—Before the Tabernacle was erected in Plymouth, the Methodists used to worship in the Meeting-house belonging to the Baptists, who were cheerful in their subscriptions towards the building of that place.—Mr. Howel Harris, finding my health would not permit me to preach so often, sent down good Mr. Thomas Adams; and as he came somewhat unexpected, I was at liberty to supply the Baptists all the day. I preached to them in the forenoon, on this text—*For our Gospel came not unto you in word only, but, &c.* 1 Thess. i. 5.—As soon as I came down from the pulpit, my brother Adams, who was present, said, ‘You’ll settle in this place.’ I preached again in the afternoon, and for three or four

* Afterwards two Lectures on the week days.

Lord's days, when they invited me to stay with them a year. I deliberated; and though they were reduced exceedingly low, yet I found much affection from them; the word evidently blessed, and the congregation so enlarged as to cause the galleries to be propped, lest they should break down. Hence I consented, on condition that I might have liberty to preach in the neighbouring villages and towns where I might be invited. They agreed; and before the year was up proposed my ordination.

"It was on September 20, 1749. Mr. Day, of Wellington, then a young man, Mr. Jones, of Exeter, and Mr. Isaac Hann, were the principal persons engaged in this service. Mr. Hann prayed the ordination prayer, and all three laid on hands. There was a thronged house. My confession took twenty-five minutes. The solemnity of the day drank up my spirits; but it was a delightful time to myself and others."

(To be continued.)

ON THE DIVINITY OF CHRIST.

A LETTER,

BY THE LATE REV. SAMUEL STENNETT, D.D.

DEAR SIR,

IT were much to be wished that in reasoning about the blessed God, as well as in acts of devotion directed immediately to him, our minds were deeply impressed with a sense of his infinite grandeur and peerless excellence. Immense is the distance, did I say, between him and us? I should rather say, between him and the brightest—the tallest seraph that ventures to bow at his feet. 'Tis wise, therefore, in man, whose faculties are limited, and by sin enfeebled, to answer with modest and humble reverence the voice which asks, *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?* His nature, I mean his essence and mode of subsistence, must of necessity be immensely different from that of a finite creature. To reason, therefore, from the latter to the former, or to conclude that what may be justly charged with absurdity,

ardity, when affirmed of a finite being, must be alike absurd and contradictory when applied to a being who is infinite, and whose mode of subsistence the human intellect cannot possibly comprehend—no, nor that of Gabriel himself—is wrong. Indeed it is a kind of reasoning that is not only inconclusive, but also chargeable with temerity and indecency. The fact, therefore, which God directly and plainly affirms of himself, reason and piety oblige me to admit, though I cannot explain the *modus* of that fact.

Now, sir, the blessed God tells me, that Jesus Christ is his own son,—that he is the brightness of his glory, and the express image of his person,—that he is God,—the true God, and the eternal life ;—that he is God over all, blessed for ever ;—that he was before Abraham, before the world began, in the beginning, from eternity ; that he is Almighty ;—that then when he was on earth he was in heaven ; that he is omniscient,—and that he is the same yesterday, to-day, and for ever ;—that he made all things, and that without him was not any thing made that was made ; that by him were all things created that are in heaven, and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; that all things were created by him, and for him ;—that he is before all things, and by him all things consist ;—that he is the true light which lighteth every man that cometh into the world ;—that he is the Saviour of the world, the resurrection, and the life, and the final judge of all mankind ;—that all the host of heaven are required to worship him,—and that all men are commanded to honor the Son, even as they honor the Father.

Now, sir, if Jesus Christ (of whom it is likewise true that he was made flesh, and dwelt among us, and that as the children were partakers of flesh and blood, he also himself took part of the same ;) if, I say, Jesus Christ is, after all, no more than a man, and had no existence before he appeared on earth, I ask how the language I have just taken from my bible can be made to consist with common sense ? And by what rules of interpretation we are to be guided in our common discourses with each other ? I ask, if invention and ingenuity are to be put on the rack to make the passages just quoted any way bend to the new and strange creed ; and if, after days and nights having been spent to distort their natural meaning, we are to be boastfully told

that superior wisdom, aided by a ray from heaven, has made the discovery, I ask how it can be said that the bible is a plain book, and that the way-faringman, though a fool, is in no danger of mistaking its sacred import? I ask, if Christ be a mere man, and knowing himself to be such, yet used this strong language, how can he be justified from the charge of blasphemy, and consequently of imposture? I ask all who will not allow us to take the several propositions cited, in their plain, natural, obvious sense, how they can resist the charge of infidels who tell them that Christ and his Apostles evidently temporised, and, with a craft usual among designing men, adapted themselves to the prejudices of the multitude,—I ask, how they can vindicate the bible from the imputation thus cast upon it, of want of precision, simplicity, and sincerity? How, having admitted such vague, uncertain interpretation, they can secure any one doctrine or precept of the bible from the artful management of those who have an end to answer, by corrupting it? I ask, once more, how Christ and his Apostles, if they were honest men, and possessed common sense, could suppose (amidst all their declamations against idolatry) that the accounts they had given of Christ would not naturally and unavoidably precipitate men into the grossest idolatry—the worshipping a mere man—the worshipping a mere creature?

Till these plain questions are satisfactorily answered, I think myself obliged to subscribe to the plain unequivocal testimony of God,—firmly believing that there is, there can be, no absurdity in what God has thus positively declared of his own infinite essence, and of the mode of his existence; to the investigation of which I have not, and perhaps shall not ever have faculties any way competent; satisfied too, at the same time, that there were purposes the most important, of a moral, religious, and practical nature to be answered by these, and an immense number besides of direct and collateral attestations in the Bible to the true and proper divinity of our Lord Jesus Christ.

I have, Sir,

The honour to be, &c.

S. STENNETT.

January 13, 1795.

ON

ON THE DIVINE ORIGIN OF THE GOSPEL.

Circular Letter of October 1800, from the Ministers and Messengers of the Philadelphia Association in America, to the Churches they represent.

DRAWN UP BY THE REV. WM. STAUGHTON.

BELOVED BRETHREN,

HAVING again been permitted to meet in association, to consult the interests of the Redeemer's kingdom, not as having dominion over your faith, but as helpers of your joy, we once more affectionately address you.

It affords us the highest pleasure to find, from your letters, that peace, like a river, flows among you, that additions have been made to many of our Churches, and that your adherence to the faith of the Gospel remains unshaken. We trust you will continue to abound in the work of the Lord; assured that in your holy profession you have followed no cunningly devised fable, and that in prospect of the invisible world you know whom you have believed. To assist you in repelling every temptation to abandon your profession, and in surmounting the obstacles which may lie in your path to glory and virtue, in an age when thousands are treating the doctrines we maintain as unintelligible—and the duties we practise as irrational—permit us to bring to your view some of the proofs of the DIVINE ORIGIN OF THAT GOSPEL, which has been preached unto you, which also ye have received, and wherein ye stand.

The evidences which address the understandings of all men, are the performance of miracles, and the accomplishment of prophecy; but there is an evidence, too little regarded, which particularly addresses itself to the consciences of believers, equally convincing with any of the rest, and, perhaps, in point of perspicuity and usefulness, superior to them all. It consists in that consciousness, which every Christian in his measure possesses, that he is born of incorruptible seed; and is well expressed by the beloved disciple, where he says, "He that believeth on the Son of God, hath the witness in himself." We know not any occasion on which this evidence can be more seasonably illustrated and enforced, than when writing to such as have tasted that the Lord is gracious.

We wish not, brethren, to direct your thoughts to any fancied internal light, any capricious impulses, which may be supposed to supercede the necessity of scriptural instructions: we refer to those operations of sovereign grace, which include the regeneration and sanctifying of the heart, strong consolation in trouble, and lively hopes in death.

As

As he who formed the mind is the author and finisher of our faith, we are not surprized that there is a visible harmony between the natural faculties and relative circumstances of the one, and the divine excellencies of the other. An understanding deeply penetrating is the privilege of few; and still fewer are blest with the external means which swell its capacity and assist its researches. Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. If the proofs of the truth of the Gospel were to be derived only from the investigation of ancient histories, the collecting of original manuscripts, the acquisition of several languages, or the pursuit of deep metaphysical reasonings, by far the greater part of mankind must remain invincibly ignorant of its heavenly nature. But God, of his infinite wisdom and goodness, has made provision for the poor.—He has let fall into the bosom of the Christian, who has both to pray and to toil for the daily bread of himself and family, a *key* which can open every door of the doubting castle. The evidence we are contemplating is so *plain*, that the wayfaring man, though a fool, need not err; so *rational*, that the attempts of the enemy to gainsay or resist are impertinent and abortive; and so *universal*, that babes, young men, and fathers, in Christ, may alike enjoy its power.

We possess, naturally, that intimacy with ourselves which renders the perception of the exercise of our senses, affections, and understandings, obvious to us all. Should a philosopher tell you that the morning sun can shed no lustre on the hills—that there is no noise in the thunders of summer—and that there are no such passions as joy and grief—that an human being is not able to reason, or if he be, that he cannot distinguish the operations of his mind;—you would reject his assertions, convinced that if you know not these things you know nothing; convinced, that these are to be classed among those self-evident facts which do not properly admit of proof, because nothing in their support can be adduced plainer than themselves. In like manner, should an infidel assert, that there is no glory in the person of Jesus—no terrors in the law of God to the transgressor—no joy in the Holy Ghost—no brokenness of heart for sin—that there exists no such power of discernment as that which Paul ascribes to him that is spiritual;—the believer, having an internal sense of moral truth, perceives clearly that such declarations are false.

Permit us, brethren, to illustrate the nature of this evidence more fully. Does the infidel declare that the Bible is an imposition on the credulity of mankind? Your experience can answer, “Unless the law of God had been our delight, we had perished in our afflictions.” Have you heard him assert, that Christ was an impostor? You know he is mistaken; for Christ

is formed in you the hope of glory. More blind than the Jewish ruler, does he ridicule the doctrine of the regeneration of the heart?—You know what it means, and from its influence argue its origin. Once you loved the world; now you place it beneath your feet. Once you saw no loveliness in religion; but now her ways are pleasantness. Pious persons you once hated; now they are your beloved associates;—and for the very reason which formerly commanded your aversion, because they bear the image of the heavenly. Effects like these are irresistible proofs that you have passed from death unto life. In vain does an infidel contend, that it is absurd to suppose that God would pardon sin by so strange a means as the death of his Son:—the Christian has felt the efficacy of the blood of Christ on his conscience. It is of no avail his deriding the idea of an infernal agent:—you know you have such an enemy, and are not ignorant of his devices. Let the foes of piety, if they please, term our religion wild and visionary:—we have felt its soothing power, when our bodies have been tortured with pain; when our friends have been removed from our embraces, when the waters of complicated affliction have overwhelmed us.

This inward conviction assisted the primitive Christians to hold fast the faithful word. While the unbelieving Jews and Greeks were requiring a sign and seeking after wisdom, the disciples beheld, in a crucified Saviour, the power and the wisdom of God. No opposition could induce them to be ashamed of a system, which is the power of God unto salvation to every one that believeth.

In the days of our Lord, when Philip could not immediately answer Nathaniel's objection to the Messiahship of Jesus, satisfied that he had found him of whom Moses, in the law and the prophets, did write, he requested Nathaniel to come and see. We may give the same invitation, both to the friends and enemies of Christianity. Come and see, how swearers become praying persons—how the unclean become chaste—how sabbath breakers become devout—how he that stole steals no more, but rather labours, working with his hands the thing which is good. Come and see how the churlish become liberal, and the inebriated sober; see right hands cut off and right eyes plucked out, rather than the whole body should be cast into hell. Come and “see how a Christian can die” and whether you behold him surrounded with weeping friends on his couch in the chamber, or with exulting enemies at the stake amid the flames, you may hear him singing with surprise and joy, *O death where is thy sting? Come Lord Jesus come quickly!*

We are sensible, brethren, that infidels may reject this evidence as unfounded; but, while we ask them to assign some other adequate cause, if they can, for the important changes we have named, we beg of you to remember, that the natural man

receiveth

receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.

This change of heart and conduct, this inward witness you need not be told is not of your own producing. God, who is rich in mercy, hath quickened us together with Christ. Neither moral suasion nor Gentile philosophy, could have accomplished it. It could have been effected neither by the providences of God, nor by the ministry of the Gospel itself, separate from the power of the Holy Ghost. Indeed, the opposition made to it by our depravity, the world and the tempter. prove it a work essentially different from their nature and influence.

Paul when standing on the stairs in Jerusalem, when speaking for himself before Agrippa, and when writing to the Galatian Churches, demonstrates the truth of the Gospel, and his commission to proclaim it, from the history of his conversion. We wish you, Brethren, ever to exercise that wisdom which dwells with prudence: but, we would recommend to you on proper occasions, even in the presence of infidels, to relate the story of your conversion to God. Some, like the Jews, may deride you ; many, like Agrippa, may be almost persuaded to become Christians ; while others, by the blessing of God, may be made not almost, but altogether disciples of Jesus Christ.

It is frequently observed respecting prophecy, that it is a growing evidence ; the same is true as to the witness within. The more you grow in grace and in the knowledge of Christ, the stronger will be your faith : purity and stability are the companions of each other.

Suffer us then, dear Brethren, to exhort you to every good word and work. Enable your ministers, while they behold your faith, your patience and charity, to say, " Ye are our epistles " written in our hearts, known and read of all men." Dwell much in your meditations on redemption by Christ the Son of God, increasing in love to him who first loved you and to your Brethren in the Lord. Let grace and truth govern all your actions. Pray for and pursue the prosperity and peace of Jerusalem. Mortify the deeds of the body. Mind not the world nor the things of the world. Let your conversation be in Heaven. In short, labour to attain to such a progress in knowledge and purity, as shall compel a wicked world to exclaim with the damsel of Philippi, " These men are the servants of " the Most High God."

Though the evidence we have been explaining brightens with our advance in the divine life, yet we hope none of you will write bitter things against yourselves, because the knowledge or joys of your brethren may be greater than yours. While we expect you to give all diligence to make your calling and election sure, we wish you to remember, that the evidence
lies

lies in the fact itself. Fire is as truly in the smoking flax as in the great volcano; the small dust of the balance is as really a part of the creation as the mountain of Libanus.

A careful investigation of the work of grace on the heart, will enable each of you to say before Jehovah, with a great divine of the last century, “ I see no doctrine so pure and
 “ heavenly, as *bearing the image and superscription of God*; nor
 “ any so fully confirmed and delivered by the attestation of thy
 “ own omnipotency; nor any which so purely pleads thy cause,
 “ calls the soul from self and vanity, condemns its sin; purifies
 “ it and leads it directly unto thee. Thou hast mercifully given
 “ me the witness in myself! not an unreasonable persuasion in
 “ my mind, but that renewed nature, those holy and heavenly
 “ desires and delights, which sure can come from none but thee.
 “ And O! how much more have I perceived it in many of thy
 “ servants than in myself. Thou hast cast my lot among the
 “ souls that Christ hath healed; I have daily conversed with
 “ such whom he hath raised from the dead. I have seen the
 “ power of thy Gospel upon sinners. All the love that ever
 “ I perceived kindled towards thee, and all the true obedience
 “ I ever saw performed to thee, hath been effected by the word
 “ of *Jesus Christ*. And if confidence in *Christ* be yet deceit,
 “ must I not say that thou hast deceived me, who I know canst
 “ neither be deceived, nor by any falshood or seduction
 “ deceive?”

You will perceive with the pious Watts, that this is a powerful witness, and ever ready to baffle the most learned sophisms and the boldest temptations: it lies so near, that it is a present shield against every arrow from the camp of infidelity. It is an argument drawn from sense and vital experience, and effectually answers all the subtle cavils of false reasonings. The quibbles of logic against the experience of the Christian, are but as darts of stubble against the scales of a leviathan,

That you may enjoy this earnest of the Spirit, this unction from the holy One, more and more, is the hearty prayer of Beloved Brethren, Your Servants for *Christ's* sake.

Signed in behalf of the whole.

SAMUEL JONES, Moderator.

PETER WILSON, Clerk.

FRENCH PRISONERS AT LIVERPOOL.

These poor creatures are mentioned in our former Number, p. 251, as kindly noticed by the Missionary Society. The Rev. Mr. Pewtrefs took his leave of them Lord's-day morning, Jan. 4, after holding a Meeting in the Officers' room, which was crowded with Protestants (near forty); many Catholics also were present. He had much the same attendance the Lord's-day before, when he preached to them, with the assistance of the young Officer mentioned in our last, and was happy. The attention they paid to the Word was very encouraging; so that he was carried above all the unpleasantness of his situation, and felt as if he had been among his best friends. When he concluded prayer, they pretty generally cried, "God grant it! *Amen*"—and most heartily thanked him. Some of them afterwards came to request he would write out the discourse, that they might have it to read, saying, it was very pleasing and comfortable to them. They likewise expressed themselves much in the same way the preceding Lord's-day, adding, "If ever you come into our country, we will give you any thing you want in our power." Informing them that the Rev. Mr. Bruce would endeavour to visit them once a week in the same way, they seemed much pleased.

Mr. Pewtrefs has reason to believe that his visit among them has been attended with some degree of usefulness, though he is not possessed of evidence that any have been truly converted. There has been manifested a serious attention by many, a spirit of inquiry, and great concern to know and understand the word of God. Several assured him they were continually reading the Testaments and Tracts; that they found them good, and would preserve and carry them home to their friends. Several learnt and said the Catechism to him; and they keep up a Meeting, for reading and conversation, among themselves. When he distributed the Catechisms in the Hospital, they were so eager for them, that some got out of bed in their shirts to beg one, and many of the Catholics expressed their approbation of them.

Mr. Pewtrefs left with them several volumes of Saurin's Sermons, in their own language, and is now gone, under the patronage of the same Society, to visit the vast multitudes of prisoners at Yaxley Barracks, Norman's Cross, near Stilton, in Huntingdonshire. May he enjoy great success!

THE
PROTESTANT DISSENTERS' REGISTER.

&c. &c. &c.

O R I G I N

OF

MR. ROBINSON'S LECTURES ON NONCONFORMITY.

AT the Baptist Association at Hemil Hempstead,
Herts, May 14, 15, 1776.

Second Day, Mr. Jones began the service in prayer.
Mr. Robinson, the Moderator, informed the Assembly—

That, from accurate accounts lately collected by
that worthy servant of Christ, the Rev. Josiah Thomp-
son, of London, and transmitted to him, it appeared

That there were 1243 congregations of Protestant Dis-
senter in England and Wales of the *Presbyterian*, *Inde-*
pendent, and *Baptist* denomination.

That 444 of them were Baptist congregations, and

That, on the whole, the Baptist cause was visibly
increasing, although the whole cause of nonconformity
was supposed to be delining.

That, he feared the cause declined for want of being
understood.

That, while we were zealous in maintaining the doc-
trine and morality of the gospel, we should also take
pains to inculcate the grounds and reasons of our dissent
from the established hierarchy,

That therefore he requested leave to lay before the
assembly the general outlines of a plan for the better in-
forming of our people, especially our young people, of the
nature and importance of this subject.

Resolved unanimously, That the Moderator propose
his plan.

The Moderator proposed to make a general division of
each of our congregations into three parts:—the first is the
church, and they are supposed to understand the matter,
or at least to have free access to the pastor for information.
The second, of children, to be catechised in the first prin-
ciples of religion; and the third, of catechumens to con-
sist of young persons, and particularly of those who
desired admission to church fellowship; that to these the
pastor should, for the space of about two hours, in one
evening in a fortnight, during the winter half year, give
a lecture

a lecture on the subject of non-conformity, in the manner of the Rev. Mr. Palmer's catechism; one lecture on the history and another on the principles of the non-conformists, in some such manner as the professors in an university give lectures to their pupils. He expatiated on the advantages of this plan, and wished some one of the ministers would draw up an analysis of a course of such lectures for the use of the Associated Churches, on all which he begged the advice of this Assembly.

After fully discussing the above plan, it was resolved,

That the plan is eligible and may be useful; and that the moderator (Mr. Robinson) is desired to draw up such an analysis and lay it before the Association next year.

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*REGIUM DONUM*

TO THE PRESBYTERIANS IN IRELAND.

A Writer in one of the Periodical Publications says, "There is, I think, of the [Royal] Bounty *already* obtained, on the *Irish* Establishment, in the whole, 2,200l. including 1000l. given in Lord Northington's administration; 600l. being before granted in the reign of Charles II. and 600l. more in the reign of William. On the *English* Establishment, I believe there is 800l. a grant from George I. equally divided between the North and the Southern Associations, whose congregations being so much fewer than those in Ulster, and still lessening, the annual stipend of Government [to each congregation perhaps the writer means] is already more than 30l. and will soon amount to 40l." This statement is made in consequence of a *large augmentation* of *Royal Bounty* about to be granted to the *Presbyterian Clergy* of the *North of Ireland*. By this "*new alliance of Church and State*," the Author of this article says, "the genius of their Church policy seems now in a fair way to become, though not formally, a secondary and supplemental *State Religion*;" and "it forebodes a schism and separation among the Presbyterian Clergy themselves, and a schism and separation of the Laity from the Clergy—a separation of popular attachment to that order of men." He adds, "I believe the country stipends over the whole extent of the Synod of Ulster do not average at more than 40l. per ann."

Certain friends of the Register are desirous of knowing whether this is a fair statement of facts; and then, whether there appears sufficient ground for the apprehensions that are here expressed?

ORDI-



## ORDINATIONS.

Mr. GEORGE KEELY was called to the work of the ministry by Dr. Rippon's church, with perfect unanimity. He has been a student under Dr. Ryland for several years, and was ordained, as under, at Northampton, 13th Nov. 1799.

*Extract, Jan. 6, 1801.*—"Met at half after ten in the morning. Brother Reynold Hog, of Thrapstone, read suitable scriptures and prayed. Brother Sutcliff, of Olney, opened the business of the day by signifying the occasion of our meeting; explaining the nature and privilege of a gospel church, and then asked the usual questions relative to the proceedings of the church in their choice of a minister, which were answered by brother Jos. Dent, the senior deacon. My motives also in accepting the invitation being given, the church recognized their call, of which I signified my approbation, and then delivered my confession of faith.-- Brother Edmunds, of Guilford, prayed the ordination prayer, accompanied with the laying on of hands.-- Brother Fuller, of Kettering, delivered the charge from Col. iii. chap. first clause of 16th verse--*Let the word of Christ dwell in you richly in all wisdom*--a most serious, faithful, affecting discourse.-- Dr. Ryland preached to the people from 1 Cor. iv. 1. His heart was much engaged in the services of the day. Towards the close of his sermon, while addressing the rising generation, tears of pity and compassion expressed that for which invention could not find words; and the tender, the pathetic, stifled that masculine energy which seems so peculiarly characteristic of the Doctor's preaching; and an abrupt close, not for want of matter, but because language had never been invented to express his feelings, left a crowded auditory either in tears, or astonishment. I have reason to believe that the prayers of that day have been answered in the congregation. We have since the ordination been much crowded with young people, some of whom have joined, and others are about to join the church. Of many more from the age of eight to twenty, we form the most pleasing expectations--Lord grant that the early blossoms may become matured fruit! Brother Blundel, of Arnsby, closed the service with prayer between one and two o'clock.

"Evening met at six. Brother Highton prayed, Mr. Hall, of Cambridge, preached from 1 Pet. i. 4. This was a service long to be remembered--many, I believe, who were present felt as if he had drawn aside the curtain which separates between the saints in a militant state and the spirits in glory, and had been favoured with the luxury of realizing the blessedness of beatified souls. We said "It is good for us to be here;"



but the service terminated. We were yet in the flesh.—Brother Morris, of Clipstone, closed the memorable day in prayer.

“ We have had a considerable revival, which I believe was much promoted by reading publicly the printed accounts from America. We are in peace among ourselves, and since last spring have baptized 32, five of whom were pædobaptist members of the church before. Our public and private assemblies are well attended. The young people hold prayer meetings most evenings in the week; and, all things considered, we have abundant reason for gratitude.”

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Rev. Mr. R. DAVIS, Liverpool, successor to the late Rev. Mr. Medley. Extract, Dec. 29, 1800. “ I was ordained Aug. 14th last. Mr. Bruce, the independent minister of this town, began the service of the day by reading appropriate portions of the word and by prayer. Mr. Littlewood, of Rochdale, then explained the nature and stated the propriety of ordination as performed by dissenters; addressed the usual questions to the church and to me, which being answered, he received my confession of faith. Mr. Fawcett then offered the ordination prayer with imposition of hands, and delivered the charge, which was grounded on the words of Christ concerning John, *He was a burning and a shining light.* John v. 35. If ever a genuine prayer from my heart ascended to the divine throne, it was while he described the knowledge, zeal, and purity, which Christ so highly esteems in his ministers. I ardently longed that my future life and labours might afford an illustrious example of the text, and of the charge connected with it. Mr. Littlewood then addressed the church in a most suitable manner, from Phil. i. 29. Mr. Pilling, of Goodshaw chapel, gave out the hymns, and concluded in prayer. Many found it a time of refreshing from the presence of the Lord; and we think we are warranted to hope that the transactions of that day upon earth were ratified and approved in heaven. Since then, we have baptized and received into the Church 26, and expect, next Lord's day, to baptize and receive four more; several of those are professedly the fruit of my own ministry; and all declare they have learnt the way of the Lord more perfectly under it. A monthly prayer meeting has since been established, with the same object, and at the same time, as the other Churches have it throughout the kingdom. *That* and *all* our prayer meetings are well attended; and we trust the Church in general find their hearts are comforted, being knit together in love. But we have had our trials too: a separation has taken place; nevertheless, we hope it will be for good in the issue, as we have not lost, perhaps, more than 100 hearers and members together, and our friends that are gone have many more than that number attend with them. We shall sincerely rejoice to see two flourishing Churches



Churches in the populous town of Liverpool, instead of one. We often pray for the prevalence of divine truth: it is well to stand prepared for the means in which the Lord will answer our prayers, as well as for the end itself."

*The last Ordination in the Century.*

Mr. BENJAMIN GAFFEE was ordained over the independent church, late under the pastoral charge of the Rev. Dr. Stafford, Dec. 31, 1800.

Mr. Brooksbank began in prayer.

Dr. Fisher stated the business of the day; asked the usual questions, and received the confession of faith.

Mr. Child, one of their deacons, related the principal steps which the church had taken since the death of their late venerable and aged pastor, and particularly in respect of Mr. Gaffee; his report was delivered extempore, but in a *very clear, connected, and pleasing* manner.

Mr. Gaffee's confession of faith followed. His uncle, Mr. Gaffee (of Hadfield, Broad Oak, Essex) then ascended the pulpit, and prayed the long or ordination prayer.

Mr. Goode, of White's Row, gave the charge from Acts xviii. 24, 25. He recommended to Mr. Gaffee's notice the character of Apollos, who in the *FIRST* place *was instructed in the way of the Lord*. 'Tis the great work of a minister to teach men, but particularly to teach men the way of the Lord, and ministers therefore should be well instructed themselves in the way of the Lord—"His watchmen are blind," is a charge which was brought against some of old. We are to feed the people with knowledge and understanding. Apollos was perhaps religiously educated when a child, perhaps also sat at the feet of one of John's disciples (or was one of John's.) You, Sir, was catechised in your childhood. Instruct the young committed to your care, in the ways of the Lord. You have also been receiving an academical education farther to instruct you in the same good way; your studies are finished, but your knowledge is yet incomplete—give yourself to reading, and aim to be like Apollos *mighty in the scriptures*. Where is the man, who has dived so far in them, as that he can go no farther?—Many have said respecting the knowledge necessary or useful to a minister, *the spirit of God needs none of man's learning*,—with much greater truth and propriety it may be said *the spirit of God needs no man's ignorance*.—What Apollos knew he taught, what he did not know he was willing to learn, yea he discovers his thirst for knowledge in his humbly sitting as a learner at the feet of a tent-maker and his wife.

II. *He was fervent in spirit*: he had heat as well as light. (Here Mr. G. cautioned Mr. Gaffee against an intemperate zeal that had been so baneful to true religion, recommending to him



a lively and prosperous religion in his own soul) if not a fervent Christian, not likely to be a fervent minister. Let your reverence of divine things be equal to your fervor. I hate that preaching most which tends to make men laugh. A *judicious, humble, affectionate* zeal is absolutely necessary to a successful minister, and nothing but this will enable him to persevere through the many difficulties in his way. (Here he stated at large the various advantages to himself and people which might be expected from such a zeal.)

III. *Idly. He taught diligently the things which he heard.* An idle minister is of all men the most useless and abominable.

'Tis not a cause of small import  
The pastor's care demands,  
But what might fill an angel's heart,  
And fill'd a Saviour's hands.

Dr. Doddridge.

"Shew thyself a *workman*," guard against a *random, lazy and flimsy* kind of preaching. Let your subjects be *fathomed*, not *skim'd*; *discussed*, not merely *proposed*; preach not only what is according to the analogy of faith, or what may be said in general, but what belongs to your particular text.

Methinks I hear you say who is sufficient, &c. &c. a few encouraging things and I conclude.

1. Think of the worth of immortal souls.
2. Though the work be difficult yet 'tis honorable.
3. Remember the awful responsibility attached to your office.
4. Think how much of your own comfort depends on the proper discharge of the duties of your station.
5. You serve a kind and gracious master, who will strengthen, comfort, and support you.
6. Keep the glorious reward, the crown of life in view, that awaits all faithful ministers.

The sermon was heard with great satisfaction.

Mr. Barber prayed.

Mr. Knight, of the Borough, preached to the church on 2 Chron. xv. last part 2d ver. *The Lord is with you while ye be with him, and if ye seek him he will be found of you, but if ye forsake him he will forsake you.*

Mr. Knight delivered himself with great seriousness, but his brethren, who preceded him in the service, cramped him as to time; so that he could but just mention some of the greatest articles of his discourse.

Mr. Ford, of Stepney, concluded the service of the day.

May an abundant blessing follow the respectable union!

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*First Ordination in the Century. Jan. 1, 1801.*—The Rev. Mr. W. M. WINTERBOTHAM, Successor of the Rev. Mr. Gibbs, was ordained Pastor of the Baptist Church at Plymouth.—Mr. Joseph



Joseph Sprague read the Scriptures, and prayed.—Mr. Redding, of Truro, delivered the introductory discourse, asked the usual questions, and received the confession.—Mr. Steadman, of Dock, prayed the Ordination Prayer.—Mr. Birt, of the same place, addressed the Minister from Rev. ii. 10.—Mr. Sharp, of Bristol, preached to the people from Gal. v. 13, 14, 15, 16.—Mr. Steadman concluded in prayer.—The Hymns were given out by Brother Sprague, of Bovey.

### *New Meeting House at Reading, Berks.*

ON December 2, 1800, the New Independent Meeting House, in Broad Street, Reading, belonging to the Rev. Mr. Douglas and his people, was opened.

Finding that their old place of worship was inconvenient, and that their congregation had considerably increased under the ministry of their present pastor, the Church have erected a new building on the old site, combining neatness with elegance. The whole expense of £.2000, we learn, has been liberally defrayed by themselves.

On the day of opening it, there were three services.—In the *Morning* Mr. Scholfield, of Henly, and Mr. Winter, of Newberry, prayed. Mr. Clayton, of London, preached on Luke vii. 5.—*He loveth our nation and hath built us a synagogue.* While he was stating the nature of public worship in connexion with the duties we all owe to our country, it clearly appeared that the promotion of religion is the best patriotism.

*Afternoon.*—Mr. Morris, of Amersham, and Mr. Evans, of Abingdon, prayed. Then Mr. Hinton, of Oxford, preached on Hag. ii. 9.—*The glory of the latter house shall be greater, &c.* His introduction was the history of the text; and *the presence of Christ as the glory of his Church* gave the leading feature of his sermon. Mr. Lovegrove, of Wallingford, concluded the service by prayer.

*Evening.*—Dr. Davis prayed. Mr. Hughes, of Battersea, preached on John ix. 27.—*Will ye also be his disciples?* He addressed the question to the audience in four views:—As the language of inquiry.—Of doubt.—Of encouragement.—And of congratulation. Mr. Cook, of Maidenhead, dismissed the assembly by prayer and the benediction.

Take it all together, it was a day of a superior kind. The general impressions of it were great seriousness and solemnity, intermingled with cheerful joy, fraternal affection, and a warm concern for the interests of Zion.



## OBITUARY, 1800.

THE Rev. *John Reynell*, formerly dissenting minister at Plymouth for upwards of 20 years, and for the last 16 years at Thorverton, died 27th Sept. 1800.

The same day died, at Sidbury, Devon, the Rev. Mr. *Hayward*, independent minister of that place.

On Tuesday, Oct. 8, died, after a very lingering illness, aged 36, Miss *Lydia Yallowley*, a daughter of Mr. Yallowley, of Mr. Whitbread's Brewhouse. She had been several years a Member of the Church in Dean-street, Southwark, under the pastoral care of the Rev. Mr. Button. She bore her illness with remarkable patience, enjoyed a steady hope, and departed happy in the Lord.—Her grave is in Bunhill-fields, 46, 47 East and West, 26, 27 North and South.

Tuesday, Nov. 25, Mr. *Robert Cottle*, Bristol, of an inflammation in the lungs, in the 71st year of his age. He was baptized by the late Rev. John Tommas in the year 1761. The Rev. James Newton, one of the Tutors of the Baptist Academy in that City, boarded at his house above twenty years. His body was interred in the burying-ground belonging to the Churches of Broadmead, and the Pithay. The Rev. Mr. Sharp addressed the mourners at the grave; and preached a very soothing powerful discourse on Ruth i. 21.

Thursday, Dec. 11, died, at Biggleswade, Bedfordshire, in the 58th year of his age, the Rev. *Thomas Mabbott*, Pastor of the Baptist Church in that place. He was born at Digby, Lincolnshire, in Nov. 1742, of parents in circumstances of mediocrity, who gave him an education suited to their circumstances.—They were by religious profession of the Establishment; but he grew up as ignorant of God as if he had been born of Heathens. In early life he was fond of that kind of liberty which leads young people into bondage. Into most kinds of sin he eagerly ran, and continued in open profaneness, notoriously so, till 1764, when he was married, and resided at Naneby, in Lincolnshire, a dark and dissipated place, where there was then, he believed, but one family that had the fear of God before their eyes; they were of Mr. Westley's denomination. Under one of their Preachers he felt some slight convictions; however they were so impressive, as to make his wife fear he was going to turn Culamite—a nickname given in that neighbourhood to pious people. These convictions he pretty much stifled for a while, till one morning, in a house of one of the Methodists, he took up a little book which a child was carrying from chair to chair; it was John Bunyan's *Sighs from Hell, or the Groans of a Damned Soul*. He asked to borrow the book; but it was replied, "You will not read it—it is a Culamite book." It was lent him. Beginning this book, he found he was in the road to Hell;—arrows of conviction were now fastened in his heart, and as he went on with the book, the Lord went on with his work. Mr. Mabbot was now affrighted out of the practice of gross sin, though he knew but little yet of the spirituality of the law against which it was a transgression, and of course understood



stood but little of the evil nature of sin, and of the beauties of Christ. His manuscript says, "This book left me killed without a cure; as I understood not the encouraging part of it, I did not think myself entitled to the good it pointed to; for I did not then know any thing of the Gospel good news to the vilest of sinners, but ran from Church to Church, to hear from the Clergy how I might keep from Hell, and get to Heaven when I died. All I heard was, that we must be honest men, and keep to Church and Sacraments. I thought I would be as good as the best, but never could satisfy my conscience: my religion was all slavish fear, and ended in disappointment."—About this time he met with an *old* book, from which he understood that there could be no salvation by the works of the Law; and reading the Bible with attention, his former hopes began to decline, and great distress followed. Reading farther on in his old book, one Lord's-day morning, he clearly understood, for the first time, that Salvation was by grace, through Christ. From that moment he pursued Salvation by grace, not by works; and says, "this made me work more in prayer, reading, thinking, and inquiring, than before."—Reading one of Mr. Whitfield's Sermons on "the Lord our righteousness," he was delivered from his distress, and experienced the pleasures of religion. His acquaintance with the doctrines according to godliness having commenced, he recommended them to others. The Methodist cause here declined, and the Preachers left coming to the place. His wife soon after was called by grace. It was his custom at this time, after dinner, to read the Scriptures; and coming to the case of Ananias, he saw the truth and importance of Believers Baptism. He opened his mind to his wife, and said, "My dear, I am a Baptist!"—"A Baptist!" said she, "What is that?" He replied, "It is a Christian, who, out of love to Christ, on a profession of faith in him, does as Christ bids him, in being dipped in water, as a representation of Christ's sufferings, death, and resurrection." After this he offered himself as a Member to the people at Lincoln, who were a branch of the Baptist Church at Horncastle, under Mr. Hill, who preached once a month at Lincoln. He knew but little of his depraved nature, yet soon felt an evil heart departing from the living God; but being restored to a more spiritual frame of mind, religion was pleasure; he minded his worldly concerns better than ever. Vacant Lord's days at Lincoln were filled up by the prayers of the more gifted brethren, and by expounding the Scriptures. Thus Mr. Mabbott's abilities were discerned, and he was sent into the work of the Christian Ministry.—In 1774 he was ordained Pastor of a Church of only eight souls and himself, by the Rev. Mr. Martin, at Spalding. In November 1777 he removed to Birmingham, in prospect of being Co-Pastor with the Rev. Mr. Turner. Shortly after he removed to Dudley, in Worcestershire; from thence, in 1780, to London, being called by the Church in Mitchell-street, but did not settle there. He was set apart over the Church in Redcross-street, in 1781; from hence he removed to Hoddesdon, Herts, in October, 1791; from which place he was called to Biggleswade, and was set over the Church in November, 1794. Here he was made the happy instrument



strument of turning many to righteousness. To preach the glad tidings of Salvation to perishing sinners; to proclaim the free, unmerited, and discriminating grace of God the Father, in and through the sacrifice and righteousness of Christ, and the sanctifying influences of the Holy Spirit was his delightful work. Diligent and zealous, he pursued his labours for several years past, frequently under the pressure of weakness, and the incumbrance of a diseased body; and when he could ascend the pulpit only with a slow pace and faltering step, he has preached those truths as a man enjoying the full vigour of life and animal spirits. Under the afflicting hand of God, he discovered true *Christian patience*, and enjoyed peaceful resignation to the will of his Heavenly Father, being usually favoured with most of the Divine Presence when most afflicted.

His complicated disorders at length terminated in a consumption of the lungs, and during the space of six or eight months Nature seemed gradually decaying. He entered his last affliction under much darkness of mind, which his disorder at that time seemed calculated to promote, by lulling him into a degree of torpid insensibility; but this being mercifully removed, was succeeded by the divine supports, and rich consolations arising from a firm persuasion of interest in the unchangeable love, mercy, and grace of God, which accompanied him to the gates of death.

A hearer calling to see him at the time when his friends were conscious every expectation of recovery was lost, finding him free to converse about the "things that are unseen and eternal," inquired, "if he felt any thing like that reluctance almost universally incident to human nature, in the prospect of dissolution?" He replied, "The last enemy that shall be destroyed is Death; that is saying it is an enemy; I *feel* it an enemy; there is something in this nature that cannot relish Death." That person again addressed him, saying, "If we had nothing to look for but a dark annihilation in the grave, if no bright prospects in immortality to animate our hope, what a different conflict we should have with that last enemy!" "Ah! (he continued) I have been thinking on the words of Dr. Watts:

"My flesh shall slumber in the ground,

"Till the last trumpet's joyful sound,

(And added with peculiar emphasis)

"Then burst the chains with sweet surprize,

"And in my Saviour's image rise."

"This vile body shall be fashioned like unto his glorious body!"

And then, speaking of the goodness of the Lord, in not afflicting him with a continuance of his late pains, he added, "I have in fact lost nothing yet but flesh from the bones: I can see, I can hear, I can recollect as well as ever; I can taste, I can smell; not a faculty is either lost or impaired: what a mercy, and yet dying!" Mentioning, further, his call to the work of the Ministry, he said, "I was once a wild, a dissolute youth; I think as giddy, as thoughtless as any in the world; and appeared one of the most unlikely creatures for that office that ever filled it; one concerning whom it may be properly asked, 'Is not this a brand plucked out of the burning?'" I was indeed a brand (with tears of gratitude he spoke), a brand plucked out of the fire!"

"He



"He found me in a desert land, and in the waste-howling wilderness, but he led me about and instructed me; he has kept me as the apple of his eye."

A few days afterwards, when his strength appeared much on the decline, on being asked, "If he felt himself comfortable and happy?" he replied, with considerable cheerfulness, "Perfectly so; I have not always the same degree of enjoyment, but I have no fears; I have done with the world now, I know nothing of it, and am anxious about nothing but to be rid of this body: but that in the Lord's time; it will not belong now; the Lord Jesus will soon come and take me home to himself."

At another time, to a question of similar import, he answered, "Going on, going on as fast as time can carry me; as much weaker as might be expected. I am free from pain, my comforts are great, my faith is strong, my prospects are bright." He added more, but low and indistinct; it was, however, perceived to be expressive of peace and joy, in the delightful anticipation he enjoyed of a future felicity.

"So firm a hope of glory near,  
Spreads life and joy abroad;  
O 'tis a heaven worth dying for  
To see a smiling God!"

WATTS.

Being visited soon after, still lingering in life, he could say but few words; yet the few were comforting, and very significant: "My good hope, through grace, remains unshaken." And when the lamp of life was just glimmering, his friend inquired "if he was still happy--if all within was peace?" he replied, "Yes, blessed be God for it!" The person added, "The Lord has promised that he will never leave nor forsake his people." He continued, "No, never, never." At parting, he addressed the dying Saint, "I must now take my final farewell of you, Sir." "Yes (he answered) we must part; the Lord bless you! farewell! but not for ever: *we shall meet again*, O WE SHALL MEET AGAIN!

"Come, Lord Jesus, come quickly!" was his language more than once in the night preceding his departure; and he continued with perfect ease, both in body and mind, till his Lord came: even in passing through the Jordan of Death all was a perfect calm,

"And not a wave of trouble roll'd  
Across his peaceful breast."

Thus terminated the career of a man, who was eminently a brand plucked out of the burning, and had spent about 28 years in preaching the everlasting Gospel.

As a Minister, he was faithful, fervent, and affectionate; his sentiments were Evangelical and Calvinistic. The edification of the people of his charge, and an earnest desire for the good of souls in general, lay near his heart, and only ceased in death; but he often exceeded due limits, in being *much too loud and too long* in the Pulpit—an habit rarely attended with such desirable effects as Ministers are ready to expect, but is ruinous to themselves, and often creates a disgust in the minds even of a serious audience, which mars the whole service. Its destructive consequences Mr. Mabbot was fully persuaded of when too late to remedy the evil he was conscious of having sustained. He declared, a little before his death, that he believed his disorders were in a great measure occasioned by such extravagancies.

According



According to the necessary arrangements which he had made for his funeral obsequies, on Friday, Dec. 19, his mortal remains were committed to their original dust, *in sure and certain hope* of being raised again to a glorious immortality. The corpse was carried to the grave by six of his Church Members, and the pall supported by six Ministers, viz. the Rev. Dr. Gordon, of St. Neot's, Rev. Mr. Geard, Hitchin; Gamby, Southill; Mayle, Blunham; Paine, Gamlingay; Nichols, Kimbolton.

Rev. Mr. Payne delivered the oration at the grave, and after the interment a funeral discourse was preached by the Rev. Mr. Geard to a very crowded audience from the following words, by the appointment of the deceased, being strikingly applicable to his experience. Deut. xxxii. 10. "*He found him in a desert land, &c.*"

We are favoured with extracts from his diary, but as his son, Mr. Mabbott, Master of the Protestant dissenting charity school, Bartholomew Close, is likely to publish a more copious memoir of his father, we finish this article here, hoping that the intended publication will meet with general encouragement.

The members of the Baptist church in Swift's Alley, Dublin, have acquainted Dr. Rippon with the melancholy news of the death of *Rev. Mr. Daniel*, their pastor, who departed this life Dec. 22, of a violent fever, universally regretted.

This affecting event, happening at a period when his exertions were more than ordinary, causes a considerable loss to the church, as there was reason to hope that Providence intended him as an honoured instrument in reviving a very decayed interest.

An amiable friend from England, not knowing of his dissolution, went to his place of worship, expecting to hear him preach. The service was just commenced. The pulpit hung in black, and the congregation being in mourning, she was struck. Dr. Macdowell, an evangelic Presbyterian, was the preacher. She soon found she was come to hear Mr. Daniel's funeral sermon. The text was Heb. viii. 23. This affectionate senior minister, gave a handsome account of the deceased, recommending the widow to the protection and philanthropy of the congregation, as being in a foreign country, with a fatherless child, far advanced in her pregnancy, and destitute of any certain support.

The Baptist Church, and also the Presbyterian, through good Dr. Macdowell's kindness, were making a collection for the bereaved widow, when our information was sent off. The produce of it could not be other than uncertain.—We understand that Mrs. Daniel is likely to return to Leighton Buzzard, in Bedfordshire, where she resided before her marriage.

Jan. 14, 1801, Mrs. *Ann Austin*, aged 27, wife of Mr. John A. tinman, Tooley-street, Southwark, who was a candidate for communion in Dr. Rippon's church. Her removal was owing to a very bad lying-in. The last Lord's day evening of her life was spent very pleasantly by her and her nurse in reading the scriptures together. On the Monday morning she was impatient till her husband came to pray with her. Soon after, she gradually lost the use of her intellectual powers; but her nearest relatives have hope in her death. Dr. Rippon addressed the weeping survivors at her grave in Bunhill Fields, situated 23, 24 East and West; 67, 68 North and South. This intersection is near the tombs of Dr. Gill and the Rev. Mr. Burford.



## ORIGINAL POETRY.

June 1793, printed Queries, from London, were addressed to most of the popular ministers in England; to which an answer was requested on or before the 15th of July.

The following is the answer of the late Rev. SAMUEL MEDLEY:

*What county is your place of worship situated?*

In one that's sea-wash'd all the year,  
Elept in authors—LANCASHIRE.

*In what Town, Parish, or Village?*

In one where sin makes many a fool,  
Known by the name of LIVERPOOL.

*Is it a Church, Chapel, or Meeting?*

Why, my good Sir,—'tis very true—  
'Tis Chapel, Church, and Meeting too;  
And in it things both old and new.

*What denomination of professing Christians is your Congregation distinguished?*

Any one that's most despised of all  
Which folks, in general, BAPTISTS call.

*Will you favour us with your Christian and Sir-name at length, as the Minister of the place, with your Degree, or any other addition?*

My Christian-name is called Saint;  
My Sir-name rather odd and quaint;  
But to explain the whole with ease—  
SAINT SAMUEL MEDLEY, if you please;  
And you, from hence, may plainly see  
That I have taken A DEGREE!

*Are you an Assistant Minister—be pleased to subjoin his name likewise?*

Yes! I've One of whom I boast—  
His name is call'd THE HOLY GHOST!

*When are your stated Times of Worship?*

On Lord's-days, thrice;  
On week-days, twice.

*What Number of People attend?*

Many come, my worthy friend;  
Dare not say, they all attend:—  
But, tho' so many, great and small,  
Never number them at all;  
For that was once poor DAVID's fall.

*By what means was the Gospel first introduced, and what particular Providence attended its Introduction?*

'Twas the good hand of God no doubt  
That brought this blest event about;  
But this took place so long ago,  
That what then happen'd I don't know,

*What Success has the Gospel had, and what Opposition has it met with?*

All the success that God design'd,  
On dead, and dumb, and deaf, and blind;  
And, tho' oppos'd by earth and hell,  
The Lord the Spirit owns it still.

*What is the present State of your Church, and what encouraging Prospects of future Usefulness?*

The Church is in the wilderness,  
And as for future usefulness,  
The pleasing prospect is—FREE GRACE.

*If a Meeting or Chapel, when or by whom was it first built?*

'Twas built and finish'd where it stands,  
Like other places—by men's hands;  
And, as upon the wall is seen,  
In seventeen hundred eighty-nine.

*Is it incumbered with debt, &c.?*

Incumber'd with debt  
It is certainly yet,  
Tho' I at the present don't state it;  
But if ever from home  
I a begging should come,  
I'll readily to you relate it.

*What are the names of the stated ministers who have laboured in your place, from its commencement to the present period?*

Not many, as you'll quickly see;  
The only one has been—POOR ME.

*What particulars concerning all or any of them, or their writings, do you think will interest the public attention?*

Why, I of this question—of great or of small,  
To the best of my knowledge—know nothing at all.

*What places in your neighbourhood do you supply, which have no stated minister?*

Indeed, good Sir, I seldom roam,  
For I have full employ at home.



*Is your neighbourhood favourable to the reception of the Gospel? what obstructs its progress? and can you suggest any method for spreading it more effectually?*

Our neighbourhood, as I suppose,  
But little of the Gospel knows,  
And less of love unto it shews.  
And for obstructions—why the chief  
Are ignorance and unbelief;  
And the best mean to make it spread  
Is power from Christ, the Church's head.

*Have any remarkable providences taken place, &c.?*

Yes many—tho' I think it best  
They be not publicly express'd.

*We will thank you for a list of the ministers and places where the Gospel is faithfully preached in your county.*

The places are many, and ministers too,  
But I can't recollect them to send them to you.

*Please to add the name of the bookseller. &c.*

The bookseller whom I retain  
Is called—Mr. SAMUEL CRANE.

And thus to your queries I've made a reply,  
Which you will receive the fifteenth of July.  
And, for the present, Sir—*Good bye.*

*Pleasing Anticipation of Death and Glory.*

AH! I shall soon be dying;  
Time swiftly glides away;  
But, on my Lord relying,  
I hail the happy day.—

The day when I must enter  
Upon a world unknown;  
My helpless soul I venture  
On JESUS CHRIST alone.

He once, a spotless victim,  
Upon Mount Calv'ry bled!  
JEHOVAH did afflict him,  
And bruise him in my stead.

Hence all my hope arises,  
Unworthy as I am:  
My soul most surely prizes  
The sin-atoning Lamb.

To him, by grace, united,  
I joy in him alone;  
And now, by faith, delighted,  
Behold him on his throne.

There he is interceding  
For all who on him rest:

The grace from him proceeding  
Shall waft me to his breast.

Then with the saints in glory  
The grateful song I'll raise,  
And chaunt my blissful story  
In high seraphic lays.

Free grace, redeeming merit,  
And sanctifying love,  
Of FATHER, SON, and SPIRIT,  
Shall charm the courts above.

One part of this is Dr. RYLAND  
the other part by J. RIPPON

*The safe and happy Exit.*

LORD, must I die? Oh, let me die  
Trusting in thee alone!—  
My living testimony giv'n,  
Then leave my dying one!

If I must die,—Oh, let me die  
In peace with all mankind;  
And change these fleeting joys below  
For pleasures all refin'd.

If I must die—as die I must—  
Let some kind seraph come  
And bear me on his friendly wing  
To my celestial home!

Of Canaan's land, from Pisgah's top,  
May I but have a view:  
Though Jordan should o'erflow its banks,  
I'll boldly venture through.

*Prayer for Deliverance from the Fear of Death.*

O GOD of Hope! with cheering ray  
Gild my expiring streak of day;  
Thy love, through each revolving year,  
Has wip'd away affliction's tear.

Free me from death's terrific gloom,  
And all the guilt which shrouds the tomb!  
Heighten my joys, support my head,  
Before I sink among the dead.

May death conclude my toils and tears!  
May death destroy my sins and fears!  
May death, through JESUS, be my friend!  
May death be life when life shall end!

Crown my last moment with thy pow'r—  
The latest in my latest hour;  
Then to the raptur'd heights I soar,  
Where fears and death are known no more.

J. RIPPON









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THE late REV. JOHN TOMMAS

*Pastor of the Baptist Church in the Pithay, Bristol*

*Pub<sup>d</sup> by D. T. Rippon Apr. 1. 1801.*



*SKETCH OF THE LIFE*

OF

THE LATE REV. JOHN TOMMAS,

PASTOR OF THE BAPTIST CHURCH IN THE PITHAY,  
BRISTOL.

**T**HE amiable Mr. JOHN TOMMAS was born at Barnoldswick, in the Parish of Gilkirk near Skipton, in Yorkshire, on the 16th of February, 1723-4.—His mother was descended from the ancient and noble house of Norfolk, and of distinguished beauty—his father, a respectable gentleman who had met with losses, was in reduced circumstances at the time of his birth. Both parents were of the Established Church, but before their death, his father became a dissenter in principle, and his mother by profession and practice: she united herself with the Baptist Church at Barnoldswick, under the pastoral care of the Rev. Mr. ALVERY JACKSON.

Mr. Tommas had very early impressions of a serious nature. At about nine years of age, he dreamed that the atmosphere was all on fire, and that he had no where to escape: in the utmost agony, he was crying for mercy, as he had been taught to say his prayers, and made conscience of it in a formal way; but when he expected the next moment to be swallowed up, an arm burst through the flaming vault, and saved him from destruction. This circumstance often affected his mind; but the first years of his life were remarkable only for the uncommon liveliness of his disposition, which betrayed him into many personal dangers: and these, it seems led him to think.—But the ministry and conversation of Mr. Alvery Jackson, under whose care he was placed after he left school, were the instruments of the first and most lasting impressions, of a saving nature, on his mind. He considered Mr. Jackson as his spiritual father: by him, he was baptized in a river, when between 17 and 18 years of age. About the time of his conversion, he found exceeding delight in reading the holy scriptures, almost every part of which afforded him direction and comfort; and he was indulged with elevated bliss through a sense of interest in the love of God. But he let down his watch, and his joys withered.—This convinced him, that, if Christians will

MARCH, 1801.]

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walk



walk comfortably, they must walk closely, with God. Now temptations prevailed and led him into darkness, and he was discouraged in prayer: but, if he omitted it, the consciousness of his guilt was increased, and terror followed. Assured, however, that his condition could not grow better at a distance from God and in a neglect of the means of grace, he began with double earnestness and constancy to read the scriptures; and thus his fears vanished, and his comfort was restored.—Here it deserves to be noticed, as a constant part of his experience, that he scarcely ever enjoyed any comfort, from the earliest to the latest parts of his christian course, unconnected with *reading the scriptures*, or with recollection and meditation on them. The precepts, the invitations, the promises, and the grand doctrines of the word, were his support and his solace in the house of his pilgrimage. It was by reading Jer. i. 5—16, that he came to think of the Christian Ministry. His first impressions on that subject, however, he considered as temptations, and entreated the Lord to deliver him from them. But passages of scripture were constantly on his mind;—he used to expatiate upon them where he could speak and no one hear him;—and sometimes felt such enlargement and pleasure as astonished himself. It was, nevertheless, a thing quite certain in his mind, that it was impossible for him to be a preacher. But his gift of prayer, in which he excelled all his days, was noticed in the church; and an opportunity naturally offered for him to relate his exercises of mind to his pastor. Mr. Jackson had a private meeting of the members at his own house, now and then, where he gave them a number of scriptures to improve:—here Mr. Tommas was heard again and again. In the spring of 1745, he preached in public by general consent, but without any particular act of the church in calling him to the ministry; till the good people at Gildersome, who had been a branch of the church at Rawden, requested him to come among them. Then he was regularly sent forth by the church at Barnoldswick. A day of fasting and prayer was kept on the occasion; Mr. Jackson preached, others prayed, and a comfortable day it was. This was in the latter end of the year 1745. In 1747, he was, with the greatest unanimity, called to the pastoral office at Gildersome, and accepted it. Mr. Jackson offered the ordination prayer, laying on of hands with the rest



rest of the pastors; he also gave the charge from Isa. lii. 11. *Be ye clean that bear the vessels of the Lord.* Mr. Palmer, of Hull, who afterwards removed to Broughton in Cumberland, and died there, preached to the people from that part of the commission, Matt. xxviii. 20.—*Teaching them to observe all things whatsoever I have commanded you.* Mr. Clayton, of Salendine Nook, was present; and Mr. Ashworth, brother of Dr. Ashworth, of Daventree, and uncle of Mr. Ashworth now at Farley, near Leeds.

At Gildersome our worthy friend met with good acceptance. The congregation increasing, the meeting-house was enlarged, and since then it has been enlarged much more.

In the next year, 1748, he married Miss Ann Hudson, of Gildersome, the memory of whose virtues—as a wife, a mother, and a friend—is deeply impressed on her numerous connexions. She was a descendant from, and nearly allied to, the surviving branches of the family of Booth, late Earl of Warrington, with whom an acquaintance was maintained till her death.

Mr. Tommas was providentially in London at the time Mr. Samuel Wilson, of Goodman's Fields, died; and he preached for the bereaved church in the morning of the day, when Dr. Gill preached the funeral sermon of that noted minister in the afternoon. Mr. Tommas assisted them several times afterward; and he supposed that about nine-tenths of the people were for his settling amongst them; but, as they were not unanimous, he put a negative on their kind and repeated applications.

After this, the church in the Pithay, Bristol, requested his help. They were not destitute; Mr. Needham was an ordained minister among them, and wished to continue sole pastor, and to enjoy Mr. Tommas as his assistant.—This he mentioned with the utmost frankness to Mr. Tommas, who, without reserve, committed himself to the direction of Mr. Needham. But, as the preaching of the latter did not suit the people in general, they determined, at length, that, if Mr. Tommas came among them, it should be in the character of joint pastor. He then went back to Gildersome, and a division took place in the Pithay. Twenty or thirty persons, perhaps more,



went off to Callow-Hill, and Mr. Needham with them, before Mr. Tommas's return to Bristol. He took upon him the pastoral care of the church in the Pithay, August 12, 1753, without a dissenting voice. A few months after this, Mr. Needham and those who continued with him, were, in a very lenient manner, declared no longer members of the Pithay. Mr. Tommas, and most of those who left the church were upon friendly terms; and Mr. Needham and he visited each other. But the church at Callow Hill became extinct at the decease of Mr. Needham and Mr. Foot.

Thus far our statement concerning the deceased, excepting the account of his progenitors, and one or two dates, is given mostly in his *own words*, as they were taken from his lips, by a minister who resides in London, July 30, 1794. Mr. Tommas closed this conversation in a very solemn and affectionate manner, saying—"I have had my joys, and I have had my sorrows, but, *having obtained help of God, I continue unto this day.*

"Thou givest me the lot

"Of those that fear thy name;

"If endless life be their reward,

"I shall possess the same!"—DR. WATTS.

In his new situation, Mr. Tommas exerted himself with becoming ardour and a laudable ambition. Being convinced that the ministers of the other congregations in the city were men of learning, and also that a knowledge of the sacred Scriptures, both Hebrew and Greek, must be of no small importance to one who is daily called to explain them, he so added to the information he had before, as to be able to consult lexicographers on difficulties that came in his way. In prayer, his piety, fervency, and variety were distinguished. His sermons, the greater part of which were written, and of late years generally read, shewed him to be mighty in the Scriptures; a workman who needed not to be ashamed; rightly dividing the word of truth. His life was exemplary, and his labours were successful. For several years, he enjoyed the assistance of that eminent and learned man, the Rev. James Newton, A. M. of whom he gave so respectful a testimony in the oration which he delivered at his grave.



grave. Such an assistant must have been a great blessing; and such our departed friend acknowledged him to be. But the life of Mr. Tommas, notwithstanding comfort in his Church and felicity in his colleague, was sometimes considerably embittered with crosses. Some ministers have been highly favoured. Mr. Brewer, of Stepney, had the pleasure of seeing *all* his children, one time or another, sit at the Lord's table with him. But Mr. Tommas had a child which was a *lasting* sorrow to him. In 1778, the good man riding to Hanham, about three miles from the city, to preach, his horse fell, and he was laid aside with a broken leg till the 29th of November; when he came out, and preached on Job v. 7—*Man is born to trouble, as the sparks fly upward.* In the year 1783, he was sorely afflicted by the loss of two sons, two grandchildren, and most of all by the loss of his wife, who died on the 13th of November.

In 1784, his meeting-house having been shut up for repairs, the smell of the paint caused him to faint in the pulpit; his worthy son, of his own name, went up to him to help him down; but he recovered a little, and said to the congregation, "Doubtless it would have been very affecting to *you* if I had died here, but it would have been joyful to *me*; for I should have exchanged my pulpit for the throne." He fainted again in the arms of his son, and was brought down as one dead, amid the sighs and tears of the whole congregation.

In the evening of May 22, 1791, he preached and closed the services which were performed in the old meeting-house; which was taken down. His text was—*Pray without ceasing.* He assisted in obtaining subscriptions for the new one, which was built exactly on the old spot; he saw it finished, and the money raised within its own walls; and he opened it Dec. 16, 1792, preaching on Psalm cxviii. 23—*This is the Lord's doing, and it is marvellous in our eyes.* Thus a handsome provision was made for the generation to come, in hope that many of them would arise and call God blessed.

His countenance and labours were always welcome in the Western Association, of which he was so long an honourable member. His last sermon to that respectable body of ministers and Christians was preached at Chard, JUNE 1794. The text he chose for that service was



Heb. xii. 28—*Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear.* The sermon was in his usual manner—methodical and affectionate; but the close of it, which we give in his own words, made a solemn impression on the whole assembly. “I shall never, probably, meet some of you again after this interview is at an end. I hope to meet many of you in glory. May the blessing of God rest upon you, my fellow labourers. Let this kingdom of which I have been preaching be dear to you. Let the laws of it, the glory of its King whom you serve, and the invaluable interests of his kingdom, lie near your hearts. Surely this is agreeable to the nature of your office, and to your solemn engagements to Christ. You are bound in duty, and by obligations of gratitude, to devote yourselves to him; and your reward is before you. O may the blessing of God rest upon you, on this Church with which we assemble, and on all the Churches, till we meet in the upper assembly. O that we may meet—we shall meet—around the throne of God and the Lamb. Amen.”

On the very night of that day, July 30, 1794, in which he had so plainly related his early experience, according to our statement above, he was seized with a paralytic stroke, but he kept the knowledge of it from his wife, till about six o'clock in the morning, and then told her, with the utmost self-possession and tenderness, that he had lost the use of his arm and leg; adding—“*It is all well, and I am quite calm!*”

His speech was affected by this shock; but the next day, when his physician mentioned his taking a glass of wine, he replied, with great sweetness in his countenance, “*Woe to him that drinketh wine in the morning.*” He was now confined to his house till the 26th of October following; when he administered the Lord’s supper again to his flock. Christ appeared to be very precious to him. He spoke as on the brink of Jordan, waiting the divine command to go over into Canaan. On the Lord’s day following, Nov. 2, his intention unknown to any one, he went to meeting (notwithstanding a supply had been provided) and thus introduced the sermon:—“My appearing here at this time, I doubt not, is contrary



trary to the expectations of many ; but I am come up to attempt to speak for God this morning, on 1 Cor. ii. 3—*And I was with you in weakness, and in fear, and in much trembling.* The words of the apostle are literally fulfilled in me this day. And my first entrance upon the ministry amongst you was under a sense of much *weakness*, and in *fear* for *myself*, lest I should not be found faithful, and in fear for my *hearers* ; and have we no reason for *trembling*, as the time will shortly come, when the speaker and the hearer must give a strict account."

He continued to preach occasionally till July 26, 1795 ; when he delivered his last sermon, on his favorite subject of prayer, from Luke xviii. 1 ; but administered the Lord's supper once or twice afterwards. August the 2d was an affecting solemnity at the Lord's table :—The Rev. Mr. Hey, who had often filled the pulpit in this time of need, preached in the afternoon ; Dr. Rippon was a transient communicant. He was affected with several considerations ; but particular with the difference between a minister in the Spring and in the Autumn of life. The good old man could not pour out the wine : he beckoned, and the deacons did it. It was an humbling and melting season. After this, he was seldom able to attend public worship ; but he was present at a prayer-meeting, on Feb. 27, 1797, when the church met to pray for direction in the choice of a pastor to succeed him ; and, in a very clear and collected manner, concluded that service in prayer.

He continued, after this, in a most desirable frame of mind, till his departure on August 27, 1800 ; when he was 76 years of age.

We hope, in our next Number, to add a short sketch of his character, drawn up by his amiable successor, the Rev. Mr. Sharp ; and also to give an outline of Dr. Ryland's funeral sermon on his death ; both these, communicated by a friend, seem to bear the requisite marks of precision.



## LETTER FROM INDIA.

MR. POWELL, TO DR. RIPPON.

*Moypauldiggy, December 30, 1799\*.*

REVEREND AND DEAR SIR,

IN this retired spot where I reside, I have not an opportunity of seeing much variety, or making observations that would be worth communicating. A perpetual sameness occurs. All my surrounding neighbours are heathens, in a bad state of contamination; devoted to superstition, they desire no new way, but think it virtue to follow the beaten track of their ancestors. Novelty and curiosity make no part of their character; as it was in the beginning so it is now with them. Their houses, utensils, dress, manners, and, what is worse, their idolatry is, I suppose, what it was ages ago. They have no inclination to alter their course, or change it for a better. If you converse with them on religion, they will hear you with perfect indifference; perhaps they may ask you a few unimportant questions; but they soon grow weary of so sublime a subject. A native once hearing Abraham's character delineated, instead of inquiring how he attained such an exalted eminence in virtue, only asked, who was Abraham's father; was Abraham a Mussulman, or was he of your cast? Their minds are so void of all good, that they seldom or never propose a single question about religion. If 100 Hindoos and Mussulmans were questioned, what they thought would become of them at death, they would invariably say—We don't know; or, It will be with us as God pleases. By their manner of answering, they convince you that it is a matter of *no* concern to them. I have just put such a question to a servant standing by me; his reply was, that he was told when his spirit quitted his body it would evaporate and die; and added, it was of no consequence what became of him then: all I want, said he, is food and raiment, and while I can procure it I shall be happy, and think of nothing else. Both Hindoos and Mussulmans, I may say, are in the lowest state of degradation; in sensual enjoyment con-

\* His former letter (Register, No. XVII. page 161) should have been dated July 30, 1798.



sists all their happiness; they are distinguished by names and a few ceremonial observations, and that is all. Their sentiments are the same, or nearly so; many of the lowest class of both think they shall not exist after this life, while the better informed have some expectation of an hereafter; but in what way they are to exist, they declare themselves ignorant of. They have no idea of the moral character of God, nor of the evil of sin. One of my servants, who can both read and write, affirmed, that he had never sinned, and persisted in declaring himself innocent. After much persuasion, he yielded that he was, like the rest of his species, a sinner; but I could not make him sensible of his *danger*, as an enemy to God and holiness. I have repeatedly discoursed with him on the subject, and he has frequently heard the Gospel preached, but I fear in vain. In this country we see the mournful effects of the fall: a numerous people, dead in trespasses and sins, sunk in the gulf of apostacy, which must soon close upon them, unless immediate deliverance comes to their aid. I wish I could tell you of the success of the Gospel, and that it had proved a blessing to Bengal; but, alas! the celestial message is not received with joy by the natives, though the charmer charm never so wisely. Hypocrisy and flattery are the prominent features of the people of Hindoostan, which all allow who have had any dealings with them. Several, I believe, are convinced of the excellency of the Gospel, but not of the necessity of embracing it as a revelation of the only way of salvation. They would be glad to wear the crown without enduring the *cross*. I long to see a work of God begun upon some of their souls; and I hope the period is not far distant when this will be accomplished, and encourage those who labour in this unfruitful vineyard. When one or two poor Hindoos or Mussulmans are converted to God, we may expect, I think, to see the work go forward. Then this gloomy land will assume a glorious appearance, and yield the peaceable fruits of righteousness. But I am ready to weep at seeing such a wide contrast at present. All is unpromising; gross darkness does indeed cover the people.

I thank you for the Baptist Register, I find in it very pleasing accounts of the state of religion; and I think much may be expected from the itinerant preaching which is now so much encouraged in England by the friends of vital religion. In proportion as Christians ad-  
vance



vance in holiness, so in proportion will they be anxious to devote themselves to the service of God, and seek his glory in every situation and occurrence of life. Indeed, they only are happy who live to him; and in this life they are well rewarded for their labour of love, by the peace and joy they experience in believing. It was with much satisfaction we heard, that the Baptist society had chosen four more missionaries to send to Bengal. We rejoiced at their arrival; and had scarcely expressed it, when we were informed, that government had interdicted their coming up to join their brethren; and before we had well time to ruminate on this unpleasing circumstance, we were surprized and astonished at the melancholy tidings of Mr. Grant's death, after a short illness of ten days: it was a fever that terminated in his death. This was a severe shock to us all; because he was a young man from whose abilities and usefulness great expectations were made. It was an important truth when it was declared that God's ways are not our ways. I wondered at the providence of God in sending Mr. Grant, and giving him a safe passage here, and then, as soon as he had reached the scene of action, to call him away; and that before his work, to human appearance, had begun: but the Lord does all things well and cannot err. When the government had refused the missionaries a passage up to Mudnabatty, they went to Serampore, a Danish settlement; there they met with a very kind reception from the Danish governor, who promised to protect them, and invited them to settle there; attended their preaching, and offered his own hall for public worship; and also to indent them as Danish subjects, which would be a sufficient protection to them when itinerating in the Company's territories. When we heard that they could not come up to us, Mr. Fountain hastened down to Serampore; and was so much pleased with the kind behaviour of the Danish governor, that he joined with the lately-arrived missionaries in recommending the missionary settlement to be formed at Serampore. Mr. Carey would have been glad to have remained at Kidderpore. The important work of printing the Bible (which will now soon commence) and other things considered, he determined to remove, and to make Serampore the seat of the mission: and it seemed the only door which Providence had left open for them in this land. Mr. Ward has been  
up



up to this part of the country, and has visited Dinagepore with us. His preaching is well spoken of by some of the gentlemen there, who, a few years ago, when Mr. Carey first went there, would scarcely have attended on religious worship. I have had but a short acquaintance with Mr. Ward; but he seems a most agreeable character, and an evangelical preacher. Every European here greatly regrets the departure of Mr. Carey from this part of the country; for he is highly respected by all who are acquainted with him. It will be a loss to many who attended his preaching; and some of them are sensible of it. Their ministry appears to have been a blessing to several gentlemen, who, I was in hopes, would have joined our little Church, had Divine Providence settled the missionaries here. Mr. Fernandez, I understand, intends being baptized in his first visit to Serampore, and to spend two months in the year at that place with the missionaries. I believe he feels the power of religion on his own soul, and is savingly converted. Nothing pleases him more than religious conversation, and writing to him on that subject. As Dinagepore, the place of his residence, is only twelve miles distant from this place, I shall spend almost every sabbath with him; and he, in his turn, will come here for the same purpose. I need not tell you how much I shall miss Messrs. Carey and Fountain; indeed I felt inconsolable when I was first apprized of their going; but I live in hope of joining them again in the course of another year.

I must now inform you, that Mr. U. has at last quit-  
ted Malda; he is appointed a member of the Board of Trade in Calcutta; he has left his indigo works in my charge; he is a most amiable character, and a strict observer of religious worship; his house has long been the house of prayer, where many a stubborn sinner has reluctantly bowed the knee, and paid an involuntary homage to religion, which he would gladly have avoided; and many a one has left his house, divested of those wicked prejudices which he had long cherished against the religion of Jesus, and has longed to return to the place which bore a faint resemblance of the gate of Heaven. I hope his new habitation will be devoted to the same purpose, though situated in a wicked city, which has received the appellation of Sodom. The late Mr. Chambers thought that Calcutta and Batavia were the  
two



two worst cities in the world ; which he called Sodom and Gomorrah.

Mr. Carey is truly a great character ; a most excellent missionary. I ardently wish that his labours were crowned with that success with which they appear, to human view, to be connected. How has he laboured at translating the Bible ! His toil in this is almost concluded. Many have been surprised at the translation he has executed. In a few weeks more, I expect the printing will commence, as types, press, paper, and even printer, are all ready : it appears a very providential circumstance that one of the missionaries should be a printer. I hope the Bible will soon be disseminated through the province of Bengal, in the native tongue. Must not a blessing accompany the spread of this invaluable book ? May each copy preach a crucified Jesus with abundant success, and multitudes flock to the Gospel standard.

I will here transcribe the lines which Mr. Ward composed on the death of the late Mr. Grant, as he allowed me the liberty of doing what I pleased with them \*.

Your's affectionately,

S. POWELL.

\* These lines are printed from Mr. Powell's letter in No. XVII. of the Register, page 225.

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THE SUBSTANCE OF  
AN ADDRESS

*Delivered in Bunhill Fields Burying Ground, at the Interment of Mrs. MARY MULLETT \*, the Wife of Mr. THOMAS MULLETT, of Broad Street Buildings, London, Merchant, on Tuesday the 21st of October, 1800,*

BY THE REV. TIMOTHY THOMAS.

THUS to the grave, the house appointed for all living, we have committed the remains of one ; who, in proportion as she was known, was loved and respected ; and whose death is of course as extensively lamented.

It was her honor and her happiness to be born of godly parents, who were themselves the descendants of ancestors who

\* Mrs. MULLETT is briefly but respectfully noticed in No. XVIII. p. 269 feared



feared and served God. This is not the language of funeral panegyric. Speaking from evidence, I speak the words of truth and soberness. Of her maternal progenitors, from the third generation, I have reason to think there are some still living, who, from their personal knowledge, remember, that without a single exception, they were, not only respectable members of civil society, but, dissenting from the world, were the professed followers of Christ. Of her paternal forefathers, one served Christ, in the ministry of the Gospel, from 1653, to 1688, in the principality of Wales, and was one of the 2000, who during that period were driven from their pastoral charge. Yet, under the discouragements of those days, he continued with success to labour for the salvation of souls till the time of his death; and a few years afterwards was succeeded in his useful, honorable, and highly important employment by a son, who lived to see his son, the Father of our deceased friend, the late learned and reverend Mr. Hugh Evans, engage in the same undertaking in the city of Bristol, where his pious labors, nearly 50 years, were eminently owned of God.

On the present occasion, this recital of ancestry would perhaps, be worse than impertinent, were it not, that their dear descendant, whose mortal part the grave hath now received, was worthy of such ancestors.—Bereaved in her tender years of a most valuable Mother, her honored Father had the unspeakable pleasure of seeing her in early life make choice of the God of her Fathers to be her portion and her God. He lived to rejoice also in seeing his own, together with the joint labors of his excellent son, in the ministry of the Gospel of Christ, blessed to the strengthening and establishing his daughter in the good ways of God.

Possessing a sweetness of temper, a well-cultivated understanding, and these sanctified by grace, our dear deceased relative occupied no common rank in the various walks of life——In her filial affection, her venerable Father found a great portion of parental happiness——In the course of a long conjugal life, how much she was qualified to promote quietness and submission of mind under bereaving providences; to assist with wise and prudent counsel in difficult cases; and with discretion to conduct domestic affairs so as to promote the comfort of all concerned—with what wisdom, assiduity, and perseverance, she applied herself to the many important parental duties that devolved upon her; of these no one can form so just an estimate, as you, my dear Sir, with whom, under a loss so great, we all affectionately sympathize—As a friend to the poor she will long be held in grateful remembrance. Her benevolence regulated by a correct judgment, derived great value from her personal activity in clothing the *mind* that was naked and feeding the *soul* that was destitute of knowledge—In the near prospect of their approach-

ing



ing dissolution, the suitable support and consolation administered by her to dying friends and relatives, cannot, upon this occasion, be forgotten by us; especially to a dear deceased sister,\* upon whose grave a part of this company now stands.

Is it asked, Why a life so useful, of such importance to society, and so much endeared to friends and relatives, should not be prolonged to the utmost bounds that God hath allotted us here? —the answer is, Because our friend hath died as a sinner. When sin entered into the world, man became a mortal creature, and, as a guilty criminal, holds his life every moment dependent upon the absolute sovereignty of his Creator and his Judge: our friend in common with her fellow mortals hath died under the reproach which sin has brought upon our nature; so that the dearest surviving relative is constrained to adopt the language of the Patriarch, “Let me bury my dead out of my sight.”

\* The deceased sister, referred to above, was Mrs. Sarah Thomas, first wife of the Rev. Mr. Thomas, of Islington. She died of a decline the 11th of February, 1797.

Of this excellent woman, it was intended to give some account in the Register, before; suffice it now to say, for the encouragement of others under similar circumstances, That being of a weakly constitution, and having a numerous young family, when reduced so low as almost to preclude hopes of recovery, which she repeatedly had been, the thought of leaving her little ones *motherless* added bitterness to the cup of her affliction; but, in her last illness she was mercifully relieved from anxiety on their accounts. With great fortitude, and an equal degree of maternal tenderness, three or four weeks before her death, she parted, not expecting to see them again, with two of her younger children, when they returned to Bedford, to the school of Mrs. Smith and Miss Bensted. Two days before her death, being asked by Mr. T. if her hope in God remained unshaken? she replied, “Yes; I long for the time to come, when I shall awake in his likeness.” —And, if her mind continued undisturbed about leaving her children? she answered, “Under superintending providence, the confidence I have in your prudence makes me perfectly easy.” Hear this, ye anxious mothers, whose prospect of death, though it may prove distant, is frequently and greatly beclouded by the thought of leaving behind you a *motherless* offspring! yet Mrs. T. was not so absorbed in thoughts of death and eternity as to divest her of attention to domestic concerns; but, to the day previous to her dissolution, she gave directions about many things; and some of them of comparatively small moment, which she well knew could not take effect till after death. This she did distinctly, and with as much composure of mind as though she had been about to take only a short journey, and not to bid a final farewell to her family and friends.

A few hours before her death, she said to those around her, “I find I am dying, and yet have a stupor upon my mind. How is it that I am left in this darkness?” To which Mrs. Mullett replied, “You know, my dear, I was with our dear father when he died, and none of us have any doubt of his state; yet he had his changes and conflicts as well as others.” Mrs. T. answered, *I know in whom I have believed*; and discovered a steady reliance upon that foundation which God hath laid in Zion, till the time for which she had longed came, when she slept in Jesus, and awaked in the likeness of her God and Saviour.

But.



But whilst we weep over this grave, and here——

“ Our tears become us and our grief is just !”

whilst we weep, we sorrow not as those that are without hope. That body, under the execution of a righteous sentence pronounced against it, and in consequence of sin hastening to corruption as it now is,—that body shall rise again ; not indeed as it is now deposited in the grave.—*It is sown in corruption, it shall be raised in incorruption: It is sown in dishonour, it shall be raised in glory: It is sown in weakness, it shall be raised in power: It is sown a natural, it shall be raised a spiritual body.*

Notwithstanding the difficulties that attend the doctrine of the resurrection, from the possible transmutations through which the body may pass, and our incapacity of judging what will constitute its identity ; yet it is by no means *a thing incredible that God should raise the dead.* That body is of great relative worth. It has been redeemed by the body of the Son of God. It has been the temple, the dwelling-place of God himself through his Holy Spirit. It has been the medium of sanctification to that soul which inhabited it, but which is now with God.—Yes, those eyes, that so long and so frequently perused the page of divine truth which purifies the soul, though now shut up in darkness, shall be re-opened to behold the glories of the heavenly world ; those ears, that attentively listened to the joyful sound of salvation by a crucified Saviour, though now closed in death, shall be unstopped and hear *the voice of the Archangel and the trump of God* ; that heart, which hath beat in unison with the truths of divine revelation, though it now lies motionless in the grave, shall be re-animated, and beat to notes of praise higher than those of Angels—for hers are of *redeeming love.*

These considerations are adapted to moderate the grief of surviving friends and mourning relatives ; and that, to this end, they have their influence upon you, my dear Sir, I am satisfied. Great cause for gratitude you have, and thankful I believe you are, that it pleased the Father of Spirits, so long to continue to you so great a blessing—the companion of your youth, the mother of your children, and to lengthen out her life till in them you reap the fruit of her former labors, which were the pleasure and the joy of her life.

That, whenever called hence, their spirits with your's, and that each of our's with others our dear friends and relatives, may rise to join the departed spirit of our deceased friend, as her's is now united with those of her godly ancestors and other relatives who were gone before her, may God grant of his infinite mercy, for Jesus' sake. Amen.

EXTRACT



## EXTRACT

FROM

THE REV. MR. SARGEANT'S JOURNAL.

JUNE 7, 1794.

*An Account of the Murder of an Indian—and of the manner in which the murderer was executed, &c.*

“ This morning a murder was perpetrated at a small hamlet called *Old Oneida*, where a few families resided, called *Uriskeys*, or out-cast *Oneidas*. The circumstances were as follow:—

“ Two young men (the name of one was JACOB, the other CORNELIUS) went in the morning to the English settlement, and returned, towards evening, with a bottle of rum, both a little intoxicated. As they entered the village, CORNELIUS insulted a woman and her child; at which JACOB sharply reproved him. CORNELIUS, in a violent passion, threatened to kill him, ran to a neighbouring house, where there were none but women, and, by force, took a loaded gun, returned, met JACOB in the road, and discharged a ball through his body, who instantly expired! CORNELIUS then ran to *Oneida*, about four miles, to his father's house. By this time he appeared to have some sensibility, told his father what he had done, and shed tears. He then lay down to sleep; he on one side of the hut, his father on the other. All the women, leaving the house, told the neighbours, if the *avengers of blood* came after him, to tell them where he was.

“ Soon after the murder took place, the relations of JACOB collected, seven men in number; each armed himself with a gun, tomahawk, and knife; following the murderer, it being nearly dark, they came to the house and, in a silent manner, opened the door; then the eldest brother of JACOB shot CORNELIUS through the body; then stabbed him, as they supposed, through the heart; then they all returned, in an orderly manner, to their habitations. After this, CORNELIUS, in great distress and agony, requested some medicine might be applied to his wounds; but his father refused him this favour. The next morning he was still alive, and, it was supposed, might have recovered; but his father sent to the *avengers of blood*, to return and put an end to his life; which they did by beating out his brains with a tomahawk!

“ Accord-



“According to their custom, he was buried without any ceremony, June 9. I was invited to attend the funeral of JACOB; which opportunity I improved, to shew the danger, folly, and wickedness of the sin of intemperance. After the funeral, the people were entertained with a feast.

“The wife of CORNELIUS had him by the hand as the avengers of blood came the second time. He told her, that he was so much in liquor that he did not know what he did; but he was ready and willing to die: which he did, without a groan.”

Thus ended this horrid affair, for aught that appears, to the entire satisfaction of all parties.

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### MISERABLE OTAHEITEANS!

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A FEW years before the commencement of the late mission to Otaheite, an English vessel arrived there, the captain of which had a monkey on board. The natives were highly entertained with his apish tricks, and requested he might be left with them. The captain complied with their request; begging them to treat the creature with kindness, as it was King George's dog. The Otaheiteans, who had never seen any of these animals before, immediately gave him the name of Oree Taata *i. e.* the Dog Man; made him Aree, or chief, of the district Attahooroo; and appointed this aree munna, or awful chief (as they styled him) one of their . . . . . for his companion, and a number of servants to attend him; the inhabitants of the district paid him all the respect due to his exalted situation, daily furnishing him with every kind of provision necessary for the support of his household. From the accounts since obtained of the natives, it appears that no chief of Otaheite gained so much of the affections of his subjects as his apish majesty. His fame spread through the whole island, and numbers flocked to him from other districts. His growing popularity roused the jealousy of a neighbouring chief, who prevailed on one of his servants to shoot aree monkey, assuring him that he was only a dog.—His death was much lamented. The natives say, that they disapproved only of two things in his conduct, *viz.* his killing of flies, for which they have a kind of veneration, and his climbing the trees and shaking down the fruit, which they looked upon as degrading his situation.



## PRICE OF PROVISIONS IN AMERICA.

*Extract of a Letter\*, dated New York, Nov. 29, 1800.*

WE have as great a plenty of every thing here as heart can wish, and at very moderate prices; so that if you meet a poor man, you may see him with a fine goose, or turkey, or fowls, which, at times, are almost as cheap as butchers' meat would be to him. Our bread, at present, is dear, but we have a substitute which is very cheap, 112 pounds for 8s. 6d. sterling, called buck-wheat. We sell it in small quantities, as people want, from one pound up to 100. House-rent is high, if the situation is good for business; if otherwise, moderate. Common labouring men about our docks, who help to unload and load ships, have, per day, 4s. 6d. sterling; if by the hour, 7d.

## STERLING PRICES.

|                               | s.   | d. |                                   | s.   | d. |
|-------------------------------|------|----|-----------------------------------|------|----|
| Two lbs. 3 oz. wheat bread    | 0    | 6  | Various sorts of fish sold at 2d. |      |    |
| Four lbs. 4 oz. rye do.       | 0    | 6  | and 3d. per lb.                   |      |    |
| Three lbs. rye and wheat      | 0    | 6  | Small oysters, 100 for            | 1    | 6  |
| 112 lbs. buck wheat           | 8    | 6  | Large York bank, 100 for          | 2    | 6  |
| Ditto rye meal                | 13   | 0  | Blue punts, open as large as a    |      |    |
| Ditto Indian sifted           | 9    | 0  | child's hand of 8 years old,      |      |    |
| Barrel superfine inspected    |      |    | 100 for                           | 3    | 0  |
| Wheat flour                   | £. 2 | 7  | Mustard bottle $\frac{1}{4}$ lb.  | 0    | 7  |
| Fresh butter, per lb.         | 1    | 3  | Potatoes, English white, per      |      |    |
| Firkin do.                    | 1    | 0  | Bushel                            | 1    | 6  |
| Ditto                         | 0    | 10 | By the peck                       | 0    | 6  |
| Pork, by the lb.              | 0    | 5  | Turnips, per bushel               | 2    | 3  |
| Ditto, by the pig             | 0    | 3  | By the peck                       | 0    | 8  |
| Cheese, per lb.               | 0    | 6  | Fine cabbages, 2d. 1½d and        | 0    | 1  |
| Ditto                         | 0    | 5  | Large ropes of onions             | 0    | 3  |
| English ditto                 | 2    | 0  | Souchong tea, per lb.             | 5    | 6  |
| Beef, per lb.                 | 0    | 3  | Hyson skin                        | 4    | 6  |
| Fine pieces ditto             | 0    | 4½ | Hyson                             | 6    | 6  |
| Beef by quarter, per lb.      | 0    | 1½ | Bohea                             | 2    | 0  |
| Veal, per lb.                 | 0    | 5  | Chocolate, per lb.                | 1    | 6  |
| Fine ditto                    | 0    | 6  | Coffee                            | 1    | 4  |
| Mutton, per lb.               | 0    | 4  | Ground ditto                      | 1    | 9  |
| Mutton by the Quarter, at per |      |    | Cocoa                             | 1    | 0  |
| pound                         | 0    | 3  | Loaf sugar                        | 1    | 6  |
| Sheep's head, with tongue     | 0    | 1½ | Lump                              | 1    | 4  |
| Sheep's pluck                 | 0    | 1½ | Salt, half peck, blown            | 0    | 9  |
| Calf's ditto                  | 0    | 6  | Coarse do,                        | 0    | 7  |
| Ditto head and feet           | 1    | 6  | Pepper, per lb.                   | 2    | 4  |
| Fine bullock's heart          | 1    | 3  | Brown and white ware and          |      |    |
| Tongue do.                    | 1    | 0  | household things very dear.       |      |    |
| Turkey, 12 lbs.               | 4    | 6  | Wood rises according to the       |      |    |
| Ditto, 9 lbs.                 | 3    | 6  | season—In summer it is sold       |      |    |
| Less, for 2s. 6d. and         | 3    | 0  | Cart load at                      | 6    | 6  |
| Large geese, 12 lb.           | 3    | 0  | Now some at                       | 10   | 6  |
| Less do. 1s. 6d.—2s. and      | 2    | 6  | Coals, 36 bushel to load, Liver-  |      |    |
| Chicken, each, 6d. to         | 0    | 9  | pool, for                         | £. 2 | 5  |
| Fowls 1s. pair to             | 1    | 6  | Carting home                      | 1    | 9  |

\* Written by one of our well-known brethren, who keeps a general shop, and sells the greater part of the articles mentioned.—EDITOR.



THE  
PROTESTANT DISSENTERS' REGISTER.  
&c. &c. &c.

“ A PRAYER BY MR. R. P. †

ON A SOLEMN FAST DAY.

AT MY HOUSE, ON WEDNESDAY, JUNE 19, 1672,

*After the news of the French having invaded the Hollanders, and  
by treachery taken several towns from them, &c.”*

**O** LORD our God ! thou hast been a dwelling place for thy people in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God !——Thou turnest man to destruction, and sayest, return ye children of men. Thou breakest and bindest up, thou woundest and thou healest again. Thy ways are not as the ways of man, but thou hast been King of old, working salvation in the earth, and commanding deliverance for Jacob. Great names, princes, and those that terrify the world with their numbers, are, before thee, no more considerable than the drop of a bucket, or a small dust of the balance. Thy church hath always been the small number ; a little bit of ground compassed about with bad neighbours. From the time that thy people have multiplied, there have been enow and enow to perplex them ; and oftentimes they have made great inroads, and even almost devoured them. But thou hast maintained their interest ;—men have hitherto been unable to make void thy purpose and promise. The churches' *all* lies in a God : their wisdom and strength is in thee. Thou art an ally bound to them in the surest bonds of an unchangeable covenant. When all forsake, or stand and look on ; when there is none to take thy church by the hand ; thou wilt never wholly forsake them, nor make the men of the world masters of the portion that is thine. The distresses of thy people are to quicken them in applying to thee. It is in vain to send to men ;—some are too proud, they *will* not ; others have so bound and tied themselves, they *cannot* help them. But thou, O Lord, labourest under no difficulty, thou hast a compassionate heart, and none can put restraint or tie upon thee. In *this day of trouble, and of treading down, and of perplexity in the valley of vision\**, thou shewest thyself marvellous ; not for, but *against* † thy

† I have in my possession, prayers of several ejected ministers, on fast days, which they kept in each other's houses, in the hand writing of one of them, some of which are copied from the short-hand notes of his son. *This* was the prayer of the Rev. Mr. Robert Porter, of Pentridge, in Derbyshire, in the house of the writer, Rev. John Billingsley, for a while of Addington, in the same county, but who was ejected from Chesterfield. I have preserved the words of it, but have *abridged* a few of the paragraphs.

EDITOR.

\* Isa. xxii. 5.

† Job x. 16.



people. Proud enemies gather a great deal of courage and say, they will pursue, overtake, and destroy. O Lord, thy poor creatures would send from this place to thee, the great ally and confederate of thy people, that thou wouldst be pleased to appear for the honour of thy name; and, as the trouble is like a land-flood for its speed and irresistibleness in coming on; so that in this also, it may be but like a torrent, to spend itself with its own violence.

Holy and blessed Lord God, instruct us what thou wouldst have us to learn in such a day. May we not, if we consider thy providences, now cry—Oh, the necessity of living by faith!—Oh, the vanity of trusting in an arm of flesh! There is no defence against thee; when thou wilt correct, nothing can obstruct, but a scourge may overflow in a moment, and devour us and our portion. Lord, what should we do; why should we be carking and caring for a little for ourselves, and to leave a little for ours? How easily may all our labours be swept away, and we be left naked as in the day we were born! Lord, what should we be saying now, but farewell worldly confidences;—not resting ourselves, and thinking to die in our nests. O that we may get an interest in Christ, do good with what we have, and praise God for our enjoyments. Had not they, who are so distressed abroad, as great probabilities of putting a stop to the enemy as could be! though their numbers were but small, yet their advantages were great. Who would have said *that* should have been done in years, which has been done in less than a month. Let us not think to intrench ourselves in any created security. When thou wilt lay on national chastisement, no hand but thine can take it off.

Lord, we are here to grieve that we build our hope on a quicksand! we see the creature, what it is; but once, yea twice have we heard this, that power belongs to God.

Let us learn fear from these providences: do we think we are better than they?—except we repent, we shall likewise perish. We may this day look on their sins, to take notice of what is to be found in ourselves. When thou scourgest a reformed people thou dost it to purpose. Having exercised forbearance toward a people, then a quick work dost thou make—the cup may speedily pass from hand to hand. Thou hast exercised more patience toward *Popish* than toward *Protestant* countries, and there is reason for it: their sins do not ripen so fast as ours. Thou mayest suffer that calamity to run further. We come to thee, O Lord, and desire to bewail what we have contributed to that people's calamity; we desire to mourn for what we have done! There are some possibly in this room, who cannot look on England's carriage without detestation; yet are we not clear from a mixture of the worst part of it. How hateful is that to thee, which is so in part to us!

How



How odious is poor England making itself; scarce any kingdom that stinks so in the nostrils of \* \* \* as this kingdom does. We desire to mourn that we are the unhappiest people under heaven: never vigorous in any thing but in doing God and his people a mischief. It was the happiness of Paul, that he could do nothing against the truth—but for the truth; and it is our unhappiness, on the contrary, that we are true no where, but against thee—but there we can be as true as steel. Oh may we not fear; lest on this generation should come all the injuries done to thy people, for 60 years. But oh let our eyes never behold this evil!—Those that are the apple of thine eye, we have shot at ourselves, or helped them that have shot at them. Oh deep hypocrisy that we have manifested, in driving people out of their country and then pretending to spread a wing over them! Oh what perplexities have our sins run us into! We might help these poor creatures, though we are few, if we were out of cursed bonds ourselves. No good wilt thou honour this kingdom to do we fear—thou wilt not suffer us to do any thing, but what shall bring a wound and dishonour upon us. Nothing frames as if thou hadst any delight in us: we are delivered for all these things, it seems, and for this have all these wonders been wrought among us.

Lord, look out into the Netherlands; yon poor people is on our hearts. Such among us as have known the wars in England, understand, a little, what their misery is. Wretched as England is, we are nothing like that generation of men §. A cruel lord is set over them. An enslaved people to a prince that has caused ten thousand thousand groans of poor protestants. How great is their calamity!

Extricate the poor king of England from any difficulties into which he may be brought. Find out a way that the oppressed may be protected by us—that they may not be forced to seek it elsewhere. Oh pity and extricate us out of our trouble. We are weak in our confidences; yet we wait for thy counsels, that we may say, “There’s a wise good God indeed.”

Prevent the further calamities of that poor country. By some eminent acts of providence, dig a grave for him\* where they think to swallow up the inheritance of the Lord.

Wherefore do we *behold grievances* † are made to cry out of violence! O Lord thou hast ordained them for judgment. O mighty God, thou hast established them for correction; do not *thou*, O Lord, behold grievances, and let us not be *as the fishes of the sea, gathered together in the drag, and having no ruler* ‡. Turn the scale. The strong holds of thy people have not used to drop thus, as ripe figs into the mouth of the eater.

Are they betrayed by their own? Oh, let them find thee

§ He means the French.

\* The King of France.

† Heb. i. 3.

‡ Heb. i. 14.

faithful



faithful. Let not Babel be built on the Lord's ground. Dost thou not see, O Lord, what thou art like to get from them!—every where a thank offering? *Mafs set up!* in those places where their fathers served thee. That abomination set up: this goes nearer thy people's hearts than all their losses.

The mafs has done all, This they will say; and there is none can confute them but a God: Oh, do thou. Do not make a full end. Lord, we may be counted strange people for this; but our souls join, we hope, in these petitions. O God, shoot off some arrow from thy string. Are not lives, spirits, councils, in thy hands. Thou art Lord of sun, moon, stars: Hast thou not a command over these? Now they are again the poor distressed states of the Netherlands. There break the bow, the shield, sword, and battle; and appear more glorious and excellent than the mountains of prey. Restrain the remainders of wrath, and the rest let it turn to thy praise. There take away spirit from princes; there come forth and display thy lovely attributes; and break their hearts from all their wickedness. Bad indeed they are; but that is not what their enemies look at. Lord, find out a way to join England and them in faster bonds. It was the glory of Queen Elizabeth to be their protectress. Then no weapon formed against us prospered. Oh that our King might say—"My soul grieves that I have cut off a tribe from Israel;" and oh that his statesmen might say—"Where is our regard to God? where do we dwell that God cannot come at us? Will not what has pulled them down pull us down also?" God grant help may not be delayed. Many a fast is kept this week. No holy soul can bear to see a tribe cut off. The enemies hope to be at work in England. Defeat them O Lord. Find out a way for us to help our neighbours. Jerusalem is to be preferred to our chief joy. Lord we are glad there is no more fighting at sea: it was no joy to some of us. We should be glad to hear tidings of a conjunction: then a change of countenance, and such rejoicing would be, as hath seldom been seen. Thou mayest send rumour upon rumour; but, Lord, have respect to us. Thou hast a people in England that desire to be clear from what is unwarrantably done this day--a people that enemies would be fingering. Sick they are for it; they are swarmed out of all colleges; and have wrought all vices: but we have a God doth know and see. There is no counsel against thee, O Lord. They have on their side the choicest heads; but do not make us a prey to them, if it please thee. Oh that now we pray to thee, Lord; oh that love to religion, not regard only to our own concerns; oh that love to the ark and interest of God might be most dear to us. Thus, Lord God, we have spoken to thee, though abruptly.

We



We might have left posterity such a foundation, as in one age to come a good superstructure might have been raised on, a beautiful temple; a glorious church; not in outward finery, but in an admirable constitution. But where are we gone back again! we have falsified our promises; loved the world; too much disregarding the engagements between God and us! fearing the face of men! Unused to fall in with God, we have lost our time; and therefore our misery is great on us. How can we be in the capacity we sometimes were? We have here and there a few loose stones; but we are not in a way to that we think thy honour is much bound up in; and for which prayers have been offered this 100 years. Shew us our sins; what they have deprived us of; and what perplexities they have run us into. Come and take thy people into thy hands. Humble us this day. Thou hast come near us\*. Something there is yet undiscovered;—something discovered that is not yet purged out. There has been more confession than reformation. When we hear some pray, we would think all well; but when we see how they live, we tremble. The spirit of religion is grievously down. 'Tis a wonder we are not dead already. When ever had a nation such pains to so little purpose.

Oh sanctify these severities. Let us hear, and fear, and do no more so wickedly. Is it good that thou send hard hands to handle us? Oh let us give glory to the Lord our God before we stumble on the mountains of darkness. Oh that a serious sensible spirit might come into us! the good old spirit. Remember us in reference to eternity: let us have comfortable satisfaction as to that. If we may not see the militant church in a way of settlement, Oh that we may the church triumphant! Work in us a fittedness for thy pleasure. When terror comes, what shall we do! Oh let us sanctify thee in our hearts. Be surety for thy servants. Undertake for us, our God; not our heads—but thou the strength of our hearts, must carry us through. Enable us to choose affliction with thy people, rather than the pleasures of sin.

Hear the cries put up this day. We have cause to fear this PRESENT LIBERTY will rather be an evening than a morning sun. We know not how we must measure it—whether by day, or week, or month. If we have but one day's work to do, O that we may do it. God grant this liberty may be sanctified. Give thy *ministers* whetted hearts; for we are dull tools. Give a frame suitable to our opportunities. Give thy *people* to fall in with their advantages. Pity the *great city*; have compassion, and look after them for good. Make a discovery of the plots contrived against them. Shew thyself glorious on

\* He means, in the sermon by Mr. Whittaker, on Hosea xiii. 13.



thy throne for that falsely called *rebellicus city*, which is now rebuild'd; and remember the kindness shew'd to thy servants.

Look upon the *universities*. Direct a way for some good preaching men to be among them. Oh there have been such whose names some of us have known. Fetch Puritans out of the fire. Find some souls there. Give a right tincture and favour to them. Let them not study to make starch'd discourses; but plain and powerful; in which there is occasion enough to exercise highest parts and reason.

Any that languish, pity them O God. Thy interest is low; lay it not lower. Any that are abus'd by Satan; rebuke that tempter; and bring their minds to a composure. Lord, help any of thy poor hand-maids through hard pushes which may be near them. Bless this place, and the ministry of thy servant in it. Thou knowest for what any have laboured; and with what spirit. We think it has been our duty to trade our talent; not to undermine, but to help forward, whatever is good. And if we were in *his* circumstances, our souls would rejoice that any would help us in *our* work. We pray God some good may be done! Grant thy servants attending may get some good. Our poor dwellings—poor ours—give them right and thorough principles. Let good moods be turned into a fixed frame. Thou hast spoken a good word this day. If there be any sickness of conscience let it not go off. Cause us all to understand the drift of this sermon, the similitudes of which are a great help to us. We have heard, and have thought, how glad would women be to be delivered, in travail; why not we ten thousand times more to be reformed?

We have been looking up to thee, through Christ, for pardon, strength, sanctification, and counsel in straits—sympathy with the churches—compassion to the suffering part. Where should a father or a mother be, but with the sick child. O say, “I come, I come; I will put another manner of terror on my enemies than on my people, saying—I hate robbery: and will confound those who seek to possess that which is not theirs!”—O pity England! Papists act like themselves; but oh! to be wounded in the house of our friends is exceedingly grievous!

We have said much—we hope we have prayed some—O hear. There will be *miseries* in perishing together, but *sins* in destroying each other. Oh, pity! so will we ever acknowledge thee, we will remember thy judgments, and humble ourselves.—Never will we say again, Welcome, *war*; but welcome, God—welcome, piety—welcome, communion with God. We will never build more on the sand, but cry to be set up on the rock. Christ is our bulwark. Dear Jesus, plead thine own cause!

Carry us to our several places, causing our souls to rejoice in thy salvation. Cover the sins of these duties, for, &c. Amen.



## THE PRAYING SHEPHERD.

NOT long after the year 1662, Mr. GROVE, a gentleman of great opulence, whose seat was near *Birdbush, Wilts*, upon his wife's lying dangerously ill, sent to his parish minister to pray with her. When the message came, he was just going out with the hounds, and sent word he would come when the hunt was over. At Mr. GROVE's expressing much resentment against the minister, for choosing rather to follow his diversions than attend his wife under the circumstances in which she then lay, one of the servants said, "Sir, our shepherd, if you will send for him, can pray very well; we have often heard him at prayer in the fields." Upon this he was immediately sent for; and Mr. GROVE asking him whether he ever did or could pray, the shepherd fixed his eyes upon him, and, with peculiar seriousness in his countenance, replied, "God forbid, Sir, I should live one day without prayer." Hereupon he was desired to pray with the sick lady; which he did so pertinently to her case, with such fluency and fervency of devotion, as greatly to astonish the husband and all the family who were present. When they arose from their knees, the gentleman addressed him to this effect:—"Your language and manner discover you to be a very different person from what your present appearance indicates. I conjure you to inform me who and what you are, and what were your views and situation in life before you came into my service." Whereupon he told him, he was one of the ministers who had been lately ejected from the church, and that, having nothing of his own left, he was content, for a livelihood, to submit to the honest and peaceful employment of tending sheep. Upon hearing this, Mr. GROVE said, "Then you shall be *my shepherd*"—and immediately erected a meeting-house on his own estate; in which Mr. INCE preached and gathered a congregation of dissenters, which continues to subsist to this day.

This remarkable story was communicated to the Rev. Mr. PALMER, editor of the "*Nonconformist Memorial*,"  
 MARCH, 1801.]                      B b                      by



by the Rev. Mr. JOSIAH THOMPSON, who received it from an intimate friend of Mr. BATES, the late aged minister of *Warminster*, as he had often heard it from Mr. BATES himself—a gentleman who spent much time and labour in collecting authentic accounts of the most remarkable providences relating to the church, but burnt them a little before his death.

The distinguished shepherd to whom this striking incident relates, was one of the ejected ministers, viz. Mr. PETER INCE, of *Brazen-nose College, Oxford*; who is thus described by Dr. CALAMY:—"He was a good scholar, well skilled in the languages, especially in the Hebrew, and an excellent practical preacher. He had an admirable gift in prayer; and would, on days of prayer, pour forth his soul with such spirituality, variety, fluency, and affection, that he was called *praying Ince*. After being silenced, he lived with Mr. GROVE, that ornament of his country, for learning, piety, and public-spiritedness."

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*Drunkenness reprov'd by a Beast.*

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THE late Rev. REECE PRITCHARD, of Wales, was for some time after his admission into the church, awfully ensnared by the sin of drunkenness, but was at length recovered from it in the following singular way:—He had a tame goat which was wont to follow him to the alehouse which he frequented, and one day, by way of frolic, he gave the poor animal so much ale, that it became intoxicated. What particularly struck Mr. P. was, that, from that time, though the creature would follow him to the door, he never could get it to enter the house.—Revolving on this circumstance in his mind, Mr. P. was led to see how much the sin, by which he had been enslaved, had sunk him beneath a beast; and he not only became a sober man from that time, but, through the riches of divine grace, an exemplary Christian, and a very successful minister of the Gospel.

Mr. Pritchard was the author of a well-known and much-admired book of Poems, entitled "*The Welshman's Candle*."



## MEETING-HOUSES &amp; ORDINATIONS.

Ipswich, Feb. 9, 1801.

REV. AND DEAR SIR,

BY the blessing of God on stated and village preaching, the Baptist denomination increases in this county. When I first came here, and for many years afterwards, there were two Baptist Churches in the county (saying nothing of that at Bildestone) and now there are eight. Three of these, the most recently formed, have pastors set over them, who were sent out of our Church. Underneath you have for insertion an account of the opening of the meeting-house at Otley, and of Brother Fenn's ordination the next day. The prospect here is very pleasing, as it is in other places. At Ipswich we have had eleven added since the association. More are expected ere long. I am, dear Sir, affectionately your's,

GEORGE HALL.

*Formation of the Church at Otley, Suffolk; and the Ordination of Rev. Mr. FENN.*

June 25, 1800, at half past two o'clock, the worship of God began.—Sung, and G. Hall engaged in prayer.—Mr. Farmery (now, dear man, no more with us) preached from Exod. xx. latter part of 24th verse, “*In all places,*” &c. and, after singing, he concluded that service in a serious and solemn address to God. In the *Evening* met again at half past six.—Mr. Ridley, now of Bury, prayed. The Church, a branch of the Church at Grundisburg, then formed, 24 in number.—Brother Fenn was then unanimously called to be their pastor. William Ling, John Bedwell, and John Hart, were also chosen deacons.—A song of praise was sung; and the worship concluded by prayer.

June 26, 1800, at half past ten o'clock, the ordination service commenced.—After singing, Brother Cowell prayed, and then read the 3d chapter of the 1st of Timothy.—Brother Ridley opened the work of the day; described the nature of a Gospel Church; requested information as to the leadings of Divine Providence; and received answers from Mr. Bedwell, one of the deacons, which were pleasing and profitable.—Brother Fenn then gave his confession of faith; and, after the Church had recognized their call of him to be their under shepherd, he, in a very becoming manner, confirmed his acceptance of it. Mr. Brown of Stowmarket prayed the ordination prayer. And all the ministers present gave the right hand of fellowship. G. Hall delivered the charge, from Mal. ii. 7,

B b 2

“*For*



"For the priest's lips should keep knowledge," &c.—Sung; and Mr. Johnson of Difs prayed.—Brother Thompson preached to the Church, from 3d Epistle of John, 4th verse, "*I have no greater joy than,*" &c.—Sung; and Brother Trivett of Langham concluded by prayer.—Surely God was with us. And to see an interest for Christ raised in such a dark corner gladdened our hearts.

There was service also in the evening of this day.—Mr. Manfor, of Horham, prayed; and preached. The place was crowded both days.—The Church and congregation at Otley have so increased since the formation that they must erect galleries.

*Transactions respecting the Baptist Meeting-House and the Church at Bury St. Edmund's, Suffolk.*

WHEN Mr. STUART became an inhabitant of Bury, in October 1798, he was informed that there were some persons of the Baptist persuasion in that town, who much wished for a church of their own denomination in it.—They immediately commenced a prayer meeting on the Lord's-day mornings at seven o'clock, and also on Friday evenings. The house was then registered for preaching; lectures were proposed to be on the Wednesday evenings; accordingly Mr. Brown, of Stowmarket, preached the first of them in Feb. 1799. Mr. Ridley preached March 20; after which, he and various other ministers continued this weekly service till July following, when a wish was expressed by some of the Christian friends that there might be preaching on the Lord's days; and, at the desire of the people in general, Mr. Ridley commenced preaching on the third Lord's day in July 1799.

During this time, the friends were looking out for a more convenient house, or for a place to build one. In the beginning of the year 1800, ground was purchased; in April, the building began; in July, the house was ready for public worship\*; and opened for that purpose on the 29th of the same month—of which particulars, the following are

BREVIA TES.

*Morning* Service began at ten o'clock, by singing the praises of God, which was frequently repeated through the day. Mr. Browne, of Stowmarket, read the 132d Psalm, and prayed. Mr. Hall, of Ipswich, preached from the 100th Psalm, 4th verse—*Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.* Concluding prayer by Mr. Hoddy, of Naughton. Met in the *Afternoon* at two o'clock. Mr. Ridley read the second

\* Mr. Oliver Pask, and his brother, of London, kindly helped this good work.



chapter of the Acts of the Apostles. Prayer by Mr. Thompson of Grundisburgh. The nature of the ordinance of baptism was explained by Mr. Hupton, of Claxton. Mr. Ridley baptized the candidates. Church embodied, ten in number, viz. six men and four women. They then delegated Mr. Ridley to preside in their worship. He congratulated them on the honour and privilege they had now conferred on them by the great Head of the Church. Right hand of fellowship by all the ministers. Concluding prayer, by Mr. Hutchings of Coggeshall. Met in the *Evening* at six o'clock. Prayer by Mr. Caddy, of West Row, Mildenhall. Mr. Farmery\*, of Difs, preached from Phil. iv. 19—*But my God shall supply all your need, according to his riches in glory by Christ Jesus.* At the close of the sermon, an excellent brother, Mr. S, a deacon of the Church at D. arose, and spoke nearly as follows:—"My brethren, permit me to express my gratitude to God for his kind and gracious appearance on behalf of the inhabitants of this town, in raising up this building, that the Gospel of Jesus may be more plentifully published to poor sinners; the blessed effects of which I am a living and happy witness this day. It is known to several present, that in the early part of my life I lived at Bury, and was, to my shame I speak it, a ringleader of wickedness amongst the youth of this town. God, by his providence, removed me hence (I trust he has renewed my heart by his Holy Spirit) and ever since it has been my prayer that he would raise up a Baptist Church in this town, and call some of those by his grace, among whom I was the very *chief* of sinners. I set my seal to the truths you have just heard from the pulpit, though I am not a minister; and I long that the grace which has been manifested to me may be extended to my old companions now present, and to multitudes of other poor sinners, the young as well as the aged." This unexpected address, made with great humility and affection, produced a very pleasing effect on the whole audience. Concluding prayer by Mr. Cowell, of Ipswich. It was an high day indeed.

Eight persons have been since baptized and added to the Body, and four received by dismission from other Churches. And, having partook of his constant, indefatigable labours, the Church at Bury called Mr. Ridley to the pastoral office. He had been a teacher in the Baptist Church at Ipswich many years; is a man of acceptable talents; and being in easy cir-

\* This very zealous, active, and truly valuable man, is since deceased: he departed hence, much lamented and regretted by his own people and the vicinity of Difs. We hope soon to give an interesting Biography of him in the Register. God has provided his bereaved people, in the Rev. Mr. Ward, with another faithful minister, who, we hope, will be a pastor after his own heart, feeding them with knowledge and understanding.



cumstances, preaches the Gospel without money and without price; but intends, as we hear, so to train the people, that the next minister, even if in inferior worldly circumstances, may have no reason to complain of his predecessor. The call was unanimous; and Mr. Ridley, with a pleasing diffidence, cheerfully accepted it. He was ordained to the pastoral office, on the 27th of January, 1801.

The public duties of the day commenced with singing—Mr. Caddy, of West Row, Mildenhall, read Isa. lxii. and 1 Tim. iii. and prayed—Representation of a Gospel church, by Mr. Keeble, of London; who also interrogated Mr. William Ramsey, one of the deacons, respecting the leadings of Divine Providence, and the choice of Mr. Ridley to the pastoral office.—Mr. Ridley's confession of faith.—Church's confirmation of the call by lifting up of their right hands.—Mr. Ridley's acceptance of the call.—Ordination prayer by the Rev. Mr. Thompson of Grundisburgh.—Right hand of fellowship by all the ministers.—Mr. Hall, of Ipswich, addressed Mr. Ridley from Acts xviii. 9, 10, 11.—Prayer by Mr. Ward, of Diss.—Mr. Blomfield, of Stowmarket, addressed the Church from 1 Thess. ii. 12. Singing, at proper intervals, through the service.—Concluding prayer by Mr. Willey, now at Wattisham.

The presence of God, spreading holy cheerfulness through the different parts of the service, animated the devotions of the assembly.

#### Southampton Meeting-House.

On Wednesday, the 14th of Jan. 1801, a new meeting-house in the Baptist connection was opened at Southampton. Three sermons were preached on the occasion; that in the morning by Mr. Saffery of Salisbury, from Exod. xx. 24—*In all places where I record my name, I will come unto thee and I will bless thee.* That in the afternoon by Mr. Miall of Portsea, from Rev. ii. 1—*Who walketh in the midst of the seven golden candlesticks.* And that in the evening by Mr. Horsey of Portsea, from Psalm cxxii. 6—*They shall prosper that love thee.* In the different services, the brethren Bain of Dowton, Croome of Broughton, M<sup>c</sup>Gibbon (an Independent minister), and Moody\*, were engaged in prayer; it appeared to be a very pleasing day to many. Various circumstances, of an unpleasant nature, relative to their former place of worship, have occasioned the erection of this; which is neat and convenient; and, it is to be hoped, will be of much use to the cause of God in this populous town.

\* Mr. Moody was ordained last year. He continues his residence at Sarum; but serves Lockerly on Lord's days, twelve miles from Sarum; and his labours have been blessed.



## OBITUARY.

Dec. 12, 1800, died, "The lovely and beloved Miss *Sarah Randall Dearling*," daughter of Mr. John Dearling of Chichester. She was the only surviving daughter of her afflicted parents, the solace of their age, the cheering companion of their solitary hours, who had endeared herself to them by her constantly warm attachment, by her invariable filial submission, by her tender sympathy with them under every situation, and by whatever can bind congenial souls to each other. But why do we say *afflicted* parents?—No—our God who does all things well, teaches them humble resignation, and enables them at times to rejoice in the loving kindness and tender mercy of her and their precious Redeemer, who had made his salvation known to her, and meetened her by his Spirit for heavenly enjoyments. Of this they are assured from her deportment, and from a variety of her expressions in time of health, but more especially during her last illness.

She was baptized in Chichester, Nov. 10, 1799, was always of a delicate constitution, but continued well as usual till about September, 1800, when a very painful indisposition took place. Some days, however, before her departure, and till the moment of her dissolution, she was perfectly easy in body and happy in spirit. On the 12<sup>th</sup> of December, at the age of 22 years, with a most placid countenance and composed mind, without a groan, she bid adieu to all sublunary things, and entered into that rest prepared for her and all the children of God.

The very last time she was at the meeting-house previous to her late illness, she applied to the person who cleans it to have the family vault opened, in which she said she should soon be laid, and desired to descend into and view it; by which it is thought that she had some presentiment of what would follow. Her remains were here interred on Thursday forenoon the 18<sup>th</sup> of December. The corpse was attended by a large number of relatives and friends, by two clergymen of the established church, and also by two baptist ministers, Messrs. George and John Kingsford, the former of whom prayed, and the latter spoke animatedly and suitably on the solemn occasion. On the following Sabbath, in the afternoon, our pious and venerable friend, Mr. Horsey, from Portsmouth (to whom she was most affectionately attached) preached from the words IT IS WELL, to a very attentive and thronged congregation. It was a solemn meeting. Oh may this Providence be abundantly sanctified to her father and mother, her dear sympathising kind-hearted brother, her affectionate sister-in-law, her other relatives, and to the young people with whom she was acquainted, particularly in her own denomination of Christians.

On the 28<sup>th</sup> of December, 1800, died at Aberdeen, in Scotland, aged 29, Mr. ANDREW HAY, merchant in that city. He was the son of Dr. James Hay, who was long an eminent minis-



ter of the Gospel, in Elgin. It pleased the Lord not only to make him the happy possessor of his grace, but to indulge him with peculiar manifestations of his presence and discoveries of his love; he grew in grace and in the knowledge of his Saviour. With singular piety and devotedness to God were connected the most vigorous exertions for the prosperity of Zion, and the promotion of the cause of Christ. Among many pleasing evidences of a revival of religion in Scotland, sabbath-schools have greatly multiplied, and been remarkably blessed. From the previous attention that has been paid to the children in general, they are schools for *religious instruction*, and, consequently, on a superior plan to those in England. In these Mr. Hay took a decided interest; but his zealous and benevolent efforts were not confined to *them*; like his master, he continually "went about doing good." To the poor and afflicted he shewed a compassionate heart and a liberal hand. His situation in life enabled him to evidence the generous feelings of his soul; and with those favours whereby he supplied their wants and soothed their sorrows he connected his instructions and his prayers. Of him it may be affirmed with the strictest propriety, "When the ear heard him, then it blessed him; and when the eye saw him it gave witness to him: because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him; and he caused the widow's heart to sing for joy." Job xxix. 11-13.

But many of his virtues and deeds were concealed from general observation, by the lovely veil his humility and modesty drew over them: yet so bright was the splendour of the former, so diffusive the influence of the latter, that enough was known and felt to attach to him no common share of affection and respect. As well calculated to speak a word in season to every variety of character; as sedulously employed in the extensive circulation of religious tracts; as a cheerful and useful companion of the itinerant in his evangelical excursions; as ever "ready for every good word and work," whether familiar instruction or exposition, exhortation or prayer—he has left few who equal, if any who excel him.

A friend of his (and one who, though then in perfect health, was himself called to follow him to glory, on the 20th of January) thus writes:—"Saturday, Dec. 27. I know not but dear brother Hay has, before this time, got a sight of Jesus face to face. I called at eight o'clock and he was very near the last; the golden sands were nearly run down. I think this is the eleventh day of the fever. Not having been sensible since he took it, he has known no person. But as he lived he will die---a man devoted to God. His talk has been about the poor, the dear children of the schools, and the spread of the Gospel; such a poor man must have something to pay his rent; another must have a sixpence; and 'Oh, my dear children, what would I not do for you; and the Gospel should spread in spite of all opposition.' Such is the language of a dying Christian, who does not himself know what he says; but God speaks by him to us all. I will not finish this till I am able to tell you whether he is in the body or out of the body.



body.—*Sabbath day, Dec. 28.* A great lamentation among all ranks of people for Mr. Hay. He speaks none.—*Half past eight at night.* He is no more.—Oh, brother, the ways of God are mysterious. If we were to search for a reason why God has put out such a great light, we are lost; for God gives not account of his works to the sons of men. O pray that God may raise up another in his stead, and that he will not leave us as Sodom, when he is taking the righteous from among us.”

Another dear and intimate friend writes thus, after Mr. Hay's decease:—“Take our late excellent friend throughout, and though I could not limit the Almighty, yet, when I consider his ordinary way of bestowing his gifts, I am bold to say—I despair of seeing his fellow. To find one of his rank in life and prospects, joined to a frail weak body, lay himself out with that unaffected modesty, singular meekness and lowliness, and active zeal for the good of others, is, to say the least, very, very rare. Many good men in his circumstances, and with his bodily infirmities, would never have thought personal exertion at all incumbent on them; how few are there who so completely devoted their time, their talents, their influence, their affections, their all, to the Redeemer's cause! this you know as well as myself. You wish a full account of the last illness and death of our late dear friend. Happy should I be to do any thing that could tend to perpetuate the remembrance of one I loved so dearly, and who will ever live in my recollection. But you desire what cannot be given by any one. The peculiar circumstances of his death are a very heavy addition to the trying stroke. The following hints are all that can be said:—On Wednesday, the 17th of December, he was confined to his bed by a very violent head-ach, which continued to increase for the next five days, but no apprehensions were entertained, either by himself or others, of any thing mortal in his complaint. I called and was admitted on Saturday the 20th. A word or two, only passed respecting the schools, since, from the pain in his head, he neither could speak himself nor suffer me to speak. He soon after became feverish and delirious, and so remained. On the Saturday following, Dec. 27, he was given over by the physicians, and only survived till the next day. During his delirium, his talk was constantly about the best things, broken hints relative to the schools, the poor, &c. There was reason to think his faculties returned on the day of his death. He tried hard to speak distinctly, but in vain; and, alas! no Christian friend was near. He was heard to repeat the words ‘My God—my Jesus,’ from the 6th Hymn of the 1st Book: which hymn was admirably suited to what we have every reason to believe was his state of mind. In his last words to me, he expressed his wish that I would remember him before the Lord, and to Mr. Stevens\*; and then mentioned his confidence in God. Though little can be said of his last illness and death, it is well that much can be said of his valuable life. He is one of those who ‘will be had in everlasting remembrance, while the memory of the wicked shall rot.’ He is deeply and universally lamented. Although numbers ridiculed his conduct, and sneered at his exer-

\* The minister of a very flourishing Independent congregation in Aberdeen  
tions,



tions, while living, there is but one voice now---that of regret; a striking proof of the reality and value of true religion. It is abundantly clear to me, and to several others who were often with him, that he was fast ripening for heaven during the concluding months of his life; and it might be particularly observed in the following traits of his character: deadness to the world, peculiar tenderness of conscience, supreme valuation of God's word, and love to Jesus. It is no small addition to our heavy loss, that our dear friend had no time to settle his temporal affairs. He left no will. So that the objects upon which his heart was most set will have no part of his fortune. He was buried on Thursday, January 1. 1801."

"We may learn," says a minister when writing on the subject, "that God can do without the best of us: and, instead of thinking we are of importance to the cause of Christ, let each say, *To me is this GRACE given that, I should preach the unsearchable riches of Christ.* Let us not despair for the interest of religion. He that raised up Mr. Hay can provide another. The government is on Christ's shoulders; and he is infinite in wisdom, in power, and in love."

May these brief and imperfect hints of this eminent saint be blessed to every reader; may they operate as a reproof to the luke-warm, the indolent, and the careless; and as a stimulus to the zealous and multiplied endeavours of each of us; that we may not be slothful, but imitators of *him*, and of *all* those who through faith and patience inherit the promises.

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The last month, died at Hadleigh, in Suffolk; the Rev. ISAAC TOMS, in the 92d year of his age; who had been pastor of the dissenting congregation in that place through the astonishing length of 60 years. He was a man of a truly primitive spirit; eminent beyond most for piety, benevolence, and every other Christian virtue. His life had been spent in doing good, both to the bodies and souls of men. He was particularly attentive to the rising generation and the children of the poor. He wrote several of the small tracts given away by the Book Society; and continued to preach once on the Lord's day, till after he had finished his 90th year. As to affection, never, perhaps, did stronger exist than between him and his children. A little before his death, in some conversation that led to it, he said, "Sure you would not keep your father always with you; and I hope you will never distrust that God, who has led me from my infancy to this moment. Though, I believe, dark times are at hand, *he* can protect, and will defend, those that fear, and love, and serve, and rely on him." During his last illness, he heard as perfectly as ever he did in his life, which made it comfortable to him and to his children. One thing he said to them, which should never be forgotten by any who read it, "If the experience of *ninety* years has any weight, believe that wisdom's ways are ways of pleasantness." His benevolence continued to operate after his confinement to his room; and he would inquire of his daughters whether any poor person had been relieved in body or mind that day. He begged them



them to let no opportunity slip of doing good themselves, or of exciting others to it who are more able; reminding them, that, next to the pleasure of doing good burselves is that of causing it to be done by others.

For more than a day he was speechless, though apparently sensible to the last, so as to manifest devotion. By uplifted hands and eyes, he expressed his gratitude for every drop that was given him. The last words he uttered were a kind message to some friends who had sent a seasonable supply "to an unworthy servant." His body was kept near a fortnight without any inconvenience. No strong mark of age, nor even a wrinkle, was seen in his face. His hands remained beautiful, nor were his nails in the least discoloured. The lamentations of the *poor*, but especially of the *poor children* belonging to the schools, were very affecting. Numbers of these came, begging they might see him in his coffin; said hymns over it; and desired they might kiss the hand that had so often blessed them: (he generally used to lay his hand on their heads); several of them crying bitterly.

A fuller account of this excellent aged minister may be expected from the Rev. Mr. Ray, of Sudbury; who preached his funeral sermon, which he was desired to publish. It is hoped, also, that interesting memoirs of his life may, hereafter, be drawn up by another hand; for which his papers will furnish ample materials.

Mr. Delanah Collyer, china-man, of Bow-lane, Cheapside, a member of Dr. Rippon's Church, died Jan. 29, 1801, aged 61 years. His mortal remains are deposited in Bunhill-fields; in the intersection, 118 east and west, 33 north and south.

In the freest exercise of his faculties, and with great composure, on the margin of death, he in substance said:—

"My course is nearly clos'd, and all within  
Is well. I've not a single wish to live—  
Blessed be God—I'm not afraid to die.  
Unless I'm much deceiv'd, my soul is fix'd  
On Christ—the rock of ages; yes, on him,  
On him alone, my faith and hope rely  
For pard'ning mercy and eternal life.  
What are ten thousand thousand worlds to this?  
Lord, grant me faith and patience to endure  
All that thy sov'reign, gracious will appoints!  
A tender father would not leave his child  
To pine unnotic'd in the dying hour:  
And will my cov'nant God forsake me now  
While flesh and spirits fail? impossible!  
Lord, I'm resign'd; thy grace supports my soul.  
Then shall I be completely satisfy'd,  
When I awake and thy full image bear."

So said the dying Christian man; not with  
Ecstatic joy and loud triumphant songs;  
But with a faith firm fix'd on Christ his Lord,  
And a good hope through grace.—Then fell asleep  
Without a sigh, and rests in perfect peace.

G. B.

On



On Monday, Feb. 2, 1801, died suddenly the Rev. THOMAS SMITH, minister of the Independent congregation at Bedford. The circumstances of his death were very remarkable. Having removed from this society, of which he had been minister from its first separation, to Foulmire in Cambridgeshire, (where he had been settled about four years), he returned to Bedford in October last, at the unanimous and earnest request of his old friends, who were exceedingly rejoiced at his coming again amongst them. This joy, alas! was with some of them soon abated, by perceiving reason to apprehend the return of an apoplectic, with which he had been visited the last summer. He went on, however, with his work in his usual manner, and, on the Lord's day afternoon, preceding his death, having desired the assistance of his friend Mr. Burkitt, (still in the town) he preached in a manner more animated and impressive than usual, and in the course of his sermon introduced some things which had the appearance of a solemn farewell. He suggested that the continuance of his services amongst them was extremely uncertain, about which, on his own account, he had not an anxious thought. But while he was their minister, he said that he wished to be useful amongst them, and reminded them that it was their duty to do all they could to assist and encourage him in the performance of his work. He particularly insisted on the importance of family religion, and a more diligent attention to private meetings for prayer. He strongly urged praying for their minister, as necessary in order to profit by his labours, and cautioned them against improper treatment of their future ministers, evidently alluding to some recent circumstances. — How powerfully were these admonitions enforced by the event of the succeeding day! Having taken a ride with a friend, apparently well, and cheerful as usual, Mr. Smith was seized with a fit while at dinner, and in three hours breathed his last. A particular friend \*, being desired to preach the funeral sermon, found himself, through the strength of his feelings, obliged to decline the service, which was performed by the Rev. Mr. Toller, of Kettering. Six ministers of different denominations (for he was beloved by all) attended as pall-bearers; and the corpse was followed by a long train of affectionate mourners. The concourse of people of all descriptions who attended the funeral was such, that the procession was interrupted, and multitudes were unable to get within the meeting-house. The weighty truths delivered on the occasion appeared to make a deep impression on the hearers:—may they prove abiding and effectual! Mr. Smith has left behind him seven orphans, happily not unprovided for.

#### THE CASE OF A GERMAN.

TO THE REV. DR. RIPPON.

DEAR SIR,

I take the liberty to mention a circumstance, which I think will give you pleasure. A young man, a GERMAN, having some acquaintance with one of the Members in Carter-lane, took a fancy, as he expressed it, to go with her to Meeting. He attended carelessly, and seemed to pay no attention; till one Lord's-day you preached from Psa. xxv. 3,—*Let none that await*

\* Perhaps Rev. Mr. Palmer, of Hackney.—EDITOR.



*on thee be ashamed.* At the close of that Sermon, you observed that you had addressed Saints; and said, you had now an awful message in reserve for the Sinner! The young man thought you fixed your eye upon him as the Sinner for whom you had something in reserve! He felt hurt at being pointed out, as he imagined, and resolved not to attend again. When Lord's-day morn came, he did not know how to stop at home; but thought, if his friend went, he would go. He delayed till past time, but felt something which he could not account for, that compelled him to come. He came. You preached then, Sir, from that solemn word—*Let them be ashamed that transgress without cause.* He said he was afraid the whole time to look up; for he thought your eyes, and the eyes of the Congregation, were fastened on him, as *the* man that had transgressed without cause. From that day there appeared a visible alteration in him. He seemed to have a deep sense of his own lost state, and exalted views of the Saviour, though almost without hope that Christ would save him. Once he said, "I am miserable, and *ought* to be so; but though I have no hope, I would not be the thoughtless wretch I was for all the world; and never more would I sin against God, if I could help it, though I was sure I must perish for ever." Lord's-day evening, Jan. 4, he called on his friend, and appeared much distressed. She wished him to take an opportunity to call on you. He said he would, but went home, and on Monday was taken ill of a fever, and continued raving till about half an hour before he died. He then had the perfect use of his reason, said he was dying, and wished to see his friend and you. The man who attended him told him it was at such an hour he could not call any body, but would in the morning. He seemed satisfied, and desired to be left alone. In about a quarter of an hour he called to his attendant, and said, "The morning will be too late; I shall be gone." Being asked, whether he could see, he said, "No, I shall see no more on earth; but tell my friend I am happy; I am a Sinner, I have transgressed *without cause*, I deserve to perish, but it has not been in vain to seek the Lord; Jesus lives, and I shall live also." His attendant went to call the Apothecary, and when he came back the languishing creature attempted to speak, but for a few moments could not; then lifting up both his hands, he said, "Now, Lord!" and was gone in a moment. He died Lord's-day morning, Jan. 11, at one o'clock; and I trust is now rejoicing in the presence of God. He had been in a place of worship but three times since he came to England, about four years since, till he came to Carter-lane, and heard you. He would not attend public worship; for he said, at that time, he really believed religion was all a delusion. I rejoice, dear Sir, that your Ministry was blessed to him. That you may be supported, strengthened, and encouraged, is the earnest prayer of  
 Yours, &c.



## RULES

FOR  
THE REGULATION OF A CHRISTIAN FAMILY.

BY A MINISTER OF THE GOSPEL.

I.—WE have no time given us to throw away, but to improve for eternity ; therefore we would join in no conversation that is unprofitable, but in that only which is good, to the use of edifying, ministering grace to the hearers : Therefore

II.—WE are not anxious for the news of the day, or to be informed of the business of others ; but we desire to hear of the things pertaining to the kingdom of God. Neither

III.—HAVE we any thing to say about the misconduct of others ; therefore, let not the faults of an absent person be mentioned, unless absolute necessity requires it, and then with all possible tenderness, without dwelling upon it. May God preserve us from a censorious criticising spirit, which is contrary to the Spirit of Christ !

IV.—WE offer the right hand of fellowship to every one that cometh in the name of the Lord ; but we receive none to doubtful disputations. But whosoever loveth the Lord Jesus in sincerity, the same is our brother, sister, and mother : for we cannot but remember, *God is love !*

V.—WE neither receive nor pay visits on the Lord's day : for we and our house desire, particularly on that day, to serve the Lord.

VI.—WE earnestly desire every one to reprove us faithfully when we deviate from any of these rules ;—so shall we be as guardians over each other, and as an holy mingled flame ascend up before God.—“ As many as walk according to this rule, Peace be unto them.”—*Gal. vi. 16.*

THE PROFESSOR AND POSSESSOR—THE HEARER  
AND DOER, CONTRASTED.

## THE PROFESSOR.

With sober look and mincing walk,  
And tongue tip'd smooth in bible talk,  
Religion's track he seems to tread,  
Tho' number'd yet amongst the dead.

## THE POSSESSOR.

With heav'nly light and life possess'd,  
With genuine love of Christ impress'd;  
Both self and sin he daily flies,  
And still on sov'reign grace relies.

## THE HEARER.

With carriage grave and habit neat,  
On *Leisure Days*, he'll take his seat ;  
Attentive seems, tho' what he hears  
No further enters than his ears.

## THE DOER.

With ready mind and steady pace,  
Behold him run the Christian race;  
Encourag'd by the prize in view,  
He hears the word and doth it too,  
And proves his faith divinely true.



## ORIGINAL POETRY.

### ADDRESS TO THE SAVIOUR.

FROM earthly cisterns broke and dry,  
 I lift to heaven my asking eye,—  
 Saviour, behold my pressing grief,  
 And gracious send me quick relief!  
 An ever present friend art Thou!  
 As once on earth, so even now,  
 Restorer of the lame and blind,  
 And still to wretched sinners kind,  
 Oh, faithful Witness!—heav'n above  
 Now sees, as earth once saw, Thy love!—  
 In pain, in want and suffering, *this*;  
 But *that* in conquest, triumph, bliss!  
 There thy mild intercession stays  
 Th' uplifted scourge of sinners ways;  
 'Tis this our daily life prolongs,  
 And claims aloud our grateful songs.  
 Shall I forget Thee, O my friend?—  
 Of all things, Origin and End—  
 Source of Salvation, God of Light,  
 And Ocean of Supreme delight!  
 Forbid it by Thy mighty pow'r;  
 And daily, nightly, on me show'r  
 The grace to fear and love Thy name,  
 Thou kind, unchangeably the same.

### MY FATHER'S AT THE HELM."

*An Incident—Spiritually improved.*

T WAS when the seas with horrid roar  
 A little bark assail'd,  
 And pallid fear with awful pow'r  
 O'er each on board prevail'd;  
 One,—the Captain's darling child;  
 Who fearless view'd the storm,  
 And, playful, with composure smil'd  
 At danger's threatening form.  
 Why sporting thus?" a seaman cries  
 "Whilst sorrows overwhelm?"  
 Why yield to grief?" the boy replies;  
 "My Father's at the helm!"  
 Nor doubting soul, from hence he taught  
 How groundless is thy fear;  
 Think what the pow'r of Christ hath wrought  
 —And He is ever near.  
 He in his hands whom seas obey  
 When swelling surges rise,  
 He turns the darkest night to day,  
 And brightens low'ring skies.  
 Though thy corruptions rise abhorr'd,  
 And outward foes increase,  
 'Tis but for him to speak the word,  
 And all is hush'd to peace.  
 Then upward look; howe'er distressed,  
 Jesus will guide thee home  
 To that eternal port of rest  
 Where storms shall never come. J.A.K.

### CONTENTMENT \*

*Encouraged by the Promise. Heb. xiii. 5.*

LET Ocean's waves tumultuous rise,  
 And strive in vain to pierce the skies  
 And mingle with the stars;  
 Then disappointed backward roll  
 And, wild with rage, disturb the pole  
 With their presumptuous wars.  
 Let Rebel Angels, doom'd to fire,  
 Provoke the dread Eternal's ire,  
 And combat with their God:  
 Then headlong from th' ethereal height  
 Precipitate their downward flight,  
 At His effective nod.  
 Let murmur'ing mortals, too, repine,  
 Arraign the Providence divine,  
 And blame the deeds of Heav'n;  
 While passions strong, without control,  
 Disturb the agitated soul,  
 Enrag'd at what is giv'n.  
 But shall the Christian's nobler mind—  
 By Grace renew'd, by Heav'n refin'd—  
 Indulge a murmur'ing thought?  
 Shall he, who claims Jehovah's strength,  
 Who shall be brought to Heav'n at length,  
 Bemoan his present lot?  
 Forbid it, gracious God! he cries,  
 Nor let th' ungenerous thought arise,  
 Offspring of discontent:  
 No! while my God, my Saviour lives,  
 Thankful I'll take whate'er he gives,  
 And prize the blessings sent.  
 Since he has said, "I'll ne'er depart;"  
 I'll bind his promise to my heart,  
 Rejoicing in his care;  
 This shall support, while here I live;  
 And, when in glory I arrive,  
 I'll praise him for it there. S. PEARCE.

### MR. BEDDOME'S HYMN

*After Sermon, the last time he visited London.*

NOR dark nor clear, nor night, nor day,  
 Such is our life below;  
 Here thistles grow among the corn,  
 And muddied waters flow.  
 What we obtain with anxious care  
 We oft possess with pain;  
 And, when we think the storm is o'er,  
 The clouds return again.  
 A motley scene, a bitter sweet,  
 Is each enjoyment here;  
 Honey 'tis true, but dash'd with gall;  
 And hope, but mix'd with fear.  
 Happy the soul that, landed safe  
 In the fair realms above,  
 Ever beholds a smiling God,  
 And feasts on pardoning love.

\* First printed in Dr. Rippon's Addenda.



## A LIST OF MINISTERS

APPOINTED TO PREACH

THE LORD'S DAY MORNING LECTURES,

*Lately carried on at St. Helen's,*

But now removed to the

REV. MR. REYNOLDS'S MEETING,

*Camomile Street, Bishopsgate-street,*

FOR THE YEAR 1801.

|                   |         |        |         |  | ANNO. |
|-------------------|---------|--------|---------|--|-------|
| Rev. Dr. Rippon,  | March 8 | May 24 | Aug. 9  |  | 1774  |
| — Dr. Hunter,     | 15      | 31     | 16      |  | 1775  |
| — Mr. Reynolds,   | 22      | June 7 | 23      |  | 1775  |
| — Mr. Booth,      | 29      | 14     | 30      |  | 1778  |
| — Mr. Towers,     | April 5 | 21     | Sept. 6 |  | 1786  |
| — Mr. Brooksbank, | 12      | 28     | 13      |  | 1791  |
| — Mr.             | 19      | July 5 | 20      |  |       |
| — Mr. Townsend,   | 26      | 12     | 27      |  | 1791  |
| — Mr. Upton,      | May 3   | 19     | Oct. 4  |  | 1798  |
| — Mr. Easton,     | 10      | 26     | 11      |  | 1799  |
| — Mr. Steven,     | 17      | Aug. 2 | 18      |  | 1801  |

When chose into the Lecture.

Service begins exactly at Seven and ends at Eight o'clock.

This Lecture was instituted in the year of the glorious Revolution, 1688, and has been carried on ever since that memorable period. It is supported by Subscription; and it is hoped that those who are desirous of encouraging the design, will cheerfully give their names to either of the following persons:

Mr. SAMUEL BURTON. Sen. 128, *Houndsditch*, Treasurer;  
 Mr. TOWLE, 46, *Borough*;  
 Mr. NORTH, 80, *Gracechurch-street*;

MANAGERS FOR 1801.

Mr. HOUSTON, *Great St. Helen's*;  
 Mr. SMITH, Jun. 127, *Houndsditch*;  
 Mr. RUSSELL, *Old Change*;  
 Mr. SWAIN, *Westmoreland Buildings*.



## SKETCH OF THE FUNERAL DISCOURSE

*On the Death of the Rev. JOHN TOMMAS, of Bristol,*

PREACHED BY DR. RYLAND,

At the Pithay, September 3, 1800.

2 Tim. iv. 7, 8. *I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is, &c.*

WE are now assembled, partly to shew our respect to the memory of an aged and faithful Minister of Christ, and principally to improve the circumstances of his decease. For that end I could think of no passage more suitable than the language of Paul the aged, when he reviewed his own past life, and looked forward to its approaching close. He said to his son Timothy, *I have fought a good fight, &c.* and I believe our dear and honoured departed friend might have said the same. He could converse but little for these five or six years past; but all he said and all he suffered tended to confirm the uniform testimony he had borne, within these walls, for above forty years before, to the glorious gospel of Jesus Christ. Though his faculties were greatly impaired, he retained a strong relish for evangelical truth, and was supported and calmed by faith in the Redeemer; and after the last seizure, when his speech was entirely lost, he discovered a joy almost transporting when reminded of the Saviour of sinners. But let us attend to the text, which contains,

## I. THE DESCRIPTION OF THE CHRISTIAN LIFE.

It is illustrated by a threefold metaphor—

(1.) *A conflict sustained.* “*I have fought the good fight.*”

There is a great contest going forward in our world, in consequence of man's rebellion against God. All the race of men are at war—but not all on one side—though they all *have* been so, for *the carnal mind is enmity against God*, and wants to shake off his government, and all *were* of that mind in their natural state—but Christ came into the world, as the Captain of Salvation, to subdue rebels unto God. Paul once took up arms against him, and was exceedingly mad; but Christ conquered him as he was going to Damascus; and then Paul became as

APRIL 1801.]

c c

heartly



heartily *for* Christ, as he had been *against* him. He took to him the whole armour of God, and fought against sin and error—first, in his own heart; and then every where, as the providence of God led him. He made reprisals on Satan, carried arms into his territories—rushed among the thickest foes, &c. and was faithful to Christ even unto death. And so our good friend Tommas, was a soldier of Christ; he contended earnestly for God and Grace. And thus do all true Christians live in a constant warfare against the world, the devil, and the flesh; and they shall come off more than conquerors at last.

(2.) *A Course prescribed.* “The course I have finished,” “*So run that ye may obtain, Let us run the race, &c.*” Believers are called to a life of progressive holiness, which requires active exertion, in a prescribed path, in order to their reaching a distant goal—*I press toward the mark, &c.*—They aspire after progressive knowledge of divine truth, progressive conformity to the divine will—a progressive approach to the summit of felicity. If not always increasing in actual enjoyment, they would be increasing in preparation for that enjoyment—which is effected by increasing humility, mortification, weanedness from the world, heavenly mindedness, &c. and this is opposed to drawing back, turning aside, or stopping short.

There is indeed a course which all are running in a more passive sense, whether they will or no—no one can continue here long—the most slothful will find their days are running away—the most worldly-minded will find the time hastening on, when they must leave this world and all its idolized enjoyments:—Happy they who have been all their lives hastening toward Heaven in desire! they shall find they were at the same time approaching it in reality. So it was with Paul, with Mr. Tommas, and so it is with true believers.

(3.) *A Deposit preserved.* “The Faith I have kept.”—Paul kept the Faith as a *Christian*. He thus exhorted the Hebrews, Chap. x. 23. *Let us hold fast the profession of our faith without wavering*; intending either *the Doctrine we believe*,—the faith once delivered to the Saints, respecting which we are charged to buy the truth and sell it not; a charge well obeyed by the Apostle, who determined to know nothing but Christ, gloried only in the Cross, and accounted all things but loss for the excellency of the knowledge of Christ;—or *the Faith whereby we believe*; and this is the most blessed means of preserving the former.

It



It is good to have the heart established with grace. He who is continually using the mediation of Christ, and is sanctified by the truth, will not easily give up the faith of the Gospel.

Paul kept the faith as a *Minister*; and this will best be done in connexion with the former—He, that has received the truth in the love of it, will speak the truth in love—he, that feels the need and worth of the Gospel, will be most in earnest in preaching the Gospel. So Mr. Tommas.\*

## II. THE PROSPECT OF A CHRISTIAN IN DEATH.

“Henceforth there is laid up for me a crown,” &c.

(1.) *The Blessedness expected.* No less than a Crown! The general ideas it conveys are those of recompense, honour, and dominion.

Crowns of old were given to the victors in the Grecian games, made of fading materials, yet highly valued, as being public testimonials of singular excellence, skill, or valour.

And Crowns were and still are worn by princes, made of costly materials, but heavy and unpleasant, and often as it were lined with thorns; attended I mean with great anxieties and cares. But the honors of the believer will be neither fading nor trivial, owing their worth to fancy and fashion, nor yet attended with incumbrances and perils.—The faithful Christian shall be honoured with the approbation of God; more than reimbursed for all expences and losses,—more than recompensed for all labours and sufferings.—He shall be raised to a state of dignity, peace, security, and exaltation. Believers are made Kings and Priests to God, and shall reign for ever.

*The peculiar nature of this crown,* “a crown of Righteousness” Crowns of Kings have sometimes been gained unrighteously, and the power connected with them unrighteously employed. But the Believer’s is a crown of righteousness, awarded by the Lord the righteous Judge: Not as the reward of personal merit, for *by grace we are saved*—but as the reward of Christ’s obedience unto death. The Saint shall be crowned or adorned with righteousness. His beauty will consist in conformity to his Saviour.

\* Here Dr. Ryland might advantageously have named a person who has made much more noise in the world than the deceased; who, in his early youth, was used to go with Mr. Tommas from village to village, praying and conversing with the good people, about the kingdom of God; but has suddenly gone off from the blessed truths in which he had once been instructed.



*The reservation of this crown*—It “is laid up.”

It is now prepared, and secured by Christ; it is already promised, though now the Believer is at a distance from the full attainment of his wishes—now conflicting—now despised—now bearing the Cross; but a crown is in reserve for him.

(2.) *The character of him who shall bestow this crown*—“The Lord” is the giver of this blessedness, and that as “the righteous Judge.”

Paul elsewhere speaks of himself as the chief of sinners, and he wished Onesiphorus (Chap. i. 18.) might “find mercy in that day.” Yet he here hopes for a crown for himself, and for all who love Christ’s appearing. This was all very consistent. He could not have hoped to stand in judgment but through the righteousness of the Redeemer. But on this ground he might be confident. His surety would be his Judge. And we, who must on any other ground have been condemned, may on this footing indulge the strongest hope.—“The Lord the righteous Judge” is authorized to crown every Believer. He is proper Judge of what is fitting, and he knows them that are his; therefore the foundation of God standeth sure.

(3.) *The character of the Recipients*, “not me only”—They who are made Kings unto God will not reign in a solitary state, precluded by wretched majesty from the sweets of extensive society—all will be kings together, not the less happy on account of a sweet equality. The happiness of Heaven is not selfish, but social and benevolent—each will enjoy the bliss of all the rest—“all” will share this bliss “who love Christ’s appearance”—who love the manifestations of the Redeemer’s glory, and place their bliss in the contemplation of the divine perfections in him. Therefore Paul laboured to take as many as he could with him to Heaven—and so do all faithful Ministers, &c.

(4.) *The period of its bestowment*—“That day”—the day for which all other days were made—When all mankind shall be assembled together—When such discriminations shall take place, &c. As soon as absent from the body, saints shall be present with the Lord, but the happiness of the saints will not be complete till they are *all* together.

#### IMPROVEMENT.

Such, then, are the hopes of the Gospel: and is not the Life and Immortality it hath brought to light worth your regard? Can true Religion tend to melancholy? Or are they



they who have all their portion in this life, happier than true Christians? Are the former exempt from trouble? If they fight not a good fight, are they not constrained to wage a bad warfare?—to war against God, to war against conscience, to war against their own souls? Must they not contend with the King of Terrors? and engage with him, alone,—unarmed, unbefriended?—If they never ran the Christian course, nor entered upon that stadium, yet they are hastening out of the world; their days are swifter than a post, they will soon come to an end—and they must part with all the enjoyments they now idolize.

They, who keep not the Christian's faith, must keep their own, if they can; but credulous as they are, will they be able to retain their confidence in death?—To die assured their death will be only *an eternal sleep*, assured there is no God, no future state, no hell—or assured of the perfect approbation of the moral Governor of the world, of the sufficiency of their own righteousness, and of the efficacy of mere repentance to make all the atonement necessary for any sin?

O let believers bless God for the Gospel of Christ, and for every fresh evidence of its holy and happy tendency!—Many of our dear acquaintance have added their dying testimony to that which they bore in their life; and now the pastor of this church, whose corpse lies before me, has closed his testimony.

It is a very scanty account which I can give of his biography. And the notice I had for preparation for this service was too short to admit of my procuring much biographical information. The chief concern we should all feel is to follow him as far as he followed Christ. If you ever knew any defect in his character, remember that *only* to avoid it, and be careful to remember all the many excellencies of his character to imitate them.

Oh, that all the children of our dear deceased friend might know the God of their father! Their own consciences best can tell whether they have enlisted under the Captain of Salvation, and set out in the heavenly course; whether they possess the faith which worketh by love, overcomes the world, and excites them to live here as strangers and pilgrims, looking for that blessed hope and the glorious appearance of our great God and Saviour Jesus Christ. I pray God that this may be the case with every one of them, that they may have a joyful meeting with him at last.



May his spiritual children follow him as he followed Christ—may all that were under his pastoral care adorn the doctrine of God their Saviour in all things.

If some sat under him to little purpose for so many years, may they hear him now; though dead he yet speaketh, and chargeth you to be also ready—may you prize the Gospel, and improve the labours of your present Ministers.

May we that are Ministers be stirred up to make full proof of our Ministry! Our lives will soon end, and our ministry may end some years sooner than our lives—what God allots will be best; but O that our silence may not remind us of past negligence—may we bear faithful testimony for God, while we have the full use of our mental faculties and the powers of speech—and, if we should be laid aside, may we submit, if in any way God shall be glorified. May we all examine ourselves as to our preparation for death, and our love to Christ's appearing—Fight on—press forward—keep the faith—lay hold of eternal life. Amen.

It was remarked in page 319, that Mr. Tommas died on the 27th of August 1800, aged 76 years. On the Wednesday following his corpse was taken to the Meeting-House, where Dr. Ryland preached the funeral discourse. After the service was over his remains were borne to the grave, in the Baptist burying ground, on the shoulders of some of his members. So numerous and so solemn an attendance has been seldom witnessed. The Rev. Mr. Sharp, his successor in the pastoral office, delivered the Oration. And having lived in the same house near a year and a half prior to his decease, he was able to give the particulars of his state of mind in his last days, which he has done in a concise manner.

“ Since I have had the pleasure of knowing the deceased Saint, he appeared, at times, to be lost to the things of this life, and to have forgotten every thing but religion; to that he ever discovered a taste. At intervals he was lucid and smart. He sat very placid all day long as a waiting servant of Jesus Christ; and his mind was in perfect harmony with his helpless condition. He was truly affectionate to all around him. He always appeared glad to see his old friends when they called upon him. If any in the family were indisposed and missing, all seemed astonished at his concern; and when he saw them again, his countenance discovered the pleasure which his faltering tongue could not express. He was spiritual, he read the  
word



word of God as long as he possibly could with pleasure; and when he was not able to read it, he rejoiced to hear it. Prayer seemed to be his element when he was capable of engaging in it; and he enjoyed family worship to the last. Though he had lost the powers of speech, his hands and eyes would express the devout feelings of his heart. When one of the family dropped this word, "Sir, it will soon be said to you, *enter thou into the joy of thy Lord*," it had an overwhelming effect on him, almost too great for him to bear. His favour of the humbling doctrines of divine grace was apparent to the last. Supported by their sanctifying efficacy on his heart, he lived in peace with God through Jesus Christ, without doubting or distress; and died happy in the Lord. It was a pleasure to reside with such a saint, and an honour to attend his dying bed."

Mr. Tommas, though an eminent preacher, never particularly distinguished himself in the press. Besides occasional letters to the Western Association, we do not recollect his publishing any thing, but two single Sermons, one on *the Duties of Church Members, and the manner in which they should be performed*, preached at the Ordination of the late Dr. Evans, in 1767; and the other entitled *Serious Advice to Students and young Ministers*, preached before the Bristol Education Society, in 1774. These are, however, by no means unfavourable specimens of his pulpit talents.

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TO THE EDITOR OF THE BAPTIST REGISTER.

SIR,

As your useful Publication falls into the hands of many who are travelling towards the heavenly Jerusalem, if the following plain and simple Address to them should meet with your approbation, by inserting it in some future Number, you will oblige a Brother, who expects shortly to put off this tabernacle.

E. NEMUS.

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ON THE PROPRIETY OF CULTIVATING A HEAVENLY TEMPER.

WHEN we compare the perishing things of this uncertain state of existence, with the eternal realities of the heavenly inheritance, we may justly stand amazed at the folly of mankind, in confining their chief attention to earthly things. It is a fact



too evident to admit of dispute, that the contrivances and labours, the hopes and fears, the wishes and cares of a great majority of mankind, are principally employed about these, while Heaven and its everlasting enjoyments are forgotten. That, indeed, which commands our hearts, is the treasure or portion we choose. Be that what it may, it will engage our chief attention; and the series and tendency of our actions will have respect to it. The heart of man follows its treasure as the sun-flower turns towards the sun, or as the needle verges towards the pole. This is the reason our gracious Redeemer assigns, why we should look for a treasure in Heaven; "For where your treasure is, there will your hearts be also."

Surely, those who are risen with Christ—risen from a death in sin to a life of righteousness—risen through the faith of the operation of God—risen in conformity to the Lord Jesus, and by virtue of his resurrection—should seek those things which are above; the invisible realities which are beyond the sphere of this mortal and animal life. The objects of their pursuit should be those which are peculiar to the celestial world, where Christ sitteth at the right hand of God.

There is the land that is very far off, the true Canaan, the region of plenty, peace, and felicity. There, my fellow-Christians, is that blessed society with whom you hope shortly to mingle and unite. Myriads of angels are there, shining in all the beauty of holiness, and clothed with immortal splendor. They are now waiting to receive you; they stand ready to conduct you, and to welcome you to the seats of bliss. Dignities and honours are there prepared for you; the mansions which you shall inhabit, and the thrones on which you shall be seated; the gracious rewards, of your labours, your toils, and your combats. There are the incorruptible crowns of life and of glory, which the Captain of your salvation will shortly put upon your heads. He now addresses each of you in the language of infinite love,—“Be thou faithful unto death, and I will give thee the Crown of life.”

There is the hidden manna, with which you shall be fed, and there are the rivers of delight of which you shall drink. The white robes are there, and the fine linen; the righteousness of saints, wherewith you shall be clothed. The city that hath foundations is there, whose builder and maker is God; and that better country, which is an heavenly one. In that country is the kingdom which was prepared for you from the foundation of the world. “Fear not, it is the Father’s good pleasure to give” it to you.

There are the general assembly and church of the first born. Patriarchs, prophets, apostles, and martyrs are there—those who hazarded, and those who freely sacrificed, their lives for the Lord Jesus. The heavenly country already abounds with inhabitants.



inhabitants, and more are admitted into it every hour. Whatever difficulties lie in the way, they are perpetually surmounted by those who are enabled to fight the good fight of faith. The divine Redeemer sees of the travail of his soul, and is satisfied. The ransomed of the Lord come from the East and the West, the North and the South, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God. They enjoy the immediate presence of the Father of Mercies. The Lamb which is in the midst of the throne feeds them, leads them to living fountains of water, and wipes all tears from their eyes. Sorrow, pain, and death are known no more; for the former things are done away.—But—“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” O seek them, pursue them, set your affections upon them!

It is true, our attention to the present world is not to be wholly laid aside. The scene of human action and of human duty lies below. But while we live as inhabitants of the earth, we ought to cultivate acquaintance with the better world. Our views full of immortality, we should pass through all the changes of this mortal state, not debasing ourselves with what is mean, defiling ourselves with what is impure, nor entangling ourselves with what is ensnaring. If we have any intervals of prosperity, we should possess as though we possessed not; if afflictions and disappointments are our lot, we should not be too much affected by them, but endeavour to have our hearts, our desires, and our hopes above, where our Lord and Saviour is. Our meditations and views, our inquiries and pursuits, should be of a heavenly kind and tendency. Christians, in all your prayers, and in the use of all other ordinances, you should keep the heavenly land in prospect, and seek the things which are above.

God hath revealed and promised these things unto you. If this were not the case, you would seek them in vain. But—“This is the record, that God hath given unto us eternal life, and this life is in his Son.” He it is who hath abolished death, and brought life and immortality to light. Why then are your thoughts no more employed about it? Has he promised, that where he is, there his servants shall be; and will you not be daily looking for the accomplishment of so glorious a promise? Is it not deserving of your constant contemplation, and your earnest pursuit? You read of some who take the kingdom of Heaven by violence; and shall the same object excite you to no exertions? The fulness of joy, and the pleasures for evermore, should be powerful attractives to diligence. God has commanded you to seek FIRST his kingdom and his righteousness. He has charged you to make it your chief care, and to pursue these objects as your highest concern. Look not at the things which are seen, for they are temporal, but at those things which are not seen, for they are eternal.

Nothing



Nothing is worthy to be sought in comparison with the things above. The present world is not a fit object of pursuit to an immortal mind. When enjoyed in the largest measure, it never gives satisfaction. Solomon had made the experiment, with advantages superior to those of any other man: and when he had, at his command, all that this world can possibly afford, he pronounced it, not only vanity of vanities, but vexation of spirit. Earthly enjoyments are transitory and unstable. Riches are uncertain; moth and rust corrupt, and thieves may break through and steal. While we fondly call them ours, riches make themselves wings, and fly away. They leave the unsanctified possessor to perish in his sins. The rich man died, was buried, and in hell he lifted up his eyes. "What then is a man profited, if he should gain the whole world, and lose his own soul."

On the other hand; the things above are solid, substantial, and satisfying. "I will cause them that love me," says the Saviour, "to inherit substance; they shall be abundantly satisfied with the fatness of my house, and I will make them to drink of the river of my pleasures." In the proper pursuit of these objects, no one fails, no one miscarries; every one that seeketh findeth. And they are as certain in their duration as satisfying in their nature. When all other things fail, these remain. The inheritance is incorruptible, undefiled, and fadeth not away. When even our heart and our flesh fail, God is the strength of our heart, and our portion for ever.

What was the end of our divine Redeemer's appearance in the world? Did he not come to our earth to raise us to heaven? He left his shining throne; he quitted, for a while, the blest abodes of the celestial region. He took upon him the form of a servant. He bare the load of human guilt. He wept and made supplication. In agonies of sorrow, his sweat was, as it were, great drops of blood falling down to the ground. He was oppressed: he was bruised; he was stricken, smitten of God, and afflicted. He was despised, buffeted, spit upon, bound with cords, beaten with rods, and crowned with thorns. He was accused, condemned, and nailed to the cross, there to expire in agonies unutterable. And why all this? It was to make reconciliation for iniquity; to deliver us from the wrath to come; to save us from death; to give us a title to everlasting life; and to open the gates of Paradise unto us. Was this indeed the case, and shall we not, with unabating ardour, aspire after the heavenly state? Shall we not, with intense desire, seek those things which are above? Our gracious Redeemer, in the prospect of his awful sufferings, said, "And I, if I be lifted up from the earth, will draw all men unto me." May he accomplish his merciful purpose on the mind of every reader!

( To be continued. )



ENCOURAGEMENTS TO PRAYER.

*Written by the late Rev. JOHN RYLAND, in the Northampton Church Book.*

Rousing Motives to prayer for our Church Members.

Sept. 9, 1776.

1. Abraham's Servant prays—Rebekah appears.
2. Jacob wrestles and prays—Christ is conquered—Esau's mind is wonderfully turned from the revengeful purpose he had harboured for 20 years.
3. Moses cries to God—the sea divides.
4. Moses prays—Amalek is discomfited.
5. Joshua prays—Achan is discovered.
6. Hannah prays—Samuel is born.
7. David prays—Ahitophel hangs himself.
8. Aza prays—a victory is gained.
9. Jehoshaphat cries to God—God turns away his foes.
10. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve hours.
11. Daniel prays—the dream is revealed.
12. Daniel prays—the lions are muzzled.
13. Daniel prays—the seventy weeks are revealed.
14. Mordecai and Esther fast—Haman is hanged on his own gallows in three days.
15. Ezra prays at Ahava—God answers. *Ez. viii. 21—23.*
16. Nehemiah darts a prayer—the king's heart is softened in a minute. *Neh. ii. 6.*
17. Elijah prays—a drought of three years succeeds.
18. Elijah prays—rain descends apace.
19. Elisha prays—Jordan is divided.
20. Elisha prays—a child's soul comes back :————Prayer reaches eternity!
21. The Church prays ardently—Peter is delivered by an angel.

Striking Reasons and Motives to fervent Prayer, addressed to Fear, Hope, Gratitude, Interest, Ambition, Glory, and Pleasure.

Wednesday morning, ten; Dec. 4, 1776.

I. *Motives addressed to FEAR.*

A prayerless soul is certainly a graceless soul; and a graceless soul is in danger of hell fire sixty times in every minute: the question is put every second, Whether the sinner shall live *here*, or in hell-fire with those who are eternally lost?

A prayer-



A prayerless soul has no refuge in disgrace, poverty, danger, sickness, pain, or death; no guard against sin, lust, drunkenness, or any of the snares of the devil.

## II. *Motives to HOPE.*

1. Prayer produces habitual seriousness of spirit, and ability to govern our thoughts and passions: this ability is *real* virtue, *true* virtue, *beautiful* virtue!

2. Prayer is admirably adapted to exercise and improve all the vital graces of the heart, on which the honour of religion, and the pleasures and happiness of the religious soul depend.

Such Graces are

Fervent love to God—*Examples*, Dr. Annesly, Dr. Watts.  
Gratitude for all His rich tender mercies.

Trust in the providence of God under all troubles, trials, afflictions, losses, crosses, and changes of the present life.

Contentment with our lot—Hope in the rich blood and righteousness of Christ.

Expectation and desire of mercy.

Heavenly mindedness, or flaming aspirations of soul after joy in God—Charity, or love, or expansion of heart towards all God's dear people—diffusive benevolence. Prayer kills covetousness, quenches lust, cures envy, cools malice, disarms revenge, roots up pride and atheism.

3. Prayer will surely engage us to the vigorous use of all proper means to attain our desires; prayer allows of no neglect of means: prayer *without* the means is impudent presumption; as using the means without prayer is detestable atheism.

4. Prayer has a thousand commands and promises—see Select Commands, see Select promises.

5. Prayer has a thousand examples of rich success:  
Prayer has divided seas—rolled up flowing rivers—made flinty rocks gush into fountains—quenched flames of fire—muzzled lions—disarmed vipers and poisons—marshalled the stars against the wicked—stopped the course of the moon—arrested the rapid sun in his giant's race—burst open iron gates—recalled souls from eternity—conquered the strongest devils—commanded legions of angels down from heaven—conquered Christ himself, the mighty God!

Prayer has bridled and chained the raging passions of men—has routed and destroyed vast armies of proud, daring, blustering Atheists; witness 185,000 dead in a single night!

Prayer has fetched one man from the bottom of the sea; and carried another man in a chariot of fire to heaven.

Prayer has shut heaven for three years, and then opened it.

Sudden



Sudden appearances of Christ; in providence, in pinches of distress :

1. Abraham's knife lifted up—the angel appears.
2. Lot near destruction—angels interpose.
3. Hagar and her son dying,—the angel discovers water.
4. Jacob wrestles with Christ—Esau meets and kisses him.
5. Moses on the brink of the sea—the waters divide.
6. Saul's sword at David's heart—the Philistines invade the land.
7. Rabshakeh insults God—his army destroyed in 12 hours.
8. Haman forms a plot—the king cannot sleep; lots are cast for a lucky day, the day thrown eleven months off.
9. Paul on the brink of death by murder—God turns the governor's heart to travel 40 miles.
10. Peter on the margin of ruin—an angel bursts his prison.

### III. *Motives to Prayer addressed to GRATITUDE.*

God has heard *thy* prayers,—May, 1741.\*—Feb. 15, 1744,† Didmerton‡.—The event proves it as bright as the sun.

### IV. *Motives to Prayer, addressed to our deepest and dearest INTEREST.*

1. Prayer will greatly promote and increase godly repentance.
2. Prayer will help to give us more keen and distinct apprehensions of the presence, perfections, and providence of God—Prayer will enable us to combine all providences, and make them subserve to, and conspire in, our temporal deliverance, supplies, victories over all sad troubles and trials—Prayer binds down providences to our best desires.
3. Prayer will inspire and increase a constant and lively sense of our dependance on God, and on Jesus, his eternal Son—dependence on him, in the constitution and order of nature, in the order and wise settlements of grace.

December 4, 1776, Wednesday noon.

### V. *Motives to Prayer, addressed to AMBITION.*

Have you a desire to conquer devils, men bad, men good, angels, and Christ our God himself?

Have you a desire to conquer all providences, world?

\* May 1741, was probably the time of Mr. Ryland's awakening.

† This was a season of much prayer for direction about going to Bristol as a student; but, *that* day, his diary says, he "had no answer."

‡ Didmerton. A place between Tetbury and Sodbury, in Gloucestershire, where he slept in his way to Bristol, Friday night, Feb. 17, 1744;—This was an evening of life and fervour in prayer, in which he "received new favours from God," and was wrestling for spiritual blessings till morning. *Notes by the Editor.*



VI. *Motives to Prayer,*  
addressed to GLORY and PLEASURE.

Glory is a strong vivid mixture of joy in a vast and durable Good, and a most ardent and high spirited self-love.

What a glory to be connected with all the infinite good in Christ—to love ourselves in him, and joy in him increase our ardent self-love !

A LETTER

FROM THE NEGROE BAPTIST CHURCH IN SAVANNAH,

ADDRESSED TO

THE REV. DR. RIPPON.

*Savannah-Georgia, U. S. A. Dec. 23, 1800.*

MY DEAR AND REV. BROTHER,

AFTER a long silence, occasioned by various hindrances, I sit down to answer your inestimable favour by the late dear Mr. White, who I hope is rejoicing, far above the troubles and trials of this frail sinful state. All the books, mentioned in your truly condescending and affectionate letter, came safe, and were distributed according to your humane directions. You can scarcely conceive, much less can I describe, the gratitude excited by so seasonable and precious a supply of the means of knowledge and grace, accompanied with benevolent proposals of further assistance. Deign, dear sir, to accept our united, and sincere thanks for your great kindness to us, who have been so little accustomed to such attentions. Be assured our prayers have ascended, and I trust will continue to ascend to God, for your health and happiness. and that you may be rendered a lasting ornament to our holy Religion, and a successful Minister of the Gospel.

With much pleasure, I inform you, dear sir, that I enjoy good health, and am strong in body, tho' 63 years old, and am blessed with a pious wife, whose freedom I have obtained, and an only daughter and child, who is married to a free man, tho' she, and consequently, under our laws, her seven children, five sons and two daughters, are slaves. By a kind Providence I am well provided for, as to worldly comforts, (tho' I have had very little given me as a minister,) having a house and lot in this city, besides the land on which several buildings stand, for which I receive a small rent, and a fifty-six acre-tract of land, with all necessary buildings, four miles in the country, and eight slaves ; for whose education and happiness, I am enabled, thro' mercy to provide.

But



But what will be infinitely more interesting to my friend, and is so much more prized by myself, we enjoy the rights of conscience to a valuable extent, worshiping in our families, and preaching three times every Lord's-day, baptizing frequently from 10 to 30 at a time in the Savannah, and administering the sacred supper, not only without molestation, but in the presence, and with the approbation and encouragement of many of the white people. We are now about 700 in number, and the work of the Lord goes on prosperously.

An event which has had a happy influence on our affairs was the coming of Mr. Holcombe, late pastor of the Euhaw Church, to this place, at the call of the heads of the city, of all denominations, who have remained for the 13 months he has been here, among his constant hearers, and liberal supporters. His salary is 2000\* a year. He has just had a baptistery, with convenient appendages, built in his place of worship, and has commenced baptizing.

Another dispensation of Providence has much strengthened our hands, and increased our means of information: Henry Francis, lately a slave to the widow of the late Col. Leroy Hammond, of Augusta, has been purchased, by a few humane gentlemen of this place, and liberated to exercise the handsome ministerial gifts he possesses amongst us, and teach our youth to read and write. He is a strong man, about 49 years of age, whose mother was white, and whose father was an Indian. His wife and only son are slaves.

Brother Francis has been in the ministry 15 years, and will soon receive ordination, and will probably become the pastor of a branch of my large church, which is getting too unwieldy for one body. Should this event take place, and his charge receive constitution, it will take the rank and title of *the 3d Baptist Church in Savannah*.

With the most sincere and ardent prayers to God for your temporal and eternal welfare, and with the most unfeigned gratitude, I remain, reverend and dear sir, your obliged servant in the gospel.

ANDREW BRYAN.†

P. S. I should be glad that my African friends could hear the above account of our affairs.

\* Probably dollars. EDITOR.

† This letter was written perhaps by the Rev. Mr. Holcombe.

*Perse-*



*Persecution of the Methodists in the Bermuda Islands.*

AN act has passed in the Bermuda or Somers Islands in America, "to prevent persons pretending, or having pretended, to be ministers of the gospel, or missionaries from any religious society whatever, and not invested with holy orders, according to the rights and ceremonies of the church of England, or the church of Scotland, from acting as preachers, or schoolmasters."

This law ordains that whosoever shall act repugnant to it, by preaching, or in *any wise* lecturing, or exhorting; shall be liable to a fine of 50 pounds, and to be imprisoned for the space of 6 months, without bail or mainprize; and whosoever admits any such person or persons into his or her house, to teach, lecture, or exhort, is subject to the same penalty. And if any one takes upon him the office of schoolmaster, he also is subject to the fine of 50 pounds, and imprisonment for 6 months.

This act having passed the assembly, and met the concurrence of the council, passed into a law May 24, 1800. Mr. Stephenson, one of the Wesselian missionaries, was committed to prison for 6 months. as was also Mr. Pallais, a respectable friend of his, who dared to permit him to preach in his house, after the law was passed. Mr. Stephenson's success among the poor blacks was very great; and it appears that this circumstance was the chief cause of the persecution. A petition to his Majesty to set his negative to the law, drawn up in a very proper style, and in the most loyal spirit, has been sent to Dr. Coke, signed by 483 of the white inhabitants, 105 of whom are members of the injured society, the remainder of whom stile themselves friends of liberty of conscience. The *petition* has been transmitted to the Duke of Portland, and a circular letter, stating the painful business, is printed to be sent to all the preachers in the connexion. The doctor apprehends that the success of his endeavours will be of the first importance, not only to other places abroad, "but *even at home*," as "the beginning of persecution, like the beginning of strife, is like the letting out of water." In his manuscript letter, however, dated London, Feb. 14, 1801, he says "I have now a most *favourable* prospect of succeeding for the repeal of the law passed in Bermuda. But I really do not know when I shall be able to obtain a meeting of the privy council, they are so full of business. The whole is in the hands of God, and calls for prayer.—I beg that my brethren will be active in favour of the mission. Our work in the West Indies goes on prosperously indeed." He adds, "It is certainly the most successful mission now in the world among the heathens."



## NORTH AMERICAN INDIANS.

In No XV. and XVI. of the Register, September 1798, &c. we had the pleasure of publishing the earliest correspondence of the Baptist Association of New York, with the Brother Town, and the Stockbridge Indians; and in No. XVII. we printed the Rev. Mr. Benjamin Francis's Poem, entitled "An affectionate Address to the Stockbridge Indians." Since that time, some of these our letters have been reprinted in America, and two of them were republished in Scotland in January 1801. We have now the felicity of giving the continuation of that correspondence, which, we doubt not, will be highly acceptable to most of our readers.

*The following was delivered to the Rev. Mr. Elkanah Holmes, the Baptist Missionary, when about to return from his first visit to the Indians.*

*New Stockbridge, Nov. 29, 1797.*

FATHER, ATTEND!

WE acknowledge, that it is by the goodness of the great Good Spirit we enjoyed many good days with you, since you came here by the side of our fire place, and have received so many kind offices from you, in teaching us the great important things belonging to the everlasting kingdom of our Lord and Saviour Jesus Christ; by which, we may understand how to serve and please him, whose commands and institutions we are under all possible obligation to obey,

Father.-- By the help of the great Good Spirit, you have instrumentally opened the eyes of a number of our people, whereby we see the holy path clearer that leads to eternal happiness, and also discern the crooked path that leads to endless misery. But what shall we render unto the great Good Spirit for all, or any of his loving kindness shewn towards us? Is not this his saying: "Buy milk and honey, without money, and without price?"—And have we not reason to say, "We will take the cup of salvation, and call upon the name of the Lord?"

Again: What can we return to you for all the kindness and fatherly instruction you have given us, and all other kindnesses you have apparently manifested towards us these many days, but heartily to thank you for the same? And, by the help of grace, we shall endeavour to walk answerably to the end of the enjoyments conferred upon us. We hope and crave the Good Spirit to bless you with spiritual and temporal comforts; and, at last, reward you a hundred fold in the world of joy.

Father.—In compliance with your request for the history of our ancestors, we have gathered a few hints of the customs, manners,

APRIL, 1801.

D d

and



and traditions of our ancestors, which were peculiar to them, so far as we think credible, as handed down to us by our fathers. At the same time, we must own, that we have but imperfect knowledge of the old ways; because, when our fathers received the Christian religion, they thought it was necessary for them to lay aside all the customs of their forefathers: consequently, the ancient customs have been gradually lost, until they are almost entirely forgotten. Yet, if you accept of this piece of history, we will present it to you as a token of our friendship: and if you shall think proper to shew it to your friends, or publish it, it is left to your discretion.

Father.—As you are about to go and follow the common path which leads from here to your fire-place, we wish you a pleasant journey; and we hope the Great Good Spirit will protect you on it; that you may find your family and friends in health and peace. Farewell.

Signed in behalf of the rest,

Joseph Shauquethqueat,  
Hendrick Aupaumut,  
Joseph Quinney,  
David Neshonubhuk,  
John Quinney,  
John Metoxen,  
Solomon Quauquauchmut,  
David Vaunaunuknauk,  
John Wautubq'naut.

INDIAN SPEECH, delivered by CAPTAIN HENDRICK, an Indian Sachem, in behalf of his people, in the summer of 1798, to the Rev. Mr. HOLMES, on his SECOND VISIT to the Indians.

*It is a talk truly in the Indian style, expressive of their hospitality to the weary traveller, and sympathy with one whose soul was bowed down under the distresses which the pestilence was then producing in the city where he had left his relatives and friends.*

FATHER, ATTEND!

IT is by the goodness of the Great Good Spirit we are allowed to meet together at this time. We rejoice, that, by the goodness of the same Spirit, you have been preserved during your absence; that he has again put it in your mind to pay us another visit, and find us all in health. But, when we look at you, we see your tears flowing down from your eyes, on account of the difficulties and darkness being on the sea and on the shore.\* I now, according to the custom of our ancestors, stretch

\* "Difficulties and darkness being on the sea," are significant of wars and tumult; and, "on the shore," the prevalency of epidemic disorder and death.



forth my hand and wipe off your tears, that you may see your children clearly.

And as the dust is always driven on the way by the wind from almost every direction, and by the sound of the flying birds, we see your ears are almost stopped up; I now stretch forth my hand and cleanse them, that you may hear distinctly. Set your heart aright, and loosen your tongue, that you may be enabled to speak to your children with deliberation.

Father.—Having done these, we see your feet and legs are muddy, on account of the long journey you have taken from your fire-place; I again stretch forth my hand, and wipe off the mud, and wash them clean; but, while I am washing, I discover some briars and thorns in your feet, and pull them out; then I take the gourd-shell our ancestors used to have, which contains the healing oil, and oil your feet and legs, so you can with ease walk about by the side of our fire-place, and our house is swept clean, and the bed in it is fixed in order. You can sit, smoke, and talk with your children. You are heartily welcome to enter into our town, to our houses, and our ears are open to hear you.

Six strings of wampum delivered.

(A true copy), by

JOHN QUINNEY,  
*An Indian Counsellor and Interpreter.*

SHORTLY after Mr. Holmes's arrival among the Muhheconnuk nation of Indians in 1798, he received the melancholy news of his wife's death, and thought it his duty immediately to return to New York, to afford such relief as was in his power to his family, exposed to the ravages of the malignant epidemic, to which his companion had fallen a victim.

*The following is an address of condolence from the Indians on that occasion.*

FATHER, ATTEND!

WE last evening proposed to meet you here; and by the goodness of the Great Good Spirit, we are preserved through another night, so that we are enabled to meet and smoke a pipe of peace with you, but with groaning.

Father.—It was only as it were yesterday, we were rejoicing in seeing each others faces after a long absence from one another; and, by the will of the Great Good Spirit, he has caused the darkness to spread over your fire-place, and has come so near as to touch you by his afflicting hand, in taking away your dear and near companion by death; and a number of your dear friends and connexions are also taken away from the side



of your fire-place to another world, which caused your tears to flow down your face.

Father.—Our hearts are also touched, our tears flowing: we are weeping and mourning with you as a nation, and we must acknowledge that the dealings of the Great Good Spirit are just and right, for he knows what is best for us, and we must submit to his will and good pleasure.

Father.—Our encouragements and expectations were raised to a great degree since we saw you here by the side of our fire-place; but it seems that it is the will of him who governs all events, that our expectations should be disappointed.

Father.—We must acknowledge, as children, that you know more than we do the will of the Good Spirit on such occasions; and the customs of our fore-fathers are only ceremonies, by which they used to manifest their minds one to another, and therefore we omit them.

Father.—Let us, your children, exhort you, by the mercy of the Great Good Spirit, to look to him who sticketh closer than a brother, who is able to wipe off your tears, and unstop your ears, and raise your heart upright, and turn your weeping into rejoicing in a spiritual sense.

Father.—As we by the help of the Great Good Spirit have established a covenant of friendship to the latest generation, and have opened a plain and pleasant path; therefore, let no darkness whatsoever prevent us to walk backwards and forwards to visit one other, lest we become as unmindful children.

Father.—As you are about to return to your desolate fire-place, we pray, that the Great Good Spirit may preserve and protect you safe on the pleasant path; and we sincerely desire you to remember us in your prayers every day; and we hope that the Good Spirit may yet open the way, that you may be enabled to pay us another visit, and also to our brethren in the desert; and we heartily thank you for your kindness which you have manifested to us.—Farewell.

(Signed)

SACHEMS.

COUNSELLORS.

OWLS\*,

{ Joseph Shauquetbqueat,  
Hendrick Aupaumut.  
David Nesbonuhbuk,  
Joseph Quinney,  
John Quinney.  
John Wautubq'naut,  
Solomon Quauquachmut.

New Stockbridge,  
Dec. 8, 1798.

\* Persons employed to call the nation to attend any public meeting.

At



At the Baptist Association held in Gold-street, New York,  
May 21, and 22, 1800 \*.

“ Brother Holmes was requested, if he could make it convenient to visit the Indian tribes again the ensuing summer; and Brother Van Horne was appointed to write to them in behalf of the Association.”

The Baptist Committee “ Of Indian Affairs,” by letter dated *New York*, June 16, 1800, committed Mr. Holmes, to the patronage of “ THE DIRECTORS of the NEW YORK MISSIONARY SOCIETY, for the promulgation of the Gospel among the Indians,” to whose Secretary the following letter from Mr. Holmes is addressed.

Letter from the Rev. Elkanah Holmes, to the Secretary of the  
New York Missionary Society.

*Utica, or Fort Schuyler, July 30, 1800.*

REV. AND DEAR SIR,

Hitherto the Lord has helped me. I arrived at New Stock-bridge the 23d instant, waited first on the Rev. John Sargeant, was kindly received, and politely treated by him and his worthy spouse, and very respectable children, during my stay in the town. Immediately I made known to him my business, presented my credentials, instructions, and other papers, at which he manifested entire satisfaction, and gave me encouragement that he would assist me all that lay in his power.

As my first object was to procure an interpreter, being convinced that it would be in vain to pretend to talk without a tongue; I went, according to Mr. Sargeant's advice (he being unwell), to visit Captain Hendrick, one of the Sachems of the Muhheconnuk nation, communicated to him my mission, and requested his counsel and assistance.

He agreed to go with me the next morning to the Tuscarora village, to see if we could procure Captain Nicholas Cusock to accompany me as an interpreter; accordingly we went, obtained his consent to go and advise with Mr. Sargeant in the afternoon—he did: for the result of which, and several other particulars, see Mr. Sargeant's letter to you, that accompanies this.

The same day, in the afternoon, the Sachems and counsellors of the tribe, besides a considerable number of the Indians, both male and female, met together at their meeting-house. I delivered a letter to them from the New York Baptist Association. Mr. Sargeant read it to them, and then Hendrick interpreted it. I requested their assistance and advice; they agreed to take it into consideration, and give me an answer.

\* One of the Committees of the Association at the same time reported, “ That in their opinion a general conference of members from the different Baptist Associations in the United States, is desirable.”



Upon the request of Mr. Sergeant, I attempted to preach; one of their counsellors (John Quinney) interpreted. I also preached for them the next day, and twice on the Lord's day. On Saturday and the Sabbath evenings, I preached to the Tuscaroras, and twice I have preached to the Brother Town Indians.

On Lord's day evening (they keep Saturday evening as holy time) the Stockbridge Indians held a council, and sent to the Oneidas, as they have made a covenant, that neither of them shall transact any important matter with any tribe, without consulting each other.

In consequence of which the next morning, two of the Oneida chiefs, with an interpreter, came up to New Stockbridge, and held a council with the chiefs of that town, and then sent a messenger to me, desiring that I would attend. I went, and was seated before the pulpit. After a few minutes pause, one of the Oneida chiefs addressed me—it being interpreted to me; the purport of it was, that they thanked the Great Good Spirit, that he had brought us together once more in health; and as they understood I was willing to go and visit their brothers in the wilderness, to tell them the mind and will of the Good Spirit, they thanked me, and wished me a pleasant journey and safe return.

I then arose and replied in the best manner I was capable of, and sat down. After what I said was interpreted to them, the same chief addressed the Sachems and chiefs of New Stockbridge, and delivered, by their interpreter, six strings of wampum to them, when their speech was interpreted.

Hendrick, who received the wampum, laid it down by his side, and, after a few minutes pause, replied; and, while addressing the Oneida chiefs, took up six other strings of wampum, holding them up with his thumb and finger until he concluded, and then laid them down with the other strings. When the interpreter had done interpreting his speech to the Oneida chiefs, Hendrick then read and delivered to me the inclosed address,\* and then took up and read the talk, that the Stockbridge and Oneida chiefs had agreed to send to the Senecas; and the strings of wampum that each nation had prepared to send with the talk, he took up and tied together, and explained to me, and informed me, that as the talk to the Senecas was but roughly drawn, they wished to correct it, and write it more fair and plain; and the speeches made by the Oneida and Muhheconnuk chiefs to each other he would translate, and that they had agreed to request Mr. Sergeant to write to Mr. Chippen, Superintendent of Indian affairs in the Seneca country; and that he, *i. e.* Hendrick, intended to write letters to two principal Indian chiefs of the Seneca nation, with whom he is well acquainted,

\* Their Address, containing the directions for the regulation of Mr. Holmes's conduct among the different and distant tribes, we intend to give in our next Number.—EDITOR.



quainted, in my behalf, and send them to me at Fort Stanwix, by Captain Cusock, next Monday, who is to meet me there on that day, for he cannot get ready before.

You may, therefore, depend upon my transmitting to you copies of the whole, as soon as it is in my power, perhaps before we set out from Fort Stanwix, to go to Oswego.

Thus far, dear sir, I have proceeded, and thus far, through the goodness of God, I have succeeded. I have obtained everything as yet that I could expect, and more than I expected when I attempted. The Oneida and Stockbridge Indians have exerted themselves to assist me. I expect that what they have done to introduce me to the Indian tribes, will answer a better purpose, and be of more service to me, than all the white men in the United States could have done.

As I am now, through the mercy of the Lord, in as perfect a state of health as ever I was in my life, my prospects so encouraging, I long to be going further on my way. I am now only waiting for my interpreter to get ready; I confess that my greatest unhappiness is, that I have to linger; my soul's desire is to be with the Indians. I cannot but hope the Lord will be with me, and bless me when I am among them. Every thing at present is flattering, blessed be God.

I must continue Cusock with me during my travels among the Indians. I wish to know the mind of the directors upon the subject as soon as possible, that I may communicate it to him.

Now, my dear brother and friend, I expect that you and others of my brethren will continue (as you have done) to bear me upon your mind at the throne of grace.

Finally, dearly beloved in the Lord Jesus, that you may prosper in Zion's cause, and in every attempt to promote it among the Heathen, and elsewhere.—May the grace of our Lord Jesus Christ be with you all—Amen.

I am, dear Sir,

Your's respectfully,

ELKANAH HOLMES.

P. S.—I send the following letter, written to me, which was indited by the chief, and transcribed by his son, that it may be known that there are Indians who know something as well as white people. The author of it is a truly religious man, a principal chief, and who is called a peace-maker of Brother Town.

“ Dear Brother,

“ The Lord our God has once more brought you up here in our town; though we live at such a distance, yet we are permitted to see one another this side the grave. Dear Sir, you are welcome in this our town, and you are welcome in my house; and I do rejoice to see you have such regard and pity for  
poor



poor Indians. I hope you will be the means of doing much good amongst us in this part of the land. As you are about to go and visit my poor brethren, the western tribes of Indians, I pray the Lord Jesus, our God, will prosper and protect you on your journey thither, and bless your endeavours to preach the gospel of Christ among them. I hope you will be the means of the conviction and conversion of many poor inhabitants of the wilderness.

"I am glad that the Lord our God has put it into the hearts of the Americans to send missionaries amongst the Indians. I am likewise very thankful that the Association of New York thinks of us yet in this town. Dear brother, I beg of you that you would inform the Mission Society, that I give them a thousand thanks that they have taken up such honourable work, in sending a missionary among my poor benighted brethren in the wilderness. As they now begin, I hope they will keep on that good work; I say good work, yes, I believe it is honourable and commendable. I hope and pray that their endeavours to spread the gospel of Christ amongst my Heathen brethren, will be blessed: therefore, dear brother, I bid you God-speed, both in your spiritual and temporal journey. Be courageous and valiant in the service of your captain of your salvation. I commit you to the care and protection of our Common Father, and I pray that he will give you wisdom, grace, and aid of his Spirit, wheresoever you attempt to preach the gospel of Christ amongst them, is the prayer of your affectionate friend and brother,

DAVID FOWLER."

The Maxim of "*rendering good for evil*" illustrated with fanciful but elegant allusions, in four distichs of Hafiz, (a celebrated Persian, who flourished in the time of Tamerlane the Great,) translated into English by that prodigy of European and Asiatick learning,

Sir W. JONES.

Learn from yon orient shell to love thy foe,  
And store with pearls the hand that brings thee woe;  
Free, like yon rock, from base vindictive pride,  
Imblaze with gems the wrist that rends thy side:  
Mark, where yon tree rewards the stony show'r  
With fruit nectareous, or the balmy flow'r:  
All Nature calls aloud: "Shall man do less  
Than heal the smiter, and the railer bless?"

ASIA.



## ANSWER

TO

## THE QUERY OF A. B. C.

(QUESTION THE SIXTH ON THE COVER OF NO. XIX.)

*“Jesus Christ, as Mediator, is the only Mediator between God and Men: as GOD—is he not the object of distinct worship? and if so, who is the Mediator then?”*

1. THERE is but one God.
2. God only is to be worshipped.
3. The ground, or formal reason of worship is infinite excellence. This cannot be found in more Beings than one.
4. But God exists in a three-fold personality.
5. Father, Son, and Spirit, claim our worship; therefore they are the one true God.
6. Father, Son, and Spirit may receive distinct worship.
7. Yet the terms Father, Son, and Spirit, are merely personal distinctions.
8. But the personal distinctions do not compose the formal reason of worship. We do not worship the Father, because he is the Father, nor the Son because he is the Son, nor the Spirit because he is the Spirit; but we worship the Father because he is God; the same we say of the Son, and the same of the Spirit.
9. Yet the Father is most frequently addressed in the scriptures, through the Son, by the Spirit.  
(For proof we refer to the Scriptures at large.)
10. Jesus Christ is the only Mediator between God and men.
11. But this is not the only character he sustains. He is represented as God, and Man, and Mediator too. He may be worshipped in his supreme character, but not as man nor as Mediator. His Majesty Geo. III. as Elector of Hanover, may be inferior in rank and respect to the Emperor of Germany; but the same Elector, as Emperor of the British Isles, may be equal to the Emperor of Germany.
12. The answer to the Query must hinge on the distinction of the various characters of Christ. The same difficulty occurs, in some scriptures, where Christ, in his supreme character, performs the work of God, and dispenses those blessings which are generally described



as coming from God, through the mediation of Christ. As for instance, 'Who can forgive sin but God only?' Mark ii. 7. Isaiah xliii. 25. Yet Christ forgave the Colossians. 'Even as Christ forgave you, so also do ye.' Col. iii. 13. Stephen prays to Christ, 'Lord, lay not this sin to their charge.' Acts vii. 60.—Who was the Mediator, then? Jesus Christ, to be sure. So God gives the Holy Spirit, through the mediation of Christ, doubtless. Yet (Christ) shall baptize you with the Holy Ghost and with fire. Matt. iii. 11. He (Christ) hath shed forth this which ye now see and hear. Acts ii. 33. Christ breathed on the disciples, and said, Receive ye the Holy Ghost, John xx. 22.—Who was the Mediator, then? Jesus Christ, most certainly.

Stratford, Feb. 24, 1800.

W. N.

*To the Editor of the Baptist Register.*

SIR,

The solution of Query the Sixth is not difficult. The nature that successfully *mediates* between earth and heaven—between sinners and their offended Sovereign, must both be capable of suffering, and actually suffer; for without suffering, our Redeemer cannot avert from us the consequences of disobedience. Without shedding of blood, there can be no remission of sins. Accordingly our Redeemer did suffer, and even die in our stead. But it is evident that his *divine* nature was incapable of suffering and death. His suffering and death then, (which characterize him as *Mediator*) must refer merely to his human nature: but human nature, it must be remembered, in personal union with the Godhead. This accordingly is the invariable language of the scriptures.—He is styled—"a *man* of sorrows."—"He made his *soul*," it is said, (still referring to his human nature) "an offering for sin."—Hear, too, the Apostle—"There is one *Mediator*, between God and man—the *man* Christ Jesus."—When, therefore, we worship our Saviour, we worship his *divine* nature—we pray the *Eternal Word*, and plead the sufferings and death, which, as *man*, he hath graciously endured. And sure there is nothing more absurd in praying the Saviour, for his own merit's sake, than praying the Father (which all allow to be right to do) for his own mercy's sake.

Should



Should I be asked, how his human nature, (if his sacrifice refer to it only) could be an *adequate* sacrifice? I answer, I cannot tell. On this head, revelation informs me of nothing: there I learn only the *fact*, not the *manner* of the fact; and I wish not to be wise above what is written. This, however, we do know, that the human nature of Christ, unlike our ordinary nature, was peculiarly "prepared" by God—was holy, harmless, unspotted with sin. Its unspotted innocence then, together with its personal union with the divine nature, conferred upon it unspeakable value, and might make the awful, *mediatory* sufferings and death which it endured, a consideration sufficient with the Father, for pardoning, in perfect consistency with the order and ends of his government, every penitent soul, and delivering them from all the penal consequences of transgression.—Glory be to God, that peace is thus proclaimed on earth, and good will to the children of men.

I am, Sir,

Your's, &c.

Edinburgh, March 1801.

PHILAGATHUS.

The subject here discussed is evidently connected with the Question, *Whether Jesus Christ the Mediator is to be worshipped*. As this is a very interesting article, we shall introduce the opinion of Dr. Gill and Dr. Owen.

"Being Mediator, Redeemer, and Saviour, it naturally leads men to put their trust and confidence in him, and even to worship and adore him, which to do would be idolatry, were he not God; for though *he* that is Mediator, is to be worshipped by angels and men, yet not *as* Mediator, but *as* God; for it is his Deity that is the foundation of worship, and renders him the proper object of it: God will *not* give his glory to another, Isa. xlii. 8. not even the glory of being a Mediator to any other but a divine person; for of Christ, in his mediatorial capacity, are the words spoken. It is necessary that the Mediator should be God, that he might be the proper object of trust and worship.—Nor is it any objection to Christ being Mediator, that then, as to his divine nature, he must be a Mediator to *himself*, or reconcile men to himself; for Christ, in his *office*, may be distinguished from himself as a divine person. For if the Fa-



ther may be said to reconcile men to *himself* by his Son as in 2 Cor. v. 18, 19. Col. i. 20. why may not the Son be said to reconcile men to *himself*, as *God*, by his sufferings and death as man?"—*Dr. Gill*.

Dr. Owen shall be heard on the same subject. Thus he writes. "The person of Christ is the object of divine honour and worship. The formal object and reason hereof is the divine nature, and its *essential infinite excellencies*. But his infinite condescension in the assumption of our nature did no way divest him of his divine essential excellencies—wherefore his being clothed with our nature derogates nothing from the *true reason* of divine worship due unto him, but adds an *effectual motive* to it.—'Tis his *divine nature*, and not his discharge of the office of mediation, that is the *formal reason* and object of divine worship. And to do this on any account but of the *divine nature* is in itself a contradiction, and in them that do it *idolatry*. Had the Son of God never been *incarnate*, he had been the object of all divine worship. And could there have been a mediator between God and man, who was not God also, he could never have been the object of any divine worship or invocation. Wherefore, Christ the Mediator, God and man in one person, is in all things to be honoured as we honour the Father; but it is as he is *God equal with the Father*, and not as Mediator; in which respect he is inferior unto him. With respect unto his *divine person* we ask immediately of himself in our supplications; as he is Mediator, we ask of the Father in his name."

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## ACCOUNT

OF

THE REV. MR. PHILIP GIBBS, OF PLYMOUTH.

(Continued.)

OUR sketch of the History of Plymouth Church, in No. XIX. terminated with the Ordination of the Rev. Mr. Gibbs in 1749, when the Church had been in existence more than an hundred years.

Soon after this pleasing event, Mr. Gibbs seriously called the attention of his people to the state of the Meeting-house, which was so decrepid as to forbid any attempt to repair it. He therefore wished it to be taken down and rebuilt.



rebuilt. To this proposition an old Deacon\* objected, on the account of the smallness of their numbers, observing, that, though he knew the Lord was a wonder-working God, yet he could not believe, that he should live to see so great a work accomplished. Nor did he live to see it, for he departed this life soon after. However, by the public spirit of others, Mr. Gibbs's motion was supported. A subscription among the members and hearers was opened, workmen were consulted, plans drawn, and estimates given, the lowest of which amounted to 450 l. to which was added an old debt of 30 l. for repairs: 480 l. at least, were wanted.

In the month of June, 1751, the Meeting-house, in the Pig Market, was finished, and on the 30th day thereof, Mr. Gibbs opened it for divine worship, in solemn prayer, and preached a sermon from 1 Kings, viii. 59. "Upwards of 100 l." of the expense was collected on a visit to Bristol, and other Western churches; and "upwards of 100 l. in London and its environs." Dr. Gill, Mr. Anderson, Mr. B. Wallin, and others, having recommended the case.

Mr. Gibbs, on his return from London, commenced a course of Wednesday Evening Lectures on the Galatians, which he prosecuted to the end. He likewise preached a course of Lectures, on Lord's-day evenings, at the Tabernacle, on what is commonly termed the Lord's Prayer. The notes of the latter, which, it seems are preserved, do much credit, we understand, to Mr. Gibbs's judgment as a Divine. Both these courses were attended with a blessing, especially to some soldiers, who, being afterwards sent to Gibraltar, carried with them the favour of the Redeemer's name, and laid the foundation of a religious community; it is said, in that place.

Soon after the opening of the new Meeting, a Mrs. Divine, of Plymouth, fell into great distress of soul, which grew on her till at last she was on the borders of despair. She thought there was no mercy for her, and wished to know the worst of her punishment. She determined, therefore, that, if she could get her family out, she would put an end to her life by cutting her throat. The dreadful opportunity presented itself. It was on a Saturday. Her penknife was prepared, she bolted her

\* Old Deacons and old people, unless they are generous, seldom like new or enlarged Meeting houses, whatever need there is for them.



doors, but thought it would be best to perform the horrid deed upon her knees. Just as she was about to give the fatal stroke, she saw, that is, she thought she saw, Mr. Gibbs come in, who said to her, only these words; Mrs. Divine, *the blood of Jesus Christ cleanseth us from all sin.* Mr. Gibbs could not have been in her room, as all the avenues to it were bolted. However, so great were the impressions made upon her mind by this scripture, that she threw away the knife, fell prostrate on the ground, and said with much humility, brokenness of heart, and gratitude, If the blood of Jesus Christ cleanseth from all sins, why then it can cleanse even from this shocking one too. This comprehensive part of the Gospel calmed her mind, and encouraged her to pray. When she rose from the floor, she presently recollected that she had bolted the door, and consequently it had not been possible for any one to come in. Her despair left her, and she conceived hope of pardon, and the next morning, Lord's day, she was determined to go and hear Mr. Gibbs. But she was astonished, beyond all expression, after the first prayer, to hear him give out the very words for his text—*The blood of Jesus Christ his Son cleanseth us from all sin.* It proved a very comforting season to the good woman. When she related this story to Mr. Gibbs, he said, Mrs. Divine, it was only your apprehensions; if you saw any thing it must have been my angel, for I was in my study all the day. Mr. Gibbs, however, could not but wish her to rest her hope of pardon on the word of God itself, and not on the particular manner in which it came to her mind. And, in relating the story to the writer of this article, he intimated, that no doubt different persons would put various constructions on it; but that whatever opinion might be formed of the incident itself, he had the pleasure of saying that Mrs. Divine was a godly woman, and ever manifested great piety, in a life of holy walking with God.

In the year 1756, at the Association then held at Exeter, a Deacon preferred a complaint against Mr. Gibbs, for closing his public prayers with that well known address, "Our Father," &c. but the Association wisely determined to leave every minister to his own will, believing that the said Deacon had not yet obtained a good degree, whatever his *boldness* in the faith was; but that, according to the language of the times, he gave "ocular proof" of an ancient fact which the late Dr.

S. Stennett



S. Stennett threw into this common remark—"that God Almighty always has had some silly people."

The same year a number of hearers made application to Mr. Gibbs "to be admitted to the Lord's table in the Church, without being baptized; or to be administered to, as a separate branch, under the character of Independents." Mr. Gibbs called a meeting of the Church on the subject; and it was at first warmly opposed, and an open breach was likely to follow; yet some time after, the plan being reconsidered, it was "unanimously agreed," that they should form themselves into an independent branch of the Church.

This good man's labours were not confined to his own flock, but he made frequent excursions into the nearer parts of Cornwall. A remarkable incident attending one of these tours must not be omitted. He was invited to preach at a place called Hestinford, a few miles from Liskeard. But the private house being too small to contain the people, he addressed them in the yard, upon a stone horse-block. At the time there came by a person with a team of horses, and a boy with him; the horses were somehow secured, and he was determined to hear what the multitude were about; but he had no intention, as he afterwards said, to tarry till the service was ended. The singing first enticed him; he felt something very peculiar in prayer; but when the words of the text were given out, "How shall we escape, if we neglect so great salvation," he said he could by no means quit the place. He was a person of some property, waiting to get a farm for himself, lived with one Mrs. L. had kept his church, and thought himself a good christian; but felt now that he was a poor miserable sinner, who had been all his days neglecting the great salvation; but hearing of this rich and free, suitable and glorious salvation, he was deeply affected, and casting himself, as a poor sinner, on Jesus Christ, he returned home, hating sin, and loving God, he was sure, more than he ever had at any time before. When he came home his mistress said to him, where have you been, Mr. B——, to keep out the horses so late? At length he freely told her by what means he had been detained; when, in the most outrageous manner, blaspheming, she said, had I been there I would have cut his throat, and thrown him into the river. Soon after after, she was awfully agitated in her mind, and the next

E c 4

day



day appeared more so, if possible, and in the night left Liskeard, went to Hefinford to the stone where Mr. Gibbs preached, and on that very stone cut her throat; but not doing it quite effectually, she threw herself into the river that runs by, where she ended her life. Mr. B. in relating this story to Mr. Gibbs, said, he went in search of her himself, and assisted in taking her out of the river.

Mr. Gibbs first married Miss Hellings, who was of a reputable family, a member of the Independent Church, in Plymouth, under the care of Mr. Harding. "She was a person of fine sense," compared by her husband to "a living library." After her death he remained a widower about three years, till he married Miss Allen, of Truro, the present bereaved Mrs. Gibbs. This kind and providential connection opened a way for his labours in the lower parts of Cornwall, viz. Grampound, Penryn, Falmouth, Penzance, and Chacewater, where his labours were attended with much success. At Penryn the Mayor granted him the Town Hall to preach in, though the Clergy were against it. Mr. Gibbs, Mr. Lewis of Exeter, and the late invaluable Mr. Jonathan Hornblower, sen. of Chacewater, may be considered, under God, as the parents of the Baptist denomination at Chacewater.

In 1767, a congregation meeting in Truro, consisting of Independents and of Baptists, invited Mr. Gibbs to settle among them. He laid the case before the Association at Exeter that year, who gave it as their opinion that he should not remove. He remained with his charge, and in the course of a year baptized about 25 persons, and the church increased considerably. At this time he apprehended that his health began sensibly to decline; and having laboured under a complaint which the knife could not reach, he felt peculiarly concerned to see his people comfortably settled before his decease, and therefore proposed their obtaining an assistant for him in his ministerial work.—Assuring them he would receive nothing from them himself, but that he would subscribe towards the support of a fellow labourer. We are not in possession of papers, at present, to give the names of his several assistants, in order, with the time of their stay at Plymouth; but these articles, with an account of the origin and progress of the Church at the Dock, together with the reasons which induced the Church at Plymouth to remove to their present commodious place of worship, besides other interesting particulars, shall be given whenever communicated:



communicated: but we dare not suffer ourselves to terminate this Sketch of a very eminent Church, one of the most ancient in the denomination, without placing before our readers the general character and honourable exit of the venerable man, who laboured so successfully in this part of the Lord's vineyard.

Besides the account we have given of his early conversion, his baptism and ordination, we are happy to subjoin the following testimony from an able pen:—"Mr. Gibbs continued exercising his ministry at Plymouth for more than half a century, and a great part of that time without any pecuniary recompence for his labours, notwithstanding several invitations which he received to situations of considerable worldly advantage. His life and character, religious, civil, social, and domestic, afforded a rare example of unaffected, fervent, and enlightened piety, of undeviating integrity, of pure and expansive philanthropy, of genuine humility, of every moral and Christian virtue. He attained a considerable knowledge of the Hebrew, Greek, Latin, and French languages, and a large acquaintance with subjects of general science; but every thing was made subservient to his studies and engagements as a Minister of the Gospel. In his discourses from the pulpit, his manner was serious, his observations judicious, his arrangement clear and simple, his arguments close, his language plain, correct, and concise, his mode of address earnest and affectionate. The congregation, when he came to it, was one of the most inconsiderable; but, at his death, one of the most respectable of the dissenting congregations in the West of England.

His illness was but of four days continuance. "On Friday the 5th of December 1800, his remains being removed to the meeting, and placed on a table before the pulpit, an excellent oration, full of judicious observations, and very suitable to the occasion, was delivered by the Rev. Isa. Birt, of Plymouth Dock, formerly his colleague. The service was begun and concluded with suitable prayers, by the Rev. Herbert Mends and the Rev. Humphry Penn; the body was then carried to the burying ground, which Mr. Gibbs had some years before purchased, and given to the congregation, and was deposited in the family vault. The pall was supported by eight Ministers, viz.

Rev. Dr. Hawker, Charles's Parish, Plymouth; Rev. Mr. Hichins, St. John's Chapel, Dock; of the *Established*



*blished Church*;—Rev. H. Mends, Plymouth; Rev. John Jones, Dock; Rev. C. Sloper, Plymouth; Rev. W. May, late of Wotton-under-edge, *Independents*, &c.—Rev. W. Steadman, Dock; Rev. H. Penn, Kingsbridge; *Baptists*. The Rev. Mr. Birt preceded the Corpse, and Rev. Mr. Winterbotham went immediately after it.

“The pulpit, the desk, and front of the galleries, were hung and covered with black cloth. The funeral was attended by an immense concourse of persons of all denominations, who agreed in lamenting the death of this truly great and good man;” and it is the intention of the Church to erect a suitable monument to his memory.—

“On Sunday, the 14th of December, a funeral Sermon was preached by his late colleague, now his successor, the Rev. William Winterbotham, which commanded the attention and obtained the approbation of every candid and judicious hearer. The congregation consisted of persons of all denominations, of Plymouth and the adjacent towns, amounting nearly to two thousand; and it was computed that as many more came to the doors, and went away for want of room.”

The subject Mr. Winterbotham chose on this solemn occasion was 1 Corinthians, xv. part, 10th verse. “*By the grace of God I am what I am.*” He considered the principle of these words applicable to our departed friend,

1. As it shone in his ministry.
2. As it influenced his life.
3. As it was the source of his consolations.
4. As it connected him with a future state.

Mr. Jones improved the providence, from Psalm xc.  
12. Dec. 12, Evening, at Dock.

Mr. Mends, from Rev. i. 5. Plymouth, Dec. 14, Afternoon.

Mr. Steadman, from the same, at Dock, same day, Evening.

Mr. Sloper, from 2 Cor. iv. 7, at Plymouth, Dec. 21, Evening.

Mr. Birt, from Matt. xxv. 21, Dock, Jan. 4, Evening.

“The general and public respect shewn to his memory was a sufficient proof that the public at large entertained a high sense of his worth, and that his death was generally considered as a public loss.”

A hope has been expressed that his friends will be able to present to the world some of the fruits of his labours. These, no doubt, will be very interesting.

OBITUARY



## OBITUARY.

DEAR SIR,

I HAVE taken the liberty of sending you an account of my dear departed *friend and brother*, Mr. ROBERT COLLIER, many years an honourable deacon of the Baptist Church of Christ at Reading. If you think it worth a place in your valuable Register, by inserting it you will much oblige your friend; who humbly hopes under God it may be profitable to your readers.

Mr. COLLIER was born in Reading, Berks, of decent parents, the year 1737. While young, he was particularly sober and moral. He constantly attended his parish church (in favour of which he was, at that time, very prejudiced). He likewise used to read his Bible much; though he could indulge himself in horse-racing, card-playing, and other pastimes, which he then called innocent amusements.

In this state, he considered himself better than many around him; and said—If he did not go to heaven, who was so good, he did not know who would. But, a powerful temptation assaulted him, by which he was overcome and drawn into sin; and being, at that time, pretty well acquainted with his Bible, the two following passages of Scripture forcibly struck his mind with conviction of his guilty and lost condition:—*For whosoever shall keep the whole law and yet offend in one point, is guilty of all.* James ii. 10. *Cursed is every one that continueth not in all things which are written in the book of the law to do to them.* Gal. iii. 10. Reflecting upon these words, he was brought into great distress of mind; could get no rest, night nor day; and concluded he should certainly go to hell: and, knowing nothing of the way of salvation by Jesus Christ, he had no means of relief.

This was at a period, when religion, even in the profession of which he was at a very low ebb in the town of Reading. However, after some time, he met with two friends, who understood his case, and were of use to him in pointing out the way of a sinner's salvation by the Cross of Christ; but not so as to set his soul at liberty: which precious blessing he obtained by an application of the words in the 23d and two following verses of the 3d chapter of Romans.—“Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God:—to declare, I say, his righteousness, that he might be just and the justifier of him which believeth in Jesus.”

From these words, opened to his mind, he saw clearly how a sinner as himself could be saved without the works of the law; and that God, the Father, through the blood and righteousness of his Son, would be just in saving *him*. Consequently he was enabled to rest his soul upon Christ for present and everlasting salvation; and enjoyed the comfort of it.

As the Gospel was not then preached in either of the parish churches in the town, he could no longer attend there. The case being, also, very low and dull with both the Baptists and Independents, he associated with a few people who called themselves



selves Methodists, and were of the Sandimanian cast. After a time, he became a speaker among them; and continued so for the space of five years; though he never intirely drank into their sentiments.

Mr. COLLIER had a brother, at this time, who continued ill for two years, and then died happy in the Lord. The last words he said were—"Robert, it is all of the Holy Ghost. Robert, it is all of the Holy Ghost." These words made a particular impression upon his mind; brought him off from the Sandimanian scheme; and, under God, were the happy means of settling his mind in the truth of the special influences of the Spirit of God; so that he never went with that people any more.

About this time, Mr. Thomas Davis, late pastor of the Baptist Church in this place, came to the town. Mr. Collier attended his ministry twelve months; and was baptized and taken into full communion with the Church, February 19, 1769. In 1771, he was chosen to the office of deacon; which he was enabled to fill, with credit to himself, with profit to the Church, and honour to religion, twenty-eight years. Mr. Collier, in an eminent degree, while living, practised—and when dying enjoyed—the religion of Jesus. He was a man of principle; steady to the truths he believed; a warm, hearty friend to the people of God, and the cause he espoused; constant in his attendance upon the means of grace—whoever left their seats empty Mr. Collier's was filled, if Providence permitted. The Church of God lay near his heart. He felt much concerned for the rising generation—for the children of God's children—he was hardly ever known to pray without praying earnestly for *them*, and often with tears. He was distinguished for his encouragement of the lambs in Christ's flock; for his honesty, plainness, and courage; and for his morality of life.

Towards the last, he had a great sight and sense of sin. He said, that God had shewn him more by his present affliction than he had learnt by all the sermons he had heard in his life. He exclaimed—"I am a sinner—a sinner saved by grace—the vilest sinner out of hell. I feel, even upon my dying bed, a propensity to sin, I am a real Shulamite, in whom there is a company of two armies. Health is the time to serve the Lord. I find, now, enough to do to grapple with my pain. Oh, what should I now do without my Christ." He manifested great humility and resignation—He said to me, "When you speak at my funeral, exalt Jesus Christ; but you can't lay me too low. Oh, what a poor creature I am; how many things I have left undone that I knew was my duty to have done; and, on the contrary, how many things I have done I ought not. I think, if God should spare me I should be more active; but I am willing to die or live." He had strong faith and confidence in Christ and his promises; and though sometimes he was low and exercised with Satan's temptations, yet he enjoyed firm footing, saying "I am safe; I shall never perish:—

' How can I sink with such a prop  
As my eternal God;  
Who bears the earth's huge pillars up,  
And spreads the heavens abroad?"

He rested upon, and like good Jacob pleaded, that precious promise with his God, "*Thou saidst—I will surely do thee good.*" H



He repeated again and again—"The Lord is good; a strong hold in the day of trouble; and he knoweth them that trust in him," *Nahum* i. 7. And—"He withdraweth not his eyes from the righteous," *Job* vii. 36.

He was enabled to speak of Christ and the concerns of the soul all around him. He said to me, "Give me your hand; I love you; read your Bible much; pray much; seek the *glory* of God and the *good* of the church, and you will prosper. For who is he that can harm you if you follow that which is good." He added, "I am concerned for the young people; encourage them; bid them go forward. I want them to learn a lesson of six words; it is a lesson of two parts: the first, *Thou, God, seest me*—the other, *Fear God*: then they will go on well." He spoke a good deal to some of his carnal relations; afterwards he said to me, "When I am talking to my wife or my daughter, or any of my Christian friends, it is like the mother reaching out her breast to her child; the child sucks and sucks, and as it receives nourishment it gives the mother pleasure: but my speaking to worldly people is like my kicking against a wall; it makes no impression on the wall, but hurts my foot—O how I am grieved for them." Mrs. C. being distressed at his talking so much, he said, "My dear, if I were to hold my tongue, the stones in the street would cry out. My tongue will soon be closed in silence. But

"My days of praise shall ne'er be past  
While life, and thought, and being last,  
Or immortality endures."

Experiencing great joy and happiness, to a friend he said, "Many have desired to die the death of the righteous, and that their last end might be like his: blessed be God, I possess it; I feel and enjoy it. Here is as emaciated a body as, perhaps, you ever saw; and a soul as happy as possible on this side heaven. I did not think it possible for a creature to experience so much while on earth as I now do. O that 136th Psalm; where it is repeated 5 times—*His mercy endureth for ever*. The mercy of the Lord endureth for ever. I used to think it tautology; but it now strikes me with peculiar beauty. Oh, how many times has the mercy of the Lord been shewn to me; and yet it is *Mercy that endureth for ever*."

Once he broke out in raptures, and said, "Crown him, crown him: eternity, eternity, for ever. Oh, that word *for ever*, which strikes devils and wicked men with fear and terror, creates a heaven in my soul." He told one of his friends, that the 534th hymn of your Selection contained his dying experience:—

"On Jordan's stormy banks I stand,  
And cast a wishful eye  
To Canaan's fair and happy land,  
Where my possessions lie.  
O the transporting rapt'rous scene  
That rises to my sight:  
Sweet fields array'd in living green,  
And rivers of delight."

Particularly the last verse—

"Fill'd with delight, my raptur'd soul  
Can here no longer stay;  
Tho' Jordan's waves around me roll,  
Fearless I'd launch away."



He was sincerely attached to the Church of Christ at large, but particularly to that part of it with which he was united. He blessed God that he had been privileged with an opportunity of joining in *close communion* with his people; and that he had never been left so to act as to be deprived of that privilege, nor to disgrace it. He said to me, some few days before he died, "M. H. I would thank you to preach a funeral sermon for me, from Ruth i. 16, 17---*Ruth said, Intreat me not to leave thee, or to turn from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me.*" He observed, there were many denominations of Christians, but it was his desire to live, die, and be buried, with that called *Baptist*: for, said he "I trust I have been called, and justified, and sanctified, and shall be saved and glorified, by a BAPTIST; to the people so, and don't be afraid." The last words he ever spoke were to his dear wife---"*The Lord will provide.*"

Thus, on sabbath morning, October 6, 1799, in the 61st year of his age, he exchanged worlds. The Lord's day after his death I preached his funeral sermon to about a thousand people. As a Church, we are made to know his *worth* by feeling his loss. Your's in the Gospel of Christ,

JOHN HOLLOWAY

On the 30th of January, 1801, was translated from the militia to the triumphant Church, Mr. John WEBB, farmer, of Ellborough, near Wendover, Bucks, aged 32; an honourable and truly useful member, for eight years, of the Baptized Church at Princes Risborough, now under the pastoral care of the Rev. Henry Dawson. He was naturally possessed of an even temper, which, under the influence of grace, shone in his conduct and conversation, to the honour of his Divine Master, and to the credit of his friends. With his disposition, and being firmly grounded in the doctrines according to godliness, he could bear with, and contend against, the arguments of differing brethren, placid, serene, and always conciliating. Habituated to thinking, and endowed with genius, his company never failed to instruct, entertain, and delight. "Christ and his cross was all his theme." This eminently appeared at the meetings which the Christian people in the neighbourhood held from house to house. An opinion may be formed of his poetical talents, by the pieces which have appeared in the Weekly Register, signed Shibma; and in other magazines, under the signatures of Junius, Hopeful, &c. &c. His last illness was short; but he apprehended, on the preceding Tuesday evening, it was for death. He emphatically repeated this text to a dear relative, "And came to deliver them who, through fear of death, were all their life-time subject to bondage." Hoped he should not be impatient. On the Thursday he said to the writer of this, He was happy---that religion was the only source of support in sickness. He told the nurse, in the night, she would not long have to give him whey; but he was ready; prayed the Lord to come quickly, and give him an easy passage; which was granted. Of what he was as an affectionate husband, tender father, indulgent master, sincere friend, and kind neighbour, the universal regret expressed by weeping survivors is the brightest testimonial his *best* friends can wish; who all join in the additional pleasure of characterizing the departed saint as one *mighty in the scriptures!*



## GOOD NEWS TO THE WILDERNESS,

AND

## THE TRIUMPHS OF GRACE IN THE DESART:

*Suitable to the North-American Indians.*

¶ See from page 369 to 376 of this Register.

## PART THE FIRST.

FROM realms where the day her first dawning extends,  
The Sun of the Gospel in glory ascends:  
Ye forests attend, while your children combine  
In accents unusual, in transports divine.

Involv'd in uncertainty, darkness and death,  
The clouds of destruction hung over our path,  
Till yon rising splendor enlighten'd our way  
And pointed our steps to the regions of day.  
A council on high has been had to inquire  
For help for mankind, and peace kindled the fire;  
Provision was made for the nations distress'd,  
And with the rich treasure, all lands shall be blest.

The chain of salvation, let down from above  
Cemented by justice and brighten'd by love,  
The good hope which flows through the channel of grace  
Joins heaven and earth in its mighty embrace.

On high see our Jesus, the penitent's friend,  
With banners of mercy compassionate bend,  
Entreating the wretched, rebellious and vile  
From ruin to flee and repose in his smile.

The Prince of Salvation is coming!—prepare,  
A way in the desert his blessings to share;  
He comes to relieve us from sins and from woes  
And bid the dark wilderness bloom like the rose.

His reign shall extend from the east to the west,  
Compose all the tumults of nature to rest;  
The day-spring of glory illumine the skies  
And ages on ages of happiness rise.

The brute-hearted temper of man shall grow tame;  
The wolf and the lion lie down with the lamb;  
The bear with the kine shall contentedly feed,  
While children their young ones in harmony lead.

Then the serpent shall dart his venom in vain;  
The rattlesnake harmless shall bask on the plain;  
The infant shall play on the hole of the asp,  
And, smiling, the folds of the cockatrice grasp.

No more shall the sound of the war-whoop be heard;  
The ambush and slaughter no longer be fear'd;  
The tomahawk buried shall rust in the ground,  
While peace and good will to the nations abound.



All Spirit of war to the Gospel shall now,  
Like th' bow lie unstrung at the foot of the plough ;  
To prune the young orchard the spear shall be bent  
And love greet the world with a smile of content.

Slight tinctures of skin shall no longer engage  
The fervor of jealousy, murder and rage ;  
The *white* and the *red* shall in friendship be join'd,  
Wide spreading benevolence over mankind.

Hail scene of felicity, transports and joy,  
When sin and vexation shall scarcely annoy !  
Rich blessings of grace from above shall be giv'n,  
And life only serve as a passage to Heaven.

Roll forward, dear Saviour, roll forward the day,  
When all shall submit, and rejoice in thy sway !  
When *white men* and *Indians*, united in praise,  
One vast Hallelujah triumphant shall raise.

## PART THE SECOND.

O HARK ! what pleasing sounds salute our ears,  
They joy inspire, and banish all our fears ;  
Lo ! 'tis the Gospel Herald of Free-grace  
Proposing mercy to the Indian race.

Plung'd in the gulph of error, long we lay  
Without one friend, to guide our cheerless way,  
No ray of promise lighten'd on our road  
To point our footsteps to the throne of God.

Lost in the maze of *superstition's* night,  
Thick films of darkness hung upon our sight,  
And *Nature's* laws—they wanted force to bind,  
Nor comfort brought to an afflicted mind.

But HE, whose voice the universe obeys,  
Whose powerful providence all nature sways,  
Whose love, parental, none can circumscribe,  
Has sent Salvation to our little tribe.

## PART THE THIRD.

THEN straighten the path, let the chain be made bright,  
Since concord and peace all our wishes unite ;  
Cemented in love, the *white* man and *red*,  
Shall patiently follow CHRIST JESUS their head.

The Lord gave the word, and numbers increase  
To publish the tidings of mercy and peace ;  
Repentance and pardon thro' Jesus proclaim,  
And glory to all who believe on his name.

From the East, to the West, let his praises be sung,  
And his love be rehearsed by every tongue ;  
Let the *young* and the *aged* his goodness relate,  
Whose pity regarded our helpless estate.

O may we receive the favour divine,  
Ourselves and our all to Jesus resign ;  
On him our vast hope of Salvation depends,  
Then let us obey the heralds HE sends.









Ridley sc

REV<sup>d</sup>. JOHN FAWCETT A.M.

*Enwood Hall near Halifax.*

*Pub. by D. Rippon May 1801.*



## THE LIFE AND CHARACTER

OF

THE REV. MR. RICHARD SMITH,

FIRST PASTOR OF THE BAPTIST CHURCH AT WAINSGATE, IN WADSWORTH, NEAR HALIFAX, YORKSHIRE.

CONNECTED WITH

A SKETCH OF THE HISTORY

OF

THE CHURCH AT HEBDEN-BRIDGE,

IN THE SAME NEIGHBOURHOOD.

THIS worthy man was called out of darkness into the marvellous light of the gospel at an early period of life; he was a remarkable instance of the free and discriminating grace of God; but the particular circumstances of his conversion cannot now be collected. He enjoyed the friendship, and, for some time, attended the ministry of that laborious and successful servant of Jesus Christ, the Rev. Mr. *Grimshaw* of Haworth.

Mr. Smith gave the fullest evidence of sincere piety, of fervency of spirit, and of a steady attachment to the interests of religion; yet he laboured for a considerable time under sore temptations, great darkness of mind, and disquieting fears respecting his own interest in the blessings of salvation. He abounded in prayer, he read the scriptures with great diligence, and was constant in his attendance on the public means of grace. And at length it pleased God to calm his disquieted conscience, and to fill him with joy and peace in believing.

Possessing also strong natural powers, and being unwearied in his assiduity to acquire divine knowledge, it was the general opinion of his religious friends, that he was designed for public usefulness in the church of God. He was accordingly solicited from time to time, and at length prevailed upon, to give a word of exhortation, or to expound some portion of scripture. This he did first in a more private way, and then in larger assemblies. His efforts, under a divine blessing, were rendered acceptable and useful to many.

After some time, he was invited to preach in *Wadsworth*, a wild and inhospitable place, where but very little of the knowledge or the fear of God was found, except in a few



few individuals. There being no place of worship in the township, Mr. *Smith* preached in the private houses or barns of those who were willing to receive him. The assemblies were numerous, the presence of God was in the midst of them, the word ran and was glorified; so that many believed, and turned to the Lord. As a proof that the power of divine grace had reached the hearts of these persons, who were, in general, of the poorer sort, they entered into voluntary subscriptions, and, without soliciting assistance from any distant churches, erected a decent meeting-house at *Wainsgate*, a little farm distinguished by that name, in *Wadsworth*.

Mr. *Smith* zealously asserted and maintained the doctrines commonly called *Calvinistical*; in doing which, he neither feared the frowns nor courted the favour of men. His labours were greatly owned, in opening the blind eyes of many, and in turning them from darkness to light, and from the power of Satan to God. Under his ministry, a church was gathered and constituted at the above-named place, in the year 1750, which may justly be considered as a kind of mother to many religious societies of the same faith and order, in the neighbouring towns and villages.

God has been pleased to honour the church at *Wainsgate*, by bestowing on some of her members, excellent gifts for the ministry. Two men, who have been burning and shining lights, were raised up under Mr. *Smith*'s ministrations; the late Mr. *James Hartley*, of *Haworth*, whose praise is in all the churches, for depth of penetration, solidity of judgment, and steadiness of conduct; and Mr. *William Crabtree*, of *Bradford*, York, who is still labouring in the Lord's vineyard with great acceptance and success, though more than eighty years of age.

Mr. *Smith* continued a faithful pastor to the church at *Wainsgate*, till the divine Redeemer, having led him through much tribulation, called him to his eternal rest. His last sickness was long and tedious, and his pain, for the most part, very excruciating. But his humility and patience were remarkable, his faith steady, and his consolation strong; his hope was full of immortality, and his desire very intense, to depart and be with Christ. He



He died in 1763, and was immediately succeeded by the writer of this memoir.

Mr. *Smith* had a deep acquaintance with the depravity of human nature, the dreadful plague of the heart, and the deceitful workings of innate corruption, as well as with Satan's devices. And in his ministry he had a manner peculiar to himself, of coming home to the conscience, and touching all the springs and movements of the soul; of laying open the evil treasure within, and detecting and pursuing the deceitful windings of iniquity in the hearts and lives of men; so that it was next to impossible for any to hear him, and not, at the same time, to feel what he said. His appearance was manly and majestic, his address full of awful gravity, and his words as weighty as words could be. A stranger once said of him, 'This man's words fall on us like mill-stones.'

As his ministry was well adapted to awaken the careless sinner, and to alarm the secure professor, so was it likewise singularly calculated to comfort the feeble-minded. To dwell upon the breadth and length, the depth and height of divine love, as the source and spring of our felicity; on the complete atonement of Jesus Christ, as the only refuge of the guilty; and to open the exceeding great and precious promises, for the encouragement of the desponding soul, were his peculiar delight. Yet was his zeal not wanting for the honour of Christ, as king of Zion. Unprejudiced and judicious hearers and neighbours must have acknowledged, that no man could discover a greater abhorrence of antinomianism than he did, both in his preaching and his conversation. They knew with what fervour he insisted upon, opened, and explained the divine *law*, as the only infallible *rule* of conduct; and with what striking arguments, drawn from the death of Christ, the love and grace of God, the credit of the gospel, the hope of saints laid up in heaven, and the honour of the Almighty Saviour, he laboured to excite them to holiness, to a conscientious discharge of every duty incumbent upon them, both personal and relative, public and private; and he practised what he taught. A man of a more tender conscience, of more exact faithfulness, or of stricter piety, I do not expect to meet with in this state of imperfection. This I beg leave to say, to the honour of divine grace, which shone so conspicuously in him; and in paying this humble tribute to the memory of

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the



the deceased, I am in no fear of being censured for partiality by any of his surviving friends.

After Mr. *Smith's* decease, the congregation of *Wainsgate* increased so considerably, that more room was wanted. This, though a pleasing circumstance in itself, occasioned some perplexity. A gallery was erected; but the meeting-house was still so crowded in the summer season, as to make it uncomfortable. The situation also was inconvenient for the greater part of the congregation. Proposals were repeatedly made for erecting a new place of worship in a more commodious situation. But some of the ancient members were strongly attached to the old place; it was convenient for them, and they were averse to any change of place. The peace and harmony of the society were endangered by these circumstances. The pastor endeavoured to conciliate the minds of the people on both sides the question; but his success was not answerable to his wishes. The expediency of a removal at length appeared in so strong a light to a very great majority, that, with the concurrence of neighbouring ministers, a peaceful and friendly separation was concluded upon. The few who were averse to a change of situation were left in full possession of the meeting-house, and all that appertained to it. A decent and convenient place of worship was erected at *Hebden-Bridge*, in the year 1777, the expence of which amounted to about six hundred pounds. The distance from *Wainsgate* is nearly a mile and a half.

A divine blessing has evidently attended this removal. The two churches are on friendly terms, and ready to assist one another. The new place will accommodate more hearers by at least one half, than the old one was capable of containing; and it has hitherto been well attended. The Lord has been pleased, in some measure, to own the word of his grace; and though the society at *Hebden-Bridge* has not been without trials, yet, having obtained help of God, they continue unto this day in their endeavours to hold fast the truth, to observe the ordinances of Christ, to walk in love, and to adorn the doctrine of God their Saviour.

JOHN FAWCETT.

*Ewood Hall, Jan. 19, 1801.*

LETTERS



## LETTERS FROM INDIA.

MR. FOUNTAIN TO MR. CLARKE, LEATHER-LANE,  
LONDON.

Serampore, May 2, 1800.

MY VERY DEAR FRIEND,

TO forget you, my dear friend, would argue a degree of stoicism I never possessed. My respect for you commenced the first hour I knew you, and was afterwards strengthened by two years of the most intimate acquaintance. I remember you to this day with the tenderest affection, and often mention you in my prayers to God. May the Lord bless you, and make you a blessing! Pray let Mrs. Clarke know that I remember her; I am sure I love her, as if she was my own sister. Mr. Jaques's two letters conveyed to me much pleasing intelligence. I rejoiced that both he and yourself had become visiting members of the GOOD SAMARITAN SOCIETY. Be, my dear friend, faithful in the work, and you shall assuredly find it a sweet, a rich reward. He that watereth shall be watered again. Keep close to God, and your labour of love shall assuredly be crowned with success. I have received a letter from Mr. Taylor, which I will answer shortly. I am likewise indebted to Messrs. Stephenson, Watkins, Edwards, &c. Tell them to have patience with me, and I will pay them all.

I suppose you read the *Periodical Accounts* of our Society, and therefore know how we are going on. Government prevented the newly arrived Brethren from coming up the country to join brother Carey and me; in consequence of which we have come down to Serampore to join them. Here we have the protection of Danish subjects. The Governor, indeed, acts like a father to us; constantly attends our ministry, and sends two lads to the school we have just opened. We can have his protection to travel all over Bengal; though I believe the English, at this time, would not hurt us. Persons in the most eminent stations are our friends. May the LORD enable us to walk worthy of the great goodness he hath lately shewn us! The Gospel has been heard by more persons since we came here, than ever heard it before in Bengal. I find it easier to preach here than at Mudnabatty, because



here the best language is spoken. O! I love to stand by the side of an Idol-temple, and preach the Gospel of the Grace of God. This is my frequent employ. After we have laboured a little longer, the Spirit may be poured out from on high, and great numbers converted in a short time. Call on my late dear Pastor, Mr. SMITH; give my Christian love to him, and tell him he shall have a *long* letter in a short time, for all that he has written to me. I hope you prize his ministry.—His is the right sort of preaching to do good.

I want to hear of all the dear friends to whom I was introduced through my acquaintance with you. How does that lovely couple, Mr. and Mrs. Kitchen?—How are Mr. and Mrs. Carter? My respects to them both. Tell him to write to me. He said I should not live to pass the Cape. Assure him, however, that I am alive yet. “I could not die for my life.”\* How are Mr. and Mrs. Hinton? Mr. and Mrs. Green? your own father and mother? Mrs. Clarke’s father and mother? Mr. and Mrs. Hancock? Mr. and Mrs. Coombe? Where are Waldron, Parr, and Amphlett? Are James and Robert serious? To hear that they were following the LORD would give me great pleasure.

Religion should our thoughts engage  
Amidst our youthful bloom:  
’Twill fit us for declining age,  
And for the awful tomb.

Send me all the news you can, about the churches; the changes and deaths of ministers. Is Mr. Austin well? How is my musical friend, Mr. Bright? remember me to him, as also to Mr. Bannister, and Mr. D. Levy. A letter from any of them would be a favour indeed.—How does dear Nancy Phillips, and Miss Bailey? Have they joined the Church? I wish you would find out my uncle and aunt. I have written to them, but received no answer. Tell me whether they are living.

I know not whether you ever saw a specimen of Bengallee writing; I will, therefore, inclose one of our hymns, with my translation thereof. If you shew it to Dr. Rippon, with my Christian love, he will be greatly pleased. Your affectionate friend,

J. FOUNTAIN.

\* One of the Rev. George Whitfield’s expressions.



MR. FOUNTAIN TO MR. WATKINS, HOLBORN, LONDON.

*Serampore, May 14, 1800.*

DEAR BROTHER WATKINS,

I Have to thank you for two letters; and hope this will procure a third. To a mind, which in an instant can send a thought "from Indus to the Pole," it is grievous that letters travel so slow. Your first to me was eighteen months in coming; the last came with the Missionaries. I am glad to find that I have a place in your memory, your affections, and your prayers. So have you in mine, and shall continue to have till I meet you in the kingdom of Heaven.

Before I had a knowledge of this country language, I sometimes thought with pain how uselessly I lived here. I bless God that I have overcome some fears and difficulties, and I know that his power and goodness stand engaged to his people. I do not to this day repent my having given up the social and sacred sweets of England, in order to do something for God in a land, where till now none ever thought of coming but for conquest or gain. Want of success is, indeed, a matter of grief; but the cause must succeed, must triumph in the end. Somebody must make a beginning; and to us it appears no small grace, that JEHOVAH hath appointed us to that work. We shall lay the foundation, and our successors see the building rise. How soon soever death may put a period to my labours, it will surely yield some consolation to my soul in its departing moments, that I have borne witness for Christ among the heathen, and assisted in translating the Word of Life into the language of Bengal.

In your first letter to me, you say, "As you are the youngest in the mission, as soon as you have learnt the language sufficiently, suppose you were to remove up the country, where no European has ever preached the Gospel." You must know, my dear Brother, that since God created man upon the earth, no one, I believe, but Brethren Thomas, Carey, and myself, ever preached the Gospel to the natives of Bengal; and, therefore, every part of the country stands in like need of it. Providence at first led the missionaries Carey and Thomas four hundred miles up the country, and thither, three years after, I followed them. There we preached in va-



rious places to our own countrymen and to the natives. To some of the former not in vain. When the new missionaries arrived last October, Government would not suffer them to come up to us; and as our circumstances took a turn just at that time, we came down to them at Serampore; where, blessed be God, we enjoy all our hearts could wish, under the Honourable Colonel BIE Governor of the place. This large town, and the adjacent villages, afford room enough for Brother Carey and myself. When the other Brethren can preach, we may and shall itinerate further. But even then we shall be but five or six in number. You have as many, perhaps, in one parish in London, where their work is *perfect ease*, compared with ours. They have but to proclaim and enforce truths, of which every body has some knowledge: *we bring certain strange things* to the ears of our audience, and have to remove the lumber of three thousand years! O! what a field is Bengal, what a prospect it exhibits! what labour requisite! Had I a voice to be heard throughout the *Christian world*, I would say, "Baptists are neither bigots nor monopolists. Independents, Presbyterians, and Episcopalians, (if such names are yet retained) come forth to the help of the LORD against the mighty! Learn of the wicked, warring powers of Europe, serving under the Beast with seven heads. See their armies unite to oppose *what they call* the common enemy! You are all enlisted under one glorious Head, the Captain of Salvation: let *Unite and Conquer* be the order of the day with you." Perhaps you may reply, "We would come over to India, but the East-India Company will not let us." I reply to this, "Unless you have done *every thing* that can be done, this is but too much like the sluggard's language, 'There is a lion in the way.' You have petitioned. You may petition *again*. But where would be the harm of coming without leave? At the last day, JESUS CHRIST would not condemn one of you for it. Are you afraid you should be sent back again? Should you be sent home, your enemies would suffer more by it than yourselves; but I am persuaded JEHOVAH would fight for you, if you go forward according to his word."

I am glad to hear of the other society you mention, composed of Messrs. WILBERFORCE, THORNTON, &c. — May success attend them! I have not heard, however, where their missionaries are to be sent: in your next,



next, please to inform me. I am afraid I shall hear of dear CECIL's death—I wish all the churches in London were occupied by such ministers as he. Is the Gospel preached at St. Dunstan's? Give me all the news you can. Who succeeds Mr. Joss at the Tabernacle? Is Brother WEARE called to the ministry? I want to hear from him, and also from Brother GROSER. Are the lectures to the Jews well attended—are any of them converted to Christ? What do they say? What has become of him whom we visited?—I forget his name: he attended Eagle-street for a time. Do you know DAVID LEVI? I should like to find him out. Has any work of consequence been published lately by the Socinians or Deists?

Give my Christian love to every brother belonging to THE GOOD SAMARITAN SOCIETY. For the particulars of our Mission I must refer you to *The Periodical Accounts*, which I suppose you read.—With love to Mrs. WATKINS, I remain

Your Brother in the Lord,

JOHN FOUNTAIN.

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MR. POWELL TO DR. RIPPON.

May, 1800.

REVEREND AND DEAR SIR,

MY last was dated December, 1799. Happy should I feel, could I now tell you, as a presage of what is to come, that some poor Hindoo mourned the sad consequences of the Fall, felt the misery and burden of sin, and had fled to the Rock of Ages for shelter, submitted himself to the yoke of Jesus Christ, and was now wearing it with delight. But how should I exult, could I tell you that there were *many* such! this, I am persuaded, would be intelligence of the most pleasing and acceptable nature, —far more so than the conquest of Tippoo's dominions by the East-India Company. Gloomy as the prospect at present is, it may notwithstanding soon surprise us by its accomplishment. Some circumstances tend to brighten our hope,



hope—the printing of the Bible, which is now actually in the press, is one. Mr. Carey writes me, that they had been hindered at first setting off for want of a few letters; and supposes that, had they begun at Mudnabatty, they should not have been able at any rate to have got through it. It is, therefore, very providential that they have such a peaceable, comfortable, and happy settlement at Serampore, where this important work may be speedily executed. The New Testament will be printed first, that the natives may soon have the most important part of God's word put into their hands. The brethren have printed a few copies of the Ten Commandments, and some Hymns, which are to be given away. Their School was opened the 1st of May; they have some scholars, and more promised; I may also add a pleasing prospect before them, and they live in great order, love, and harmony. Their Society is, no doubt, by far the greatest blessing Serampore has been favoured with since its establishment.

#### PRINTING AND SUCCESS.

With regard to pecuniary encouragement for publishing the Bible, they will, I suppose, meet with as much as they can well desire; many copies are already subscribed for at Rungpore and at Dinagepore; the English Gentlemen, mostly the Company's servants, have set their names down for above 100l. worth, and I hope this invaluable Book will soon be disseminated through the greatest part of Bengal,—not by the natives, for I believe not a single copy has been subscribed for by them, but by Europeans scattered through this extensive country. The Brahmans, I hear, neither like their preaching nor press; they seem to think all is not right. But wherever the Gospel has been introduced, the priests have always been the first to object and oppose it; for in proportion as it gains ground, their influence over the minds of the people must sink; they have, on that account, more to lose than others; but when it gets access to their hearts, they will then count all they before so much prized as loss for the excellency of the knowledge of Christ.—Though there are no appearances of the natives having experienced any of the great blessings of the Gospel by the preaching of the Missionaries, yet I think there



there is not the same cause for complaint with regard to Europeans; for I am persuaded the visits of the missionaries, and their preaching at Dinagepore, is attended with a blessing to the place, and most of the English there have been much more circumspect in their conduct than heretofore; so that their favourite diversions of hunting, billiards, and playing at cards, on sabbath days, have been laid aside, with a resolution never again to resume them. When preaching was first introduced at Dinagepore, curiosity induced them to come and hear the doctrine they were too ignorant of, and a few gradually gave their attendance to the word; but two of whom I have reason to think have been much wrought on, and awakened to righteousness, seldom omitted an opportunity of hearing. One of these young gentlemen appears to be a zealous Christian. A Mr. C——, who, by corresponding with a gentleman at another settlement, of libertine principles and practice, has, it seems, effectually convinced him of the dangerous consequences of persisting in such an evil course,—so much so, that he is become quite exemplary in his conduct, and is now reading, studying, and writing on the evidences of Christianity.

I have often pitied the poor natives of this country when seeing them at a loss to know how to spend their time; and, as not one in a hundred can either read or write, or is inclined to industry, they consume that invaluable treasure in mere trifles, in sleep, and smoking their hookas, and so much are they devoted to smoking, that they commonly rise in the night to enjoy it, and in the day time, the hooka is seldom out of their hands.

#### INSTANCE OF FOLLY.

A circumstance happened the other day, which shews that they are more apprehensive of imaginary than real evils. I wanted a bale tree for a certain use; but the only one which would answer my purpose happened to be on a *Debtah's*, or consecrated spot. I had much difficulty in overcoming the prejudices of the natives before I could get it. I sent for the *Mundul*, or Chief of the village to which the place was attached, and requested him to sell me the tree; he replied, that the villagers would on no account allow that tree to be sold, as, if they did, the *Debtah* would greatly distress and harass them, and kill their



their children and cattle. The evil Spirit, or Bhoot, which inhabited the spot, would seize, and severely chastise him for his temerity, if not destroy him. I assured him that none of these evils so alarming could ever befall them for their supposed offence; that the Debtah and evil Spirit, so much feared, existed only in their ideas; and that, if there was in reality any such spirit, or Debtah, he would avenge himself on me, as the aggressor, for cutting down his tree; that he was unworthy their regard, if he punished the innocent, and took no notice of the guilty. His reply to this was, that the demons, or evil spirits, which destroyed, and inflicted punishment on them at their pleasure, had no power over Europeans, and was so much afraid of them, that they even fled at their approach. I represented to him how far such a supposition was from the truth; but as he did not implicitly believe all I said, I promised to indemnify them for any loss they might suffer by parting with the tree; he then reluctantly yielded his consent to my having the tree, if the Malee,\* to whom it by right belonged, made no objection. I sent for this person, and obviated all his scruples by a reward of two rupees; but the next morning he brought back the money in the greatest distress, and accused himself of sacrilege, that he was already afflicted, and that some evils awaited him; "see," continued he, "since I parted with tree, how I am withered away; here, take back your money; for, if I keep it, speedy death will soon end my existence." The man appeared ill, but I attributed it to his being overcome by fear, or that he was accidentally taken ill; but this was more than the prejudices of the people would allow; it therefore passes current among them, that the man was seized by an evil spirit for selling the Debtah's sacred Tree.

It is, indeed, lamentable to see how they are shackled with imaginary fears and a pusillanimous spirit. A few weeks back a servant of mine died; and as several persons fell ill soon after his death, they concluded that the ghost of the deceased had afflicted them; and some, whose imaginations were more disordered than the rest, affirmed that they had seen the apparition stalking about the village at night, which so much alarmed the credulous inha-

\* The person who has the charge of the sacred spot and house in which their idolatrous images are deposited; he also collects flowers for the offerings to their idols.



bitants, that they shut themselves in their houses against this invader, and would not stir out after dark for more than a week, till they concluded it had ceased to haunt the place. All persons indebted to the deceased were anxious to satisfy his relations, and expected no peace while they retained any thing belonging to him.

ACCOUNT OF MR. F——.

You have, no doubt, heard of Mr. F——, who was educated in the Roman Catholic persuasion at Macao, an island belonging to the Chinese. Many articles in that communion he could not approve of, and the worship of images in particular, he always felt an aversion to; but the general use of them among all of that religion in some measure reconciled him to the practice. Inhibiting the reading of the Bible grieved him so much, that he remonstrated with the priests on the impropriety of concealing the word of God from the laity; but as he himself was unacquainted with the sacred volume, he could adduce no arguments from scripture in support of his cause. He was told, that reading the Bible would stagger his faith, and damp his zeal for Christianity; that in consequence of the free use of the Bible among the Protestants, they were divided into many sects, who were perpetually at variance with each other. After becoming conversant with the English language, he procured a Bible from a Hindoo, which he read with admiration, and exclaimed, What monsters, devils incarnate, must they be, who deny us the privilege of studying a book so full of excellencies, a knowledge of which is essential to the peace, happiness, and comfort of the Christian! He now saw the folly of worshipping images; and though he did not cast them to the moles and bats, as many I hope will do, yet, he did what was equivalent, for he burnt them. The Bible convinced him, that it was not the Virgin Mary, but Jesus Christ, that came to save sinners, and that all addresses to her must be impious, and only of man's invention.\* The few opportunities he had of remarking the deportment and behaviour of Protestants, gave him no favourable idea of them; and of all of that denomination, he observed none were so wicked as the English

\* "Reading Bishop Newton on the Prophecies very much convinced him of the errors of the church of Rome,"—another letter says. Editors.  
and



and French : the habits of swearing, which the former were addicted to, disgusted him very much ; and as he saw none in Calcutta, whose conduct was consistent with the Christian character, he naturally concluded that the major part of the British nation were licentious. He was astonished to find such men as the Baptist Missionaries, and considered them as a kind of prodigies ; for he had an idea that there were none among the English of such piety and sentiments ; that the language of prayer and praise never proceeded out of their mouths to JEHOVAH. It was, therefore, an agreeable surprize to see such characters, and he was constrained to adore the goodness of God, that brought him to their acquaintance, and to them he attributes his knowledge of a " more excellent way," as well as the removal of his former prejudices.

Though educated among Roman Catholics, he was a stranger to that intolerant spirit which their principles inculcate, and was astonished when he read of the cruelties which Louis XIV. and Charles V. exercised towards the Protestants, and the vast profusion of innocent blood which those human butchers shed ; he believes, had he discovered it when he professed that religion, he should have left the communion of a Church which cherished such a persecuting spirit. What I have written respecting Mr. F——, I have read over to him, and he wishes that if any thing about him appears in public print, the initials only of his name may be mentioned.

If solitude is a blessing, I am possessed of it—if a snare and a danger, I have to contend with it. In a plaintive strain I adopt Cowper's language, and with him inquire,

" O solitude ! where are the charms  
" That sages have seen in thy face ?"

To read of your Missionary meetings, and your Pentecost days, is exhilarating to my heart, distant as I am from the enlivening scene ;—

" And had I the wings of a dove,  
" How soon would I taste you again."

Jesus Christ, the same yesterday, to-day, and for ever, does not leave his scattered followers destitute ; he sometimes visits them in their lonely retreats, raises his banner of love over them, and even tells them to " be of good cheer."



cheer." Me he has visited in this Asiatic wilderness; and Moypaul has become a Bethel, the house of God, and the gate of Heaven. Jesus has adorers and worshippers in almost every corner of the earth, and wherever they are, he is the chiefest among ten thousand, and altogether lovely. It is a matter of surprise and wonder to the Christian, that there should be so many who are insensible of his charms. Did they know his worth and their own need, surely they could not rest till they had insured his protection and love. Mr. F——, I have every reason to think, is growing in grace, and in the knowledge of Jesus Christ. He is at the charge of keeping a school for teaching the children of poor natives to write and read; morning and evening they visit him, that he may see the progress they make in learning. When he has a moment to spare, he preaches Jesus Christ to them; and as soon as the printing of the Bible is completed, he intends to procure copies of it for them to read.

Wishing the Divine blessing may ever abide with you,  
I remain very affectionately your's,

S. POWELL.

Mr. F—— being present at the closing of my letter, desires his Christian remembrance to you.

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MR. POWELL TO DR. RIPPON.

*Moypauldiggy, August 26, 1800.*

REVEREND AND DEAR SIR,

I Wrote you last in May, and must now address you again on a very mournful occasion, which has filled all who are concerned for the glory of God here with the most lively anguish. Little did I then think that Brother Fountain's course was so nearly finished. Yes, it has pleased an all-wise Providence to take him away, just as he seemed fitted for usefulness, by a good knowledge of the language, which he attained by dint of close application. He was one of the only three that could preach to the natives. He was also the leader of the singing in worship, and had a pleasing knowledge of notes, with an agreeable voice. I used, when writing to him, to direct my letters "To the Chief Musician." He died on the 20th of August,



August, at the house of Mr. Fernandez, at Dinagepore, of a dysentery, or rather a complication of disorders, which preyed on him for several weeks, and baffled the power of medicine, and convinced us, by its rapid progress, that his end was near. His death ought by no means to be imputed to the unhealthiness of the climate (as Europeans generally enjoy as good health here as they do in their native countries), but rather to a weak and feeble constitution, ever disposed to sickness, of which he experienced a great deal, both in England and in this country. When Mr. Thomas first saw him, after his arrival here, he remarked to me, that he did not think him formed for longevity, and was apprehensive that a climate so warm as this would prove injurious to a person of such a sickly habit. His complying with Mr. Udney's request to make indigo for him at this place was the occasion of his visiting this part of the country. In July last he wrote me, a little before he quitted Serampore, that he was very unwell, and that if the Lord did not bless the voyage, he could hardly expect to return. On his arrival here, I perceived that he was exceeding ill, and I feared he was nigh the grave. After staying here a few days, I accompanied him and Mrs. Fountain to Dinagepore, on the 26th of July, where the assistance of one of the Company's surgeons was procured, who was kind and attentive to him. After experiencing a few favourable symptoms, his disorder wore a threatening appearance, so that he was not expected to survive another day. Mr. Fernandez, at Brother Fountain's request, wrote for me, and said, that if I did not hasten to Dinagepore immediately, I might never see him again. This was on the 13th of August; I was then at Saddamah'l, a place 24 miles distant from Dinagepore. On receiving the mournful tidings, I instantly set off on my journey, and reached Dinagepore about two in the morning. When I saw him, his emaciated countenance and frame exhibited such a melancholy spectacle, that I sought for a place where to weep—

A mortal paleness on his cheek,

And glory in his soul.

I sat up with him, and was glad of an opportunity of relieving Mrs. Fountain, whose turn it was to sit up with him. I was much comforted to find him so composed, and resigned to the Divine will. He spoke of his faith in Christ, and talked sweetly of the Saviour. Death, to him,







খাদিত্তৰ নিবেদন

লাঠাৰ ঘোৰ আনহু অগৰাধ  
ও এক ২ পাশ বড়  
নিষ্ঠাৰ পুন কৰি নহু  
লাঠাৰ কি কৰিব

অম্বুৰ অংকাদ যুনিয়া  
চিঙা কুম জোৰ পাড়  
একাৰন দিনহিন পাশি লোক  
ও অম্বু আন কৰে

ঘাফ কৰ আঘাৰ পাশ ১ম্বৰ  
অদযুঙ লোক বাচাও  
ও ঘাফজন ও ঘাফজন  
আন কৰা আঘাৰ ২৩

*Khadeater Nibadon*

*Lacher mor onek Oporath  
O aik aik pat boro  
Nekanto Oonyo kora nai  
Lacher ke kore bo*

*Yasoor shungbad oonyo  
Chenta kora jin bora  
Akaran deenbeen bapke loka  
O yasoor Bran koro.*

*Maph kora Amor pap Eshor  
Khadzokta loka bache.  
O Moha zon - O Moha zon  
Bran kusta bmar ho.*

*John Fountain*

FAC-SIMILE

*of Mr. Fountain's Bengallee & English writ  
in a HYMN to Tunbridge Tunes?*



him, presented no terror, but assumed the mild and pleasing aspect of a messenger of peace.

Dr. Young's description of the dying Christian was exactly realized—

“The chamber where the good man meets his fate  
Is privileg'd above the common walk of virtuous life,  
Just on the verge of Heaven.”

When I asked him where he would be buried, he misunderstood me, and thought I spoke of an epitaph for his tomb. Let there be none on mine, said he; but soon after added, if any thing is said, let it be this:

JOHN FOUNTAIN,

MISSIONARY TO THE INDIES.

Aged 33.

“A Sinner saved by Grace.”

As he lay languishing in pain, and his voice becoming more and more feeble, he often expressed the most earnest desires to depart. Once, as I was helping him up, he said, “O that I could now slip away, and go to my Heavenly Father!” He repeatedly said to those who visited him, that he was not afraid of death—that there was no Saviour but Christ, and that his hopes were firmly fixed upon him. At his desire many portions of Scripture were read to him, and Hymns from Dr. Watts, and your Appendix, as expressive of the desires of his soul. The Doctor who attended him said to me, that he never saw a person before so composed, resigned, and prepared for death, as Mr. Fountain; and wished to die like him. When a Gentleman observed, that it would be a miracle if he was raised up again, Mr. Fountain replied, he only wished to live with the prospect of death and Heaven in view. “What would it avail me now,” he added, “if I were Governor General; and how miserable should I be to go into the presence of God with my sins! Jesus Christ is my righteousness—my soul is established in him.”

I am sorry that I have been able to recollect only a few of the many expressions he uttered during his illness. After I had left him a few minutes one day, to take rest, he sent for me, clasped my hand, and exclaimed with an emphasis, “I am safe, I am happy, and am now going to my Heavenly Father!”

On awaking from a short sleep, one day, he said to me, “I am so easy, just now without pain, that at

MAY, 1801.]

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this rate I thought I could live out four generations."—He desired that all the natives who knew him might be informed that he was not afraid to die—that there was no Saviour but Christ—and that if they did not believe on him they must perish for ever. The Lord's-day prior to his death, he told Mr. Fernandez, that the next Lord's-day he should spend in Heaven. The hopes and consolations of the Gospel were a seasonable support to him; and to die as he did appeared to me so comfortable, that I could not forbear wishing myself in his stead, with such a bright and glorious prospect of immortality in view. This solemn and awakening Providence, I trust, has been a season of profit to several. Two Gentlemen, under serious impressions, who visited Brother Fountain three or four times every day, professed themselves to have received great benefit by seeing such tranquillity in a dying Christian. "Surely," said one, "this must be genuine religion, which so sticks by a man in his dying moments."

Mr. Fernandez behaved with the greatest tenderness and kindness to him, and is much established in his faith, by seeing Brother Fountain's happy exit. On account of its being the height of the season for making [indigo], my business would not allow me to attend Brother Fountain to the last; I was obliged to leave him two days before his death. One of the two Gentlemen above-mentioned supplied my place, and was so good as to sit up with him at night. Mr. Fernandez got a coffin made for him. The corpse was escorted to the grave by a guard of Sepoys; I mean a party of the Company's soldiers: and as there was nobody else to speak over his grave, the funeral service of the Church of England was read by Mr. Burgess, the Judge and Chief Magistrate of the place; and all the Gentlemen at Dinagapore, I believe, attended.—Owing to my treacherous memory, this will be an incoherent letter. Sister Fountain, in the depth of her sorrow, expressed a wish to die with him. "If God (said he) were to take away all his servants, what would become of his glory?" and as serious people, he observed, were few in this country, he wished her, on that account, to stay here, and not return to England.\* He desired the person who engaged in prayer before him, to pray that his place might *soon* be supplied, and that God would send *more* labourers into this vineyard.—

He

\* Mrs. F. has since been delivered of a fine boy—a fatherless child in a strange land.



He was prepared for this great event, he had lived the life of the righteous, and died the death of the righteous. Two missionaries have been taken away in a little time, one soon after the other. These are alarming vicissitudes, but He who is great in counsel sees fit to ordain them. Whatever afflicting events are hastening to a completion, the believer's happiness centers in the eternal God alone; and, because built on the rock of ages, must be superior to human vicissitudes. Yet, every believer ought to be concerned for the glory of God. "And what wilt thou do unto thy great name," said the amiable Joshua, in his affliction! May he spare the lives of the surviving missionaries for the sake of his own glory, and the advancement of the Redeemer's kingdom among the perishing heathen. I heard with much regret of the death of a FRANCIS and a PEARCE. For England's sake, may Heaven spare her ministers there, and make each of them as a flaming fire, is the ardent desire and prayer of one who is less than the least of all saints, dear Sir, very affectionately your's,  
S. POWELL.

ANCIENT MS. PAPERS.

MR. HERBERT PALMER's LETTERS

[One of the Puritan Ministers.]

TO A DOUBTING CHRISTIAN.

Dated 1632.

CONTINUED FROM NO. 18, P. 260.

HONOURED COUSIN,

I Return to examine your case, and to pleade Christ's cause with you, and God, your Heavenly Father, and the Holy Spirit's, all whose work you wrong, while you will not owne it. First, Are you not *poore in spirit*? My part is to be an interpreter of the text, and also to declare to you his uprightness—Job xxxiii. 23. You must acknowledge the truth, unlesse you would be guilty of bearing false witness againe yourselfe. I say then, Are you not poore in spirit? What is that, but to feele yourself empty of all goodness by nature, and filled with all manner of sinfulness, empty of all strength to doe better in the least, unable to make to God any satisfaction for your sins of yourselfe, or purchase any from creatures who have none, or to deserve the imputation of Christ's, unable to repent, unable to beleewe; and so nothing but free grace, powerful grace, can enrich you or supply your necessity? If all this be not true, if any of it be not true, and sensibly wrought in you by God's free and powerful grace, deny it in  
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your next, plainly, that as you must, so I may, labour to make it appeare you have it; or helpe to worke it as a servant of the riches of God's free and powerful grace: but, for God's sake, for Christ's, for your own soule's and comfort's sake, deny it not *without cause*; believe not every suggestion, so you should deny all religion perhaps one tyme or other, but answere according to the ordinary frame of your harte; and if this be true, remember who saith you are blessed, the kingdome of Heaven is your's: you shall be saved, you are saved, even now in beginning.

Say not against this, Will this suffice to Salvation? It would not indeed alone, but it cannot be alone; it will be, and ever is, accompanied with mourning, hunger, &c. But our Saviour mentions these dispositions distinctly, because he would comfort all his, of whom, though all have every disposition in a degree, yet some have some one, more sensible to themselves and others, sometimes, and at other tymes another, and by any one they may and should see their blessednesse, being not contrary minded to the other dispositions. But I proceede.

2. Are you not a *Mourner* spiritually? Aske your leanness, aske your consumption else; or rather it is beyond asking that you mourne, and for spiritual respects. Do not quarrell, and deny it to be godly sorrow, and say a wicked man may have as much. I would faine but see that wicked man, who hath been wicked, and doth so mourne: I would make bold to give him a new name, and yet not fear the curse of justifying the wicked. You can rejoyce at the Nurse's conversion, and acknowledge it, who yet cannot shew what you feelee: why acknowledge you not your owne? Or do wicked men use so to rejoyce while they mourne? For why? Do not you, besides mourning that you have deserved damnation, and, according to nature, were borne and have lived in that state (which will and may be matter of mourning in the best saint as well as in a wicked man)—do not you, I say, beside this, mourne that you have by sinne offended God, your Creator, your Preserver, him who hath done soe much for you in outward respects—him who hath had such patience toward you, hath given the Lord Jesus Christ to death, that even you, if you can and will believe, shall be saved (for this, however, you grant still in your worst doubtings)—doe you not mourne for offending him, who hath afforded you such great meanes of grace from your childhood, such meanes of comfort still? Doe not you mourne for your very unbeleef, as a sinne against his grace? Doe not you mourne for the defilement of sinne in your owne soule, that you should so deface God's image in you? In a word, if any commission or omission, act or word, gesture or looke, waking or sleeping, has beene in your apprehension sinne, and taken notice of by others, doe you not mourne that you have not answered your profession, that you have endangered giving scandal,



scandal, and the like, If this be not true, deny it as before : but deny not *without cause* ; and if it be true, remember who saith, You are blessed, you shall be comforted. Nothing but assurance of pardon can doe that ; that, therefore, you shall have in due tyme ; in the meane tyme, both this and the former proves you to have faith. But I add more yet in this : Doe you not mourne that you are able to doe nothing of yourselfe, not able to yeeld better obedience to God's glory ? And doe not you even mourne for the sins and dangers of others, for the miseries of God's servants, specially their scandalls ? Such mourners were marked out for mercy in Jerusalem, Ezek. ix. God is the same God still ; you are, then, a vessell of his mercy.

3. Doe not you *hunger and thirst after righteousness* ? You once writt (when I asked that question before) that it was meant of those who long for grace more than earthly things, being compared with a hungry stomacke, which will never be satisfied with gold, but meate ; so nothing but grace can satisfy them. These are your very words. Now aske your leanness againe, aske your consumption, whether you have thus beene hungry, when your mind hath eaten into your flesh, because it is (in your apprehension) kept so thort, and hath no grace, or but a little pittance to satisfy your longings—and have you not this hunger still, though no appetite to meate ? Will you, can you now say, as then you did, that (because many are deceived who thinke they long most for Christ) you feare, for that what we love best and long most for, we thinke most of, when your thoughts are almost ever on worldly foolerys ? You thought you said true then. But if it had beene so, had you now beene so ill as you are ? You sayd truly in worldly respects. How could you have any cause of griefe, living with so kind friends ? Yet you have had griefe and longings ; and after what, but righteousness, justification, and sanctification ? I cannot number the minutes you have spent in the pursuite of those thoughts, nor I beleeye can you : and if you perhaps put all worldly matters together, you have thought more of them for quantity of tyme (as almost what Divine, whose particular calling is religion, can say otherwise ?) yet it is more than apparent your longings and earnestnesse of desire have been wholly after righteousness, when all kindnesse of friends have not satisfied you, because you still feeble want of grace. It is certaine then, this alone proves you included in Christ's sentence of blessednesse ; and you shall be filled, in measure here, and hereafter, to the utmost capacity of your soule, in glory. See another signe undeceivable of hunger and thirst after righteousness : when you are resolved, as you are (and long have beene, to the praise of the glory of his grace,) to seek-God incessantly, to dye at his feete, to perish in his arms ; as a hungry begger (it was my instance lately upon this very point) tell him a hundred tymes you have nothing for him, chide him, offer to beate him, lay blows on him, nothing



moves him unless you thrust him away by head and shoulders (which Christ will not, cannot doe, when he hath said, I will in no wise cast him out); if he knows he must starve if you relieve him not, he will have no denial. So you, *that* proves your hunger enough, and will you dare to deny the blessing? You may as well deny all Scripture; and then also, why are you troubled? Certainly nothing is true, if the promises of the Gospel be not. The end why all things were written was, that through patience and comfort of the Scriptures we should have hope, Rom. xv. 4. and that you may beleve in the name of the Son of God, and have eternal life by it, John xx. last, I must add, as the same St. John doth, 1 Ep. v. 3. These things have I written unto you that beleve on the name of the Sonne of God: that you may knowe that you have eternal life, and that you may beleve on the name of the Sonne of God, that you may *knowe* you doe beleve, and that you may persevere and growe in faith, as you shall. I doubt not but you reade the former letters: only agreeable to this matter, (and for the thoughts of which I cannot but bless God in a special manner) ponder now, I pray, what I wrote last in comparing you with Jacob, and specially the Cananiteffe, and that which concerns your prayers. When God shall open your eyes, as he did Hagar's in the wilder nesse, to see not the well neere you, but the well of water in you springing up to eternal life (as our loving Saviour promised to the Samaritanesse), you will say, no picture is more like than their case and your's; and that the spirit of supplication being powered upon you, the fountain of Christ's blood is opened for you, Zach. xii. 10.—with Zach. xiii. 1. Shall I neede entreate you to signify what is suggested to you against these things?

Had I tyme, or rather, were it the saying of a very great deale at once (then should I, if possible, redeeme tyme to put you at once out of your payne), that would infallibly satisfy you. I doubt not but other parcells of the sentences of blessednesse (except the last, which God hath not yet called you to—he may tyme enough), are fulfilled in you, and with these the marke that never was wanting in a Christian—love of the brethren (which hath supported thousands when others have failed them in their apprehensions), and indeed any other rightly understood and applyed. If it must be so, that shall be my taske hereafter (together with answering any speciall point in your letters) to scanne the severals, and offer you that glasse to looke into. Only I bar you from looking for perfection of any grace; and O that you would but apply to your soule this truth, that sincerity, not perfection, differences a Christian from a worldling on earth; and sincerity is in the bent of desires and endeavours, after all failings, oppositions, temptations. I may not beleve yet, that I neede not bidde you not read too much: hunger will not be put away so, but ranfacke every corner for food.

H. PALMER.



## S K E T C H

OF

## A S E R M O N

BY THE LATE REV. B. BEDDOME, A. M.  
of Bourton.

**A**MONGST the biographical traits given of this respectable minister in our Obituary of January 1796, we said :

“ Sermonizing was so much his forte, that at length when knowledge had received maturity from years, and composition was familiarised by habit ; he has been known, with a wonderful facility of the moment, to sketch his picture at the foot of the pulpit stairs, to colour it as he was ascending, and, without turning his eyes from the canvas, in the same hour, to give it all the finish of a master. One instance of this will long be remembered, which happened at a Minister’s meeting at Fairford, in Gloucestershire. After public service began, his natural timidity, it seems, overcame his recollection.—His text and his discourse, (for he did not preach by notes,) had left him ; and in the way from the pew to the pulpit, he leaned his head over the shoulder of the Rev. Mr. Davis, Pastor of the place, and said, “ Brother Davis, what must I preach from ? ” Mr. Davis, thinking he could not be at a loss, answered, *Ask no foolish questions*. This became the occasion of the following Discourse, for Mr. Beddome turned immediately to the Text,—

Titus, iii. 9. *Avoid foolish questions.*

This scripture recommends a duty but little regarded, yet incumbent upon all men, and especially upon professors of Religion, whose conduct is remarked, whose example, be it good or bad, is most likely to be influential, and who should therefore set a double watch upon the door of their lips, lest they offend with their tongues. Here it may be proper to show what we are to understand by foolish Questions, and to lay down rules for avoiding them.

By foolish questions we may understand,

1. Those which favour of scepticism and infidelity ; or, in other words, which betray a disbelief of any of the great and fundamental articles of either natural or revealed



vealed religion. Such was that of the Sadducees; when speaking of a woman that had seven husbands, they asked, *Whose wife shall she be in the Resurrection?* Matth. xxii. 28. To which Christ returned a very wise answer; shewing that carnal relations and sensual enjoyments are incompatible with the glory of the heavenly state, and that marriages will not take place when the ends of marriage are no longer to be answered. Such also was that question *How are the dead raised up, and with what body do they come?* 1 Cor. xv. 35. Hence the Apostle calls the proposer of this question a fool, as being ignorant both of the greatness of the Divine Power, and the truth of the Divine promises. Under this head I may class those questions that desponding Christians are apt to put to themselves or others; questions that carry distrust and incredulity in the very face of them. You will find a specimen of such in the lxxviii<sup>th</sup> Psalm:—Will the Lord cast off for ever? Is his mercy clean gone for ever? Doth his promise fail for evermore? v. 7, 8.

2. Knotty and controversial questions, gendering only to strife and contention—about the Being and Perfections of God, the hypostatical union of the two natures in the person of Christ. How the Divine Presence can consist with the freedom of the human will, or the exhortations and invitations of the word with the impotency of the creature and the absolute decrees of Heaven. How the stain of original sin is communicated, and what would have been the kind and degree of man's happiness if he had never apostatised from God? These and many such questions have puzzled the wit of learned men, and greatly disturbed the peace of the churches of Christ: To all which the humble pious Christian, contented with what God has revealed, and not seeking to be wise above what is written, will say with the Psalmist, *such knowledge is too wonderful for me; it is high, I cannot attain unto it.* Ps. cxxxix. 6. As it is the glory of God to conceal a thing, so it is our duty to be willing that it should be concealed.

3. Curious and impertinent questions, which may relate either to ourselves, to others, or to futurity.

(1.) *To ourselves.* Thus the Disciples wanted to know who was the greatest in the kingdom of Heaven, Matth. xviii. 1, &c. each of them, perhaps, hoping that the reply would be in his favour; but Christ reproves their pride,



pride, ambition, and affectation of preferment, teaching them that a child-like temper is most acceptable to God; and that those, who are the least covetous of honour, are most likely to attain to it.—ver. 8, &c.

(2.) *To others.* Such was that question of Peter concerning John, *What shall this man do?* John, xxi. 22. Shall he not bear the Cross as well as I? Shall he have no share in the sufferings that others endure? Christ was not pleased with the question, and therefore returned not a direct but discouraging answer: *What is that to thee? mind thine own business, attend to thine own concerns, follow thou me.*

(3.) *To futurity.* As Matth. xxiv. 3. *When shall these things be?* and Acts, i. 6. *Wilt thou at this time restore again the kingdom to Israel?* in both which places Christ discovers a dislike to the question proposed; and in the latter of them, forbids all inquiries of that nature. *It is not for you to know the times or the seasons which the Father hath put in his own power.* It is not proper, it would not be profitable, for you to know them; and therefore you are out of your duty to inquire after them. A knowledge of future events would be so far from promoting our advantage, that it would be greatly injurious to us. It would multiply and aggravate our afflictions, lessen our miseries, sometimes lead to presumption, and at other times drive to despair. Our times are in God's hand, and they cannot be in a better hand. It is pity we should endeavour to wrest them from thence, and take them into our own. Under this head I might mention questions concerning the unloosing the seals, pouring out the vials, the downfall of antichrist, the calling of the Jews, and many other things foretold in Scripture: the things themselves are certain, but the time to us is uncertain; and therefore to inquire after them may betray a culpable, and what has often proved a fruitless curiosity.

4. To these may be added questions arising from a froward, fretful, peevish, and discontented temper of mind, uneasy in itself, and therefore uneasy with every thing round about it. Thus Isaiah, xlv. 9. *Shall the clay say to him that fashioneth it, What makest thou, or thy work, he hath no hands?* this discovers both a depraved and an infatuated heart, and is an instance not only of great imprudence, but of intolerable insolence. Sooner may a worm compare with an elephant, or a little infant just  
able



able to articulate a few words, presume to find fault with the conduct of its parent. Shall a sinner quarrel with God? And there is another passage so full to my purpose, that I cannot forbear to mention it, (omitting many others that might be produced, under this head) Eccl. vii. 10. *Say not thou, what is the cause that the former days were better than these, for thou dost not inquire wisely concerning this.* That is, it is a foolish question; for though some times and seasons are certainly better than others, yet thou art such a stranger to times past, and such an incompetent judge of times present, so biassed by prejudices and thy own feelings, that what thou thinkest to be a reality may be only the fruit of imagination, and must at best be considered as an arraignment of Divine Providence. Instead, therefore, of complaining of the badness of the times, mourn over the badness of thine own heart. If men's hearts were better, the times would soon be better. Give me leave just to mention here those angry questions, which are often put by persons not humbled under, but enraged by their afflictions. What have I done, that God should deal thus cruelly to me? Wherein have I acted worse than others, that God should act worse by me than he does by others? Wherefore is light given to him that is in misery, and life unto the bitter in soul, which long for death, and it cometh not? Job viii. 20. In such questions as these, there appears not the meekness of wisdom, but the rage of passion, and therefore they should be carefully avoided.

5. Perplexing and disquieting questions respecting the state of our souls, and especially those to which we can receive no satisfactory answer, are foolish questions. To explain my meaning I shall single out the two following:

(1.) *Am I elected?* It is certain that grace here, and glory hereafter, are intended for, and imparted to none but the elect. To this I answer:—Election is a secret act of God, and can be known only by its fruits. We are, and must be necessarily ignorant of it, till God is pleased to reveal it; but that ignorance should neither keep the unregenerate man from seeking after grace, nor the regenerate man from taking the comfort of his grace. Our great concern should be this. Are we effectually called? not, are our names written in Heaven? but is God's law written upon our hearts? It may be said of election as Zophar says of the knowledge of God. *It is as high as heaven,*



heaven, what canst thou do; deep as hell, what canst thou know?

(2.) *When was the time of my Conversion to God?*—Many fear that they are not savingly changed, because they cannot point out the precise *time* when that change was wrought; by what Providence, or under what Sermon they were first awakened; and by what particular promise they were first comforted; and, unless they can fix the *period*, they will scarcely believe the *thing*. But this is very absurd and irrational. Shall I say that the sun does not shine, because I was asleep when it rose, or, that there is no water in the stream, because I don't see the fountain. God may sow the seeds of grace imperceptibly, as the enemy did the tares. Matt. xiii. 25. And we read of some sanctified from the womb. If the tree yield fruit, it is alive. If good fruit, it is a good tree. *The kingdom of God*, saith he who is the head of that kingdom, and therefore perfectly acquainted with its nature, *cometh not with observation*. To which I add, that though the infusing of life into a dead soul is an instantaneous work in its own nature, yet it may seem to be gradual with respect to our apprehension, and sensible experience of it. Perplexing questions for conscience sake, as the Apostle expresses it, 1 Cor. x. 27, concerning things indifferent, or the use and abuse of Christian liberty, might have been added under this head.—But I proceed,

6. And lastly to say, idle, frivolous, and unprofitable questions, are such as the Apostle may have a particular eye to, and brand with the epithet of foolish in my text. Questions that don't tend to the enlightening the understanding; the purifying the heart, or reforming the life. Weak, silly, and ridiculous, and much more indecent and immodest questions. It is said, that an evil man, out of the evil treasure of his heart, produceth evil things; and among these evil things may be reckoned many of those unedifying questions *about words and names*, as Gallio speaks, Acts xviii. 15. Things of no moment and concern either to us, or to those with whom we converse. To which I may add ensnaring questions, like that of the Pharisees to Christ—*Is it lawful to give tribute to Cæsar?* or ill-natured questions which are designed to do an injury to the character of our neighbour. In a word, all those questions, which are calculated only to fill



fill up the void of time, which a wise man would not put, and to which a wise man would scarcely vouchsafe an answer. Now these the Apostle advises to avoid; and instead of any other improvement of what has been delivered, I shall proceed.

*Idly.* To lay down a few of such rules, as, with the blessing of God (which I humbly implore for that purpose) may render this advice the more effectual.

1. Take heed of loquacity or too much speaking. Let not your tongue go before your wit. Think twice before you speak once. In these respects, the best of men, especially if they be of a free and sociable disposition, are apt to offend; for the tongue is an unruly evil, which no man can tame; and if any man offend not in word, the same is a perfect man, *James iii. 2.* Great talkers are in great danger, and often make work for after repentance: hence Solomon says, He that refraineth his lips is wise, *Prov. x. 19.*

2. Habituate yourselves to a sober way of thinking and talking, or, as the Apostle expresses it, sound speech which cannot be condemned. Look upon your words before you speak them; see whether what you are going to say will bear examination; if not, stifle it in the birth; make a covenant with your lips, as Job did with his eyes. The Christian should have some particular point in view as in all that he does, so in all that he says, and that particular point should be his own improvement, his neighbour's edification, but especially God's glory.

3. Lay in a stock of useful questions as matters for after conversation. All questions are not to be condemned. The Queen of Sheba, hearing of the fame of Solomon concerning the name of the Lord, came to prove him with hard questions; *1 Kings x. 1.* and the Lord Jesus Christ, when but a child, sat among the Doctors, hearing them and asking them questions; so that all present were astonished at his understanding. There are many useful questions we may put to ourselves. Am I in a state of grace, and do I grow in grace? Do I hate sin, and love holiness? What do I think of Christ? Am I increasingly weaned from the world, and fit for heaven? There are also important and improving questions that we may put to others, as Christ to his Disciples: Do ye now believe? Whom say ye that I am? It is a proper question for awakened sinners, What shall I do to be saved?

and



and for real saints, What shall we do to work the works of God?

4. Live in the realizing views of a future judgment. Remember that God remarks what you speak. A book of remembrance is written before him. *They* (says God) *spake not aright*. Jer. viii. 6. And every idle word must be accounted for in the great day. All our vain and unprofitable discourse, as it was never out of God's remembrance, so it will then be brought to ours, Matt. xii. 36. An idle word is easily spoken, and easily forgotten; but the guilt of it, revived in this world, may be an heavy burden, and, if not remov'd by the blood of Christ, will hereafter sink us down into the dreadful abyfs of eternal misery. Thus the Apostle, speaking of foolish talking and jesting, says—For these things sake cometh the wrath of God upon the children of disobedience, Eph. v. 6.

5. Implore the divine assistance. Whatever you forget, forget not this—your tongue wants a bridle, and grace must be the bridle. No man can tame it, but God can. Let watchfulness and circumspection, then, be always attended with prayer. Pray against heart sins, life sins, but especially sins of the tongue.—Say with David, *Watch, O Lord; before my mouth:—keep the door of my lips.*—Psa. cxli. 3.

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### NORTH AMERICAN INDIANS.

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ADDRESS, in behalf of the Muhheconnuk Nation of Indians, to the Rev. ELKANAH HOLMES, the Baptist Missionary among them.

FATHER, ATTEND!

We feel ourselves happy, that, by the goodness of the Great Good Spirit, we are allowed to see another good day, and to see one another's faces, and that we are all well.

Father, while our heads were hanging down by the side of our fire-place, and almost discouraged to think whether we should ever see you again, we heard the sound of your feet walking on the good path we lately made; and when we lifted up our eyes we saw you coming in with a smiling countenance.



tenance, as usual, which gladdened our hearts; then we shook hands with you for joy, that you did not forget your poor children, nor the covenant of friendship which has been made between our nation and our brothers, the association to which you belong.

Father, after we got together, you delivered the talk which our good brothers sent to us by you. We are very glad that they are still holding fast the chain of friendship with us, and that their compassionate feelings still continue towards us, and towards our poor brothers in the wilderness; and also rejoice to hear that you have seen your way more clear, after you had gone through many dark and heavy clouds; that by the permission of the Great and Good Spirit, you have travelled in our path thus far, and that you go at the request of your good brothers, the Association, together with that of the Missionary Society. As our brothers told us in their talk, that you wish to go beyond our fire-place, among some of the western tribes, they hope we will favour your good intentions, and help you by our counsel and assistance.

Father, according to the desire of our brothers, we are willing to favour your good intentions, and to help you by our counsel and assistance, according to our capacity. Would our situation conveniently permit, we might some of us personally go with you to introduce you amongst our brethren of the different tribes; but since it is otherwise, we think it would be as well to send our talk, with wampum, by your Interpreter, to the tribes to which you may come, making known our acquaintance with you, and the motive of your visiting them.

Also, we think it would be well, whenever you come to a town or village of any of these tribes, in the first place you must go with your Interpreter, and see the Chief or Chiefs, call for Counsel, and give a complimentary speech, and explain your mission as plain and short as you can, and then wait for their answer: and we must remind you of one thing more, though it seems but a small thing; but knowing the dispositions of heathen nations, you must fix your mind upon it at all times while you shall be amongst them: take willingly any thing eatable laid before you; you must not manifest any slightness or indisposedness for not being dressed clean.

Father, you have already distributed to us the good word several times since your arrival here, for which we heartily thank you; and as you are about to take up your pack for a long journey, we wish you the kind protection of the Great Good Spirit, and that he may prosper your good and important undertakings. That you may be the instrument of bringing many poor Indians from darkness to marvellous light; and, in due time, return home safe to your friends and employers, giving



giving them a pleasing relation of your journey.—Farewell!

(Signed)

SACHEMS.

{ Joseph Shauquetbqueat,  
Hendrick Aupaumut.

COUNSELLORS.

{ David Nesbonubbuk,  
Joseph Quinney,  
John Quinney.

OWLS.

{ Solomon Quauquanchmut,  
John Wantuhq'naut.

New Stockbridge,  
July 28, 1800.

### NORTHERN ASSOCIATION.

The NORTHERN ASSOCIATION of the Baptist Churches in the counties of Durham and Northumberland met at Newcastle upon Tyne, in May, 1799.

*Tuesday Evening, 13.* Brother Emery, of North Shields, began public worship at half past six o'clock; and Brother Ruston, of Wigton, preached from John viii. 24. *I said, therefore, unto you, that ye shall die in your sins; for, &c.* and concluded with prayer.

*Wednesday, 14, half past ten A. M.* Brother Haffel, as Moderator, opened the Association, the messengers of the churches, and many of the members and hearers of Newcastle church being present, with singing and prayer—congratulated the ministers and messengers—justified the churches in annually associating themselves together—read the letters from the churches—after which, Brother Whitfield concluded with prayer.

*Half past two P. M.* Mr. Browning, the Independent minister at Newcastle, opened divine worship with singing and prayer.—Mr. Hill, of Ravenstonedale, preached from John iv. 14.—and Brother Whitfield concluded with a word of exhortation, singing and prayer.

*Half past six in the evening.* Brother Moss opened public worship with singing and prayer.—Mr. Jones, of Durham, preached from 1 John, ii. 25. and Mr. Cook, of Ruth, from 2 Cor. iii. 18.—Brother Haffel, after giving notice of a collection for the Northern Evangelical Society, and making some observations on village preaching, concluded with prayer, &c.

*Thursday, May 15, nine A. M.* The members of the association met in the Vestry for prayer and conference.—Agreed to hold the next association at Rowley, June 11 and 12, 1800.—The Moderator concluded with prayer.



The NORTHERN ASSOCIATION of the Baptist churches met at Rowley, June 11, 1800.

*Half past ten A. M.* Brother Emery began public worship, with singing, reading, and prayer--and Brother Ruston preached from Mat. xvii. 4. *Lord, it is good for us to be here.* He also concluded with prayer. The congregation being dismissed, numbers continuing in the place, Brother Whitfield, as Moderator, took the chair, requested the messengers to surround the table, congratulated them upon the occasion, stated the object and general business of the association, and, after singing and prayer, read the letters, as presented from the respective churches; and the general contents being remarked, with proper observations, Brother Hassel concluded with prayer.

In the evening of the same day, Brother Emery and Brother Hassel preached at Highbeseield; the former from Heb. vii. 25. and the latter from Rom. vi. 14. Mr. Hill preached also at Stayford, from Isa. x. 26, 27.

*Thursday, June 12, half past ten.* Brother Hassel introduced the public worship with prayer, reading Gal. v. singing and prayer. Mr. Cook, of Ruth, preached from Isa. lxiii. 9; Brother Emery prayed; and, after singing, Mr. Hill preached from John iii. 14, 15, concluded with singing and prayer.

*Half past two.* Met again for the remaining business of the association. None but messengers being present, a free conversation took place upon the contents of the letters. The next association to be at Hamsterly on Monday and Tuesday in Whitsun week, 1801. The messengers to meet in the Vestry at half past two P. M. The Moderator then gave a word of exhortation, and concluded the pleasing interview with singing and prayer.

#### *Brief Account of the Northern Evangelical Society.*

This Society originated in the northern association of the Baptist churches, at Hamsterly, in May, 1798, as mentioned in the First Number of this Volume, page 86, and was formed at Parkhead, in Cumberland, as follows:

A number of Evangelical ministers met at Kirkoswold, the town nearest to Parkhead Meeting House, on August 7, 1798, where the Rev. Thomas Hassel preached at the door (a fine calm evening) to a number of people, from Acts ix. 11. *Behold he prayeth*; a serious and suitable discourse. On the day following (Aug. 8) they had public worship at Parkhead Meeting House, which being introduced by the Rev. A. Carnson, minister of the place, the Rev. John Hill preached from Psal. cxxii. 6. in which he took notice of the peace and prosperity of the church of Christ, the means conducive to which were prayer and



and preaching, and the prosperity with which such shall be honoured. After prayer and singing, the Rev. Cha. Whitfield preached from Luke xix. 41. *And when he was come near he beheld the city, and wept over it.* After a suitable introduction, the preacher considered these as tears of the purest love—of the most tender compassion, and of the sublimest eloquence; and as such,

FIRST, *The most persuasive call to repentance:* Jesus wept to see the greatest evils committed—the best of beings insulted—the kindest proposals rejected—and reasonable creatures so easily deceived, so very wretchedly insensible, and so willingly and obstinately bent upon gratifying those lusts which bring both temporal and eternal destruction upon men.

SECONDLY, *A most encouraging motive to perishing sinners to come to him, and trust in him for salvation:* For the hardness of your heart is far exceeded by the tenderness of his—the demerit of your sin by the riches of his merits—the greatness of your sin by the extent of his mercy, and the singularity of your case by the Saviour's excellence.

THIRDLY, *As a most powerful and exemplary motive to incite his people to every proper exertion for promoting the conversion and salvation of men.* The tears of Jesus teach us to consider the awful condition of unconverted sinners—the great multitudes of such amongst us—and our interest, as men and Christians, in their case urge us to go and do likewise.

Public worship concluded, the ministers adjourned their meeting to Kirkoswald, when, in a general committee, they agreed to form themselves into a Society, by the name of *The Northern Evangelical Society*, for the more general diffusion of the Gospel by itinerant preaching, in the counties of Cumberland, Durham, Northumberland, and Westmoreland.

Mr. Whitfield, as senior minister, being called to the chair, a number of suitable resolutions were entered into; and Cha. Whitfield, John Hill, Samuel Peel, Thomas Hassel, and Samuel Ruston, were appointed a Select Standing Committee for managing the affairs of the Society; Richard Fishwick, Esq. Treasurer; and the Rev. Thomas Hassel, Secretary.

This Society have held other two annual meetings, and had an itinerant employed for some time, but are now both in want of an itinerant, and of pecuniary assistance.—The friends of this Society are respectfully informed, that subscriptions and donations are received by Richard Fishwick, Esq. Newcastle upon Tyne;—the Rev. Charles Whitfield, Hamsterly, near Bishop Auckland;—Mr. Isaac Brown, Cockermouth, Cumberland;—Mr. Robert Greenhow, Kendal, Westmoreland;—Mr. George Fell, No. 9, Tavistock-street, Covent-garden; and James Neal, Esq. St. Paul's Church-yard, London.

MAY, 1801.]

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Account



ACCOUNT OF THE WIDOWS FUND :  
APRIL 1801.

*An Address to the Public for the farther Support and Encouragement of the Society for the Relief of the Necessitous Widows and Children of* PROTESTANT DISSENTING MINISTERS.

FIRST ESTABLISHED IN 1733.

THE Managers of the Fund for the Relief of the Necessitous Widows and Children of Protestant Dissenting-Ministers deceased, being sensible that this Charity is not so much known as its great excellence and utility demand, take the liberty of soliciting the benevolence of the affluent and well disposed in its behalf; and they trust, that, to interest them in its favour, it is only necessary to state the outlines of the nature and design of the Charity.

I. This Charity was first instituted in the year 1733, and extends to the families of such Ministers of the Presbyterian, Independent, and Baptist, denominations, as, at their death, stood accepted and approved as such by the body of Ministers of the denomination to which they respectively belonged, and who died so poor as not to leave their Widows and Children a sufficient subsistence. Previous to their being relieved, the above circumstances must be attested by one Minister or more, and the Petition signed by a Member of this society.

II. Every person, subscribing five guineas or more, becomes a member of this Society for life, and has an opportunity of recommending objects whose cases he may think deserving of attention.

III. Every person, subscribing one guinea or upwards for two years. the same to be paid on or before Midsummer in such year, becomes after that time a member of this society, during the continuance of his subscription.

N. B. This rule was made at a General Meeting of the Society on the 26th of May, 1790, and the Managers trust this measure will be so generally adopted as to prove highly beneficial to the Charity. All persons, wishing to become annual Subscribers, are requested to transmit their names to the Treasurer, EBENEZER MAITLAND, Esq. Coleman-Street, London.

IV. At the first Institution of this Charity, the annual sum given to the English Widows was 5 *l.* and to the Welch Widows 3 *l.* each; but, from the liberal Contributions of the Friends to this Society, the Managers have had the pleasure of being able to increase



these sums from time to time. The annual sum now given to the English Widows is 8*l.* 8*s.* and to the Welch Widows 6*l.* 6*s.* and, considering the advanced prices of all the necessaries of life, and the peculiar situation of many of the Widows who principally depend upon this Charity for support, every friend to Humanity must rejoice that the Managers have last year been enabled to grant an extra donation of Two Guineas to each of the Widows,\* and they cheerfully trust, that the liberality of the well-wishers to this benevolent Institution will put it into their power to continue the same exhibition, and even to increase it.

The number of Widows annually relieved by this useful Charity has, for some years past, been upwards of 150. †

V. The Managers are likewise empowered to give the Sum of 10*l.* each to any number of Widows, not exceeding ten in one year, who may be in want of immediate assistance, and whose Cases are peculiarly distressing and properly authenticated. The Managers may also give the sum of 10*l.* for apprenticing out any Orphan.

VI. A General Meeting of the Subscribers is held once a year, when twenty-four Managers, together with a Treasurer and Secretary, are chosen. A Sermon, recommending the useful purposes of this Society, is preached annually, in the month of April, at the Meeting-House in the Old Jewry, after which a Collection is made.

VII. The Treasurer's Accounts are audited once a year, and the same, together with a general state of the Charity, are laid before the Subscribers at their annual Meeting.

VIII. The Managers meet the first Tuesday in every month, from the month of October to the month of May both inclusive, at Baker's Coffee-House, in Exchange-Alley, London, to receive applications in behalf of Petitioners. If the petitions are approved of at two successive meetings, the Managers afford the relief prayed for.

Such are the outlines of a Charity, which, for nearly Seventy Years, has proved no less useful to individuals than salutary in its general effects; and which the Managers, therefore strongly recommend to the attention of the

\* N. B. Thus an English widow has received £ 10 10*s.* and a Welch widow £.8 8*s.*—And these are the sums allowed for the year 1801.

† Widows on the List of 1801,

|                                                                                |    |
|--------------------------------------------------------------------------------|----|
| Presbyterians                                                                  | 51 |
| Independents                                                                   | 30 |
| Baptists                                                                       | 50 |
| Widows of Welch Ministers belonging to one or other of the above denominations | 23 |

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Total 154



Public; and they flatter themselves they shall not be disappointed in the expectations they have formed, that it will meet with increased support and encouragement from those to whom Providence has given the means and the inclination to do good.—

The Sermon, which has been annually preached in London ever since the first Establishment of the Society in 1733, having greatly promoted the Interest of this Charity,—the Subscribers, at a General Meeting, May 26th, 1790, Resolved that it should be recommended to the principal Congregations in the Kingdom, to have Sermons preached occasionally in behalf of this Charity, and that a Collection should be made after such Sermons, and remitted to the Treasurer for the use of the same.

The Managers trust, that those persons who have an opportunity of so doing, will have the goodness to promote this scheme in the Congregations to which they respectively belong.

Subscriptions and other Benefactions will be thankfully received by EBENEZER MAITLAND, Esq. the Treasurer, in Coleman-Street, London; and by Mr. JOHN WEBSTER, the Secretary, in Queen-Street, Cheapside, London; from both of whom Forms of Petitions, as well as every information relative to this Charity, may be had.

The following Form is recommended to such Persons as may be inclined to bequeath Legacies to this Charity:

*Item,—I give and bequeath unto the Treasurer, for the Time being, of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting-Ministers, the Sum of                      to be applied towards supporting and carrying on the charitable purposes of the said Society.*

#### MANAGERS FOR THE YEAR 1801.

|                                                             |                                                 |
|-------------------------------------------------------------|-------------------------------------------------|
| John Raymond Barker, Esq. No. 31,<br>Lower Grosvenor-street | Mr. William Lepard, Bartholomew-<br>Close       |
| Thomas Boddington, Esq. Clapton                             | Mr. Stephen Lowdell, Queen-street,<br>Southwark |
| John Bradney, Esq. Clapham                                  | Ebenezer Maitland, Esq. King's<br>Arms Yard     |
| Willam Esdaile, Esq. Lombard-<br>street                     | Samuel Shore, Esq. Clapham                      |
| James Esdaile, Esq. Bunhill-row                             | Mr. James Smith, Colebrook-row,<br>Islington    |
| Wm. Fox, Esq. at Mr. Fox's, Fins-<br>bury-place             | Joseph Stonard, Esq. Tower-hill                 |
| Nathaniel Fenn, Esq. Botolph-<br>lane                       | John Towgood, Esq. Clement's-<br>lane           |
| Joseph Gutteridge, Esq. Camber-<br>well                     | Mr. Wm. Taylor, Newgate-street                  |
| James Gibson, Esq. Highbury-place,<br>Islington             | Mr. John Warren, Sandy's-street                 |
| Edward Jeffries, Esq. Clapham                               | Josiah Walley, Esq. Crutched-Friars             |
| Thomas Jefferys, Esq. Cockspur-str.                         | Mr. John Webster, Queen-street,<br>Cheapside    |
| Mr. David Jennings, Fenchurch-str.                          | John Yerbury, Esq. Clapham.                     |



## OBITUARY.

ON November 10, 1800, died at Earl's-Barton, in Northamptonshire, aged 38, the Rev. John Timson, Pastor of the Baptist Church in that place. He was born at Old, a village in the above county, lying on the left of the road from Northampton to Kettering. The former part of his life was spent in ignorance and sin. He truly lived without God in the world. But the Lord, in the methods of his grace, having sought, and found him out, he became a zealous follower of the blessed Jesus. He joined the Baptist Church at Sharnbrook, in Bedfordshire, then under the pastoral care of the Rev. Mr. Gryndon. After some time he was encouraged to speak from the word of God among his Christian friends, and, having made trial of his abilities, he was sent forth by the Church to preach the Gospel, wherever Providence might open a door for him. He soon was invited among a few poor people at Earls-Barton. After a season, he entered on a course of stated ministerial services among them. His labours were blessed; the congregation increased, and sinners were converted. When he first went among them, there were not above four persons who could properly be considered as members. These increased to nearly 20, before he was settled as their Pastor. He was ordained on June 23, 1795. Having his heart impressed in a powerful measure with the importance of religion, he was active and zealous in his public work. While he maintained a warm attachment to evangelical truth, he enforced its holy and practical tendency, with all his might. The Lord continued to bless him, and at his death, after a long and heavy affliction, the Church consisted of nearly 40 members. He was buried on the 14th, and his funeral was preached, in consequence of his own request, by Mr. Sutcliff, of Olney, from 2 John 8, *Look to yourselves*. After a few introductory remarks, the Church was requested to consider the text as the last, the dying legacy of their late affectionate Pastor. It was then improved as an address to them; *first*, as individuals. They were exhorted to *look* to the truth, and the growth of personal religion; to the uniformity of their christian character, and the consistency of their conduct with their profession; they were urged to do thus habitually, amidst all the changes with which they were conversant; and in a word, to make it their study to fall in with the revealed design of God in making them his people; then *secondly*, it was addressed to the Church in their collective capacity. They were exhorted to remember, that their connection with each other remained, though their Pastor was dead; to cherish love, peace, and unity among themselves; to be humbled under the hand of God in this providence; to be thankful they ever enjoyed their late minister; to let their future conduct shew, that they had profited by his ministry; and to be active, yet cautious in seeking after a successor. The whole was closed, by reminding all who had sat under his ministry, that they and he must meet again at the Bar of Christ, where not only the manner how he had preached, but also how they had heard, must pass under a solemn review. To such as lived and died in a state of impenitence, it would be an awful interview, seeing his faithful ministrations would rise up to their confusion: while all, who through a divine blessing, had been converted, or edified under his labours, might now rejoice in the pleasing prospect of that happy day, when they should meet never more to separate.



## ORIGINAL POETRY.

## MISSIONARY THANKS.

*Sung on the Thanksgiving Day, 24th April,  
1800.*

The day on which the Missionaries and  
their Wives joined the BAPTIST CHURCH  
in Bengal.

**T**HIS day be sacred to the Lord,  
While we in grateful lays  
Recite the wonders of his love,  
And tune our hearts to praise.

Each individual here can say,  
(And feel his bosom glow)  
"Mercy and goodness from the Lord  
Have follow'd me 'till now."

But private thoughts be banish'd hence—  
To-day our souls expand;  
We bless our God for Gospel-grace  
Shewn to a heathen land!

We see his Providence fulfil  
What Prophets long foretold;  
The growing interest of our Lord  
With joy our eyes behold!

Yet let this joint request be heard,  
Which we to-day present—  
May we be faithful in the work  
For which we're hither sent.

J. FOUNTAIN.

## TO A PERSECUTING CLERGYMAN.

**T**HOU Clergyman of British stock,  
It is reported by your flock,  
That you have censur'd those  
Who are the servants of the Lord,  
And walk according to his word.  
These, Sir, did you expose.

The judgment which you then did pass  
Was without mercy, and alas!  
It was as strange as new:—  
Who not ordained by Bishops, preach,  
And those who do at meetings teach,  
Are all a damned crew.

We hope their case is not so bad,  
Did not your fury drive you mad,  
Your bitterness was great.  
Why did you thus in anger burn?  
Why did you thus your pulpit turn  
Into a judgment-seat?

Do you not know the time draws near,  
When every preacher must appear  
Before the judgment throne  
Of Him, whom God did constitute  
To judge the world without dispute?  
'Till then, let these alone.

Tho' they are not ordained or sent  
By one who sits in parliament,  
Or lord-like overseer;  
Elders have more authority  
Their ministerial gifts to try  
Than any learned peer.

Those ministers whom you condemn,  
And in mad wrath bespatter them,  
Are honest men and true:  
They have both skill to preach and pray,  
And some do think they know the way  
To heaven as well as you.

God's holy word, both day and night,  
Is all their study and delight;  
In it they meditate:  
They Jesus Christ obey and serve,—  
Your Popish rites dare not observe,—  
They men's inventions hate.

No gown or cassock do they wear  
Whenever they publickly appear  
To serve the Lord of Hosts:  
When they are praying with their flocks,  
They don't put on their linen frocks,  
To make them look like ghosts.

They are not prone to curse and swear:  
But, living always in God's fear,  
His doctrine they adorn:  
They don't demand a new-form'd pay  
For preaching more than once a day:  
Such practices they scorn.

This doctrine still they do maintain,—  
All people must be born again,  
Or ne'er can happy be:  
Altho' to some it seems quite strange,  
None can without the new birth's change  
The heavenly kingdom see.

To heaven they send their fervent cries,  
And pray for all their enemies,  
They holy peace pursue.  
They of God's truth are not ashamed:—  
Now, if such men as these be damn'd,  
What will become of you?

S. MEDLEY.



## A CHRISTIAN SONNET.

*Translated from the French of M. de Barreaux.*

## A CONVERTED PROFLIGATE.

ALMIGHTY God, Lord of the earth  
and skies,  
Thy ways are equal, holy, just, and wise :  
Goodness and mercy, to the sons of men,  
Mark ev'ry moment of thy gracious reign.  
Yes, Lord! thy mercy as the heavens is high;  
But oh, my crimes are of no common dye!  
Guilt such as mine, if such was ever known,  
Leaves thee the choice of punishment alone :  
Thy justice—yea, thy clemency—demands  
That I should perish by thy righteous hands.  
Thy will be done!—a wretch so vile as I,  
Who liv'd not *to*, should *for* thy glory die.  
My grief o'erwhelms me! but do Thou de-  
spise  
The floods of tears now gushing from mine  
eyes.  
Ride forth, with thunder, in thy dreadful car,  
Strike,—it is time!—render me war for war.  
Howe'er I may my misery deplore,  
Thy righteous ire I'll perishing adore.  
But—thy destroying bolts—where can they  
fall?—  
The blood of Jesus Christ defends me from  
them all!

## ODE ON WAR.

Hate that drum's discordant sound,  
Parading round, and round, and round :  
To thoughtless youth it pleasure yields,  
And lures from cities, and from fields,  
To sell their liberty for charms  
Of tawdry lace, and glitt'ring arms ;  
And, when ambition's voice commands,  
To march, and fight, and fall in foreign lands.  
  
I hate that drum's discordant sound,  
Parading round, and round, and round :  
To me it talks of ravag'd plains,  
And burning towns, and ruin'd swains,  
And mangled limbs, and dying groans,  
And widow's tears, and orphan's moans,  
And all that mis'ry's hand bestows,  
To fill the catalogue of human woes.

J. S.

## INVOCATION TO PEACE.

By S. PEARCE.

SWEET Peace, return! thy wonted bliss  
restore,  
Bid war's insatiate scourge prevail no more ;  
Sheathe the dread sword that deals destruc-  
tion round,  
And ev'ry ear salute with tranquil sound !  
Oh ! bid oppression from each land retire.  
And Britain's sons with halcyon bliss inspire ;  
Remove the misery of domestic woes,  
And hush the tumult of contending foes !  
Let each with patriot zeal, *all* strife disown ;  
Be one their wishes, and their motives *one* !  
The widow's tears, her sad corroding care.  
The orphan's sighs, assist this ardent pray'r :  
May he on whom propitious fortune smiles,  
Relieve that breast which adverse fate be-  
guiles !  
May virtue's impulse ev'ry purpose move,  
To acts of goodness, UNIVERSAL LOVE !

## NOW IS THE ACCEPTED TIME.

2 Cor. vi. 2.

ALL hail! the blissful æra's come!  
Let songs immortal rise!  
Salvation free salutes our ears,  
And light divine our eyes.  
The Gospel brings a sov'reign balm  
To every wounded soul ;  
Restores the dying man to life,  
And makes the sinner whole.  
What kings and prophets wish'd to see,  
And waited long to prove ;  
With ecstasy our souls embrace,  
While we adore and love.  
Behold the poor, the sick, the blind,  
Have riches, health, and sight !  
Where mental darkness veil'd the mind,  
Behold celestial light !  
Now destitute and starving souls,  
Partake of Angels' food ;  
The bread of life divinely free,  
And every needful good.  
While these glad tidings are reveal'd,  
May sinners hear and live ;  
Welcome the blessings, and with joy  
To God the glory give !

G. B.



## A LIST OF THE MINISTERS

WHO ARE ENGAGED TO PREACH

THE LORD'S DAY EVENING LECTURES,

AT

THE MEETING-HOUSE, IN NEW BROAD STREET,

| MINISTERS.       | 1801    | 1801     | 1801      | 1802    |
|------------------|---------|----------|-----------|---------|
| Rev. Mr. Thorp,  | April 5 | July 5   | October 4 | Jan. 3  |
| —Mr. Hughes,     | 12      | 12       | 11        | 10      |
| —Mr. Gaffee,     | 19      | 19       | 18        | 17      |
| —Mr. Booth,      | 26      | 26       | 25        | 24      |
| —Mr. Collinson   | May 3   | August 2 | Nov. 1    | Feb. 7  |
| —Mr. Dore,       | 10      | 9        | 8         | 14      |
| —Mr. Townsend,   | 17      | 16       | 15        | 21      |
| —Dr. Rippon,     | 24      | 23       | 22        | 28      |
| —Mr. Brocksbank, | June 7  | Sept. 6  | Dec. 6    | March 7 |
| —Mr. Steven,     | 14      | 13       | 13        | 14      |
| —Mr. Hutchings   | 21      | 20       | 20        | 21      |
| —Mr. Smith,      | 28      | 27       | 27        | 28      |

N. B. May 31, Aug. 30, Nov. 29, and Jan. 31, will be supplied with Ministers provided by the Managers.

\* \* \* On the first Lord's Day in the Month Service begins at half past six, and on the other Lord's Days at six o'clock precisely.

*Subscriptions for the Support of this Lecture are received by*

Mr. George Hammond, Whitechapel, Treasurer;

## MANAGERS.

Mr. R. Arnett, Bearbinder-line Mr. G. Bowley, Bishopsgate-str  
 Mr. W. Gillman, Bank-buildings Mr. S. Houston, Great St. Helens  
 Mr. Gouger, Newgate-street Mr. R. W. Jupp, Carpenters-hall  
 Mr. S. Ponder, Houndsditch Mr. N. Phene, Moorfields  
 Mr. J. Warmington, Cripplegate Mr. T. Randall, City Road  
 Mr. T. Willats, Fore-street Mr. R. Westley, Cullum-street.

The Managers meet in the Vestry, for the purpose of receiving subscriptions, and to accommodate subscribers with seats, at seven o'clock on the following Tuesday evenings in each month viz. May 12, July 14, Sept. 15, Nov. 10, 1801,—Jan. 12, March 16, 1802.



The first of these is the fact that the  
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FAC-SIMILE of the Hand Writing of the Rev.<sup>d</sup> S. PEARCE,  
late of Birmingham.

on being prevented by sickness  
from attending on Public Worship  
The fabric of Nature is fair  
But fairer the temple of grace  
To Saints 'tis the joy of the Earth  
The most glorious, and beautiful place  
To this temple I once did resort  
With crowds of the people of God  
Enraptur'd we enter'd his courts  
And hail'd the Redeemer's abode  
The father of Mercies we prais'd  
And prostrated low at his throne  
The Savior we lov'd and ador'd  
Who lov'd us, and made us his own  
Full oft 'to the message of grace  
To sinners address'd from the sky  
We listen'd extolling that grace  
Which set us - once rebels - on high  
Faith clung to the crucified Lamb  
Hope, smiling, exalted its head  
Love warm'd at the Saviors dear name  
And vow'd to observe what he said  
What pleasure appear'd in the look  
Of the brethren and sisters around  
With transport all seem'd to reflect  
on the blessings in Jesus they'd found  
Sweet moments! I caught upon me  
Resembles the joys of the skies  
It is thus when the hearts of yflov  
Conjoin'd to the Shepherd arise



But Ah! These sweet moments are fled  
The sickness compels me to stay  
Where no voice of the turtle is heard  
The moments are hasting away  
God! — Thou art holy and good  
Thy plans are all righteous & wise  
Help me submissive to wait  
All thou biddest thy servant arise  
To follow thee here in thy courts  
May it be with all ardor & zeal  
Thy success & increasing delight  
Forming the whole of thy will  
Shouldst thou in bondage detain  
Visit thy temples no more  
Prepare me for mansions above  
Where nothing exists to deplore  
Where Jesus, the sun of the place  
Effulgent incessantly shines  
Perpetually blessing his saints  
And pouring delight on their minds  
Here — There are no prisons to hold  
A captive from tasting delight  
Here — there the day never is closed  
With shadows, or darkness, or night  
Our myriads & myriads shall meet  
Our Saviors high praises to join  
And transported we fall at his feet  
And extol his redemption divine  
Enough then — my heart shall no more  
Its present bereavements complain  
For ere long I to glory shall soar  
And ceaseless enjoyments obtain.



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LETTER

TO

THE LASCARS,

BY THE LATE REV. S. PEARCE\*.

LASCARS!

YOU are far from home, and in a country of strangers. Most of the Europeans whom you have been accustomed to observe, have perhaps discovered a desire for nothing but gain, or honor, or personal indulgence; but you know not all: in this strange land there are many who think of you, weep over you, and pray to the great Allah for you. Their hearts are filled with the most affectionate concern for your happiness: some have observed, and others have inquired after your manner of life; and they are grieved to find that your bodies, and the pursuits of this world, engage all your attention. They consider that you have immortal souls within you, and they send to you this paper to beseech you to consider it with seriousness. Consider that this life is the passage to another; and that while you are unconcerned about eternity, you cannot be prepared for it. You profess to believe that there is a God, who made you and all things. God has not made all things alike. Some creatures have no capacity for attaining the knowledge of God, as the beasts, birds, and fishes; and as they cannot know God nor his will, so there is no good nor evil in their doings; but *you*, who are made capable of this great attainment, *you*, who must live for ever, are accountable for all your actions. God hears every thing you say, and sees every thing you do. God knows all your thoughts, and desires, and purposes; and he will call you to an account for all at the great Day when he shall judge the world in righteousness.

Were you ever concerned to know what you must do to please God? Did you ever consider that, as he gives you your life and all its comforts, you ought therefore to praise him? that, as you are constantly dependant upon

\* Mr. Pearce wrote this letter under many interruptions, and in great feebleness, towards the close of his last affliction, with a view that it might be translated. We believe this is not yet done.

JUNE, 1801.]

Ii

him



him for all things, you ought to pray to him; and that as he is altogether good and holy, you ought supremely to love him and delight in him. Surely, if you have never thought upon these things before, it is now high time to begin, lest you should die in your sins, and God at last should say, concerning each of you, 'Here is a vile ungrateful Lascar, whom I made, and fed, and clothed, and preserved all the days of his life; but he never thought upon me, never praised me, never loved me. Cast him into hell for ever!'

You believe that Moses was a prophet. By him God gave his law to man in writing. That law requires all men to love God with all their heart, and to love their neighbour as they love themselves. No law could be more *just* than this; for God is infinitely good himself, and is the author of all the good in the universe; and as to men, we are all descended from one father, and therefore we all ought to love one another as brethren. Nor could any law be given, the observance of which, would so effectually *benefit* ourselves; for if we love God supremely, and one another disinterestedly, we shall all be peaceful and happy, since all the misery that exists in the world is owing to nothing else but a want of love to God and one another. And, indeed, God himself denounces the most awful vengeance on every soul of man that doeth evil, and breaketh his most good and holy law; for by the same prophet, Moses, he has declared, "Curst is every one who continueth not in all things written in the Book of the law to do them."

Alas! alas! All men have broken this good law. We have broken it; you have broken it; and therefore we are all sinners under the curse of God. And, Oh! what a dreadful thing is it for a rational, immortal being to be cursed by the blessed God, and cursed for ever.

What then will you do to be saved? How will you escape the damnation of hell? Can you pay the debt you have contracted? Can you blot out the remembrance of your sins from the mind of God? Can you evade his search, flee from his vengeance, induce a change in his purposes, or defy his power? As well might you attempt to drain the ocean or displace the stars.

What then will you do? O, dear Lascars! we send you glad tidings of great joy. The God whom we have offended, hath taken pity on us, and in his love and mercy,



cy, has raised up an all-sufficient Saviour; a Saviour fit for us, and fit for you; able to save us both to the uttermost; to restore us to the enjoyment of God, from whom we have wandered, to fill us with a sense of his love in life, to comfort us when we are sinking in death, and to raise us to the enjoyment of immortal blessedness.

In communicating these glad tidings to you, we do not deceive you with the words of man's invention; we have the authority of the great God himself for what we say; and the experience of our own hearts assures us of its truth. Once indeed we were all like you, ignorant of our guilty and dangerous state. We thought only about being happy in this world; but the more we strove to be so, the more wretched we became; till at length, it pleased God to teach us the danger of dying as we were, and the folly of delaying, for a single moment, to search if salvation might be obtained. Our hearts were filled with fear, and we put the same question to ourselves which we have now put to you—What must we do to be saved? Then we fell down before God, and confessed that we were rebellious sinners, who had deserved his everlasting anger; and that if he punished us for ever, he would do us no wrong. We earnestly entreated him for mercy, and besought him to shew to us some way of salvation. Behold he was graciously entreated of us; he sent his word, and healed us; he made known to us the way of peace; and, dispelling fear from our hearts, filled them with consolation and joy.

Now, no sooner did we taste these inestimable blessings, than, such was their nature, they begot in us the most earnest longings that every poor sinner in the world might be made as happy as ourselves.

We saw the world lying in wickedness; the far greater part of mankind living like brutes, thoughtless of themselves and of God. Among these, dear Lascars, we beheld you. God, who had mercy on us, moved us to pity your unhappy state, and in sincere affection to tell you the way to be happy here, and for ever.

Hear, then, Lascars! the heavenly message. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. This great Gift of God to us, and for us, is Jesus Christ. You perhaps have been taught, that this Jesus was only a prophet, like Moses, and could do no more for you; but you have been misled. The Jewish  
1 i 2 prophets



prophets who came before him, most plainly foretold that he was to be a divine Saviour; and his Disciples, who were taught from his own lips, went about the world, declaring that they had found him, of whom Moses in the law and the prophets had written, even Jesus of Nazareth, who they affirmed, as to his natural descent, came from the stock of Abraham, but who was also God over all, blessed for ever: and all who heartily received their report, found, as we also have, deliverance, and peace, and joy, by believing on his name.

You allow that Jesus was God's prophet: now he said that he and the Father were one; so that they who honoured the Son did honour the Father also: but the prophets of God do not lie, and therefore we adore him as the Son of God.

This blessed Saviour, for the great love that he bore to us poor sinners, from before the foundation of the world, at length clothed himself in our nature, and became bone of our bone and flesh of our flesh; for he was born of a virgin, in whose womb he was formed by the power of God; on which account he was free from all sin in his nature; and when he grew up to manhood, although many who were his enemies, because he preached so faithfully against their wicked practices, continually watched him to find some evil, of which they might accuse him; yet they could find none. For the first thirty years of his life, he lived mostly in obscurity, but at length he made a more public appearance. Twice did the holy Father give notice of his dignity, by proclaiming from heaven, This is my beloved Son, in whom I am well pleased, hear ye him. Then he went forth in his omnipotent goodness. He raised men to life from death and the grave, and daily employed himself in healing all manner of sickness and diseases among the people, without a single failure. This he did in the sight of all ranks of men, for three years together; and when the fame of his miracles drew the people around him, his heart being filled with compassion and tender love to them he faithfully told them of their sins, seriously warned them of their danger, exhorted them to repent, and affectionately invited them to come to him for salvation, promising them the remission of their sins, and the gift of everlasting life.

But the remission of our sins cost him most grievous sufferings;



sufferings; for nothing besides his precious blood was sufficient for our redemption: yet so much was his heart set upon our salvation, that he was content to undergo the severest torments, and to die the most shameful and cruel death, rather than we should be lost for ever.

This, Lascars, this is the blessed news! These are the glad tidings of great joy which must be preached to all people, and which the God of heaven, by our means, now sends to you. Jesus was crucified for us. He died that we may live; he suffered that we may be happy.

Behold, here, the mystery of his incarnation; and learn why God was manifested in the flesh. Had he not put on our nature, how could he have suffered in our place? And if he had not been divine, of what more value would his blood have been than the blood of one of us, or one of you?

But now we cannot doubt of the efficacy of his sufferings, who was at once the Son of God and the Son of Man. And who can but admire and adore the grace of our Lord Jesus Christ, that he should endure such agonies for us?

Jesus shed his blood for Jews, and there were thousands of the posterity of Abraham, who believed in his name, and loved him till they died. Jesus died for Gentiles too. He died for us, and since we knew his love, our hearts have been drawn to love him in return. Jesus died for Lascars! Jesus suffered unnumbered tortures for Lascars! O Lascars, have you no love to Jesus? Long indeed you have remained ignorant of our dear Saviour; but now God has made sailors of you, and sent you to England, that you might no longer be unacquainted with Jesus. O, how great the privilege that you hear his blessed name, and are taught the truths of his great salvation before you die. Lascars! receive into your hearts this word of life; give thanks to God that you are not suffered to perish for want of a Saviour. Put your trust in the Almighty Jesus, and yield yourselves to him as living sacrifices; then shall you have the witness in yourselves that he is the Son of God; for you will find such peace, such joy, such delight in God, such desires after purity; such love to our Saviour, and to all who love him too, of every country and of every colour, as will assure your hearts more strongly than all the force of arguments, that the religion of Jesus came



from heaven, and that it leads thither every soul who sincerely embraces it.

Consider, dear Lascars! this Jesus, though he died, yet he arose again to life on the third day, after which he ascended up into heaven, to dwell with his Father, and to govern the world, until he shall come the second time to judge all men, and fix their states for ever; when it will be found, that those who have believed on him, and owned him before men, shall be eternally saved; but those who persist in disbelieving on his name, shall be everlastingly condemned.

Lascars! believe in the Lord Jesus Christ, and ye shall be saved!

*DEATH OF THE AMIABLE MISS E— M—.*

A Letter to a Lady in London on the Death of a Friend  
in the Country,

BY THE REV. J. FAWCETT, A. M.

*And now affectionately addressed to Young People.*

DEAR MADAM,

**A**S you request me to give you some account of the death of Miss E... M... the following particulars I hope will not be unacceptable.

Before it pleased God to engage her attention to the great concerns of a future state, she was in some danger of being too much captivated with the fascinating splendour of gay and polite life. The death of a relation was the mean, in the hand of the Almighty, of leading her to see, in a just light, the vanity of the world. This event produced such sensations and reflections in her mind, as had the most salutary tendency. She began to be apprehensive, from the precarious state of her health, that she had no reason to expect a long continuance here. Death at that time appeared to her with a most dreadful aspect, because she knew herself to be a sinner, and not in a state of reconciliation and friendship with God.

The pardon of sin, the sanctification of her nature, and a disposition suited to the heavenly world, she was fully convinced, were necessary to future happiness. For many childish and youthful follies she stood self-condemned, and though she did not make known her inward disquietudes to



to any one, she had, for some time, sore conflicts in her own breast. She sought relief from God only, pouring out her requests before his throne for that mercy which is never denied to those who sincerely ask it, in the name of Jesus. He who hath said, "I love them that love me, and those that seek me early shall find me," was pleased to manifest himself to her, in so gracious a manner, as at once to remove her disquieting fears, and establish her mind in hope and tranquillity.---Looking one day into that small volume, entitled, 'A golden Treasury for the Children of God,' the meditation designed for April 7, page 127, engaged her particular attention. The portions of the divine word there inserted, she found, as she told me, exactly suited to her case. Her own sentiments were expressed in the following petitions; "Have mercy upon me, O Lord, for I am weak; strengthen me with strength in my soul." The divine answer was made good to her, and afforded the relief she needed; "My grace is sufficient for thee; for my strength is made perfect through weakness. The Lord taketh pleasure in them that fear him, in those that hope in his mercy." She was then enabled to say, with humble confidence, 'I am weak indeed, but Christ is strong; I am poor, but he is rich; I am sick, but he is the Physician; I am a sinner, but he is the Saviour of sinners. I find in him everything answerable to my needs.' His atoning sacrifice gave relief to her wounded conscience, and joy to her desponding heart. Renouncing all confidence in the flesh, from this period, looked for all her salvation from the Redeemer's cross. The following plain verses, she said, expressed the language of her heart:

Thou God of all grace, whom angels adore,  
 My crimes I confess, and mercy implore;  
 Let guilt be removed, and now let me be,  
 In Christ the Beloved, accepted with thee.  
 He yielded to death the lost to redeem,  
 And they are through faith made righteous in him;  
 Renew'd by his Spirit, and wash'd in his blood,  
 They rise to inherit the kingdom of God.  
 Lord, why should I doubt? thy mercy is free;  
 And none are cast out who come unto thee.  
 Thy glorious salvation I languish to know;  
 From all condemnation deliver me now.  
 Expos'd to thy wrath I own I have been,  
 Deserving of death because of my sin;



Yet Jesus, the Saviour of sinners, has dy'd;  
 And all do find favour who in him confide.  
 I hope in thy word, thy promise of grace,  
 Then grant me, O Lord, the smiles of thy face;  
 On Jesus relying, thy grace I implore,  
 And living or dying, I ask for no more,

When her disorder began to prevail, she earnestly requested me to visit her as often as my other concerns would permit. I soon found her intelligent and conversable upon divine subjects, far beyond what I expected. Her conceptions of the way of salvation were clear, her faith in the Redeemer steady, and her hope lively. Flattering expectations were sometimes raised respecting her recovery. The ablest physicians attended her, and every method was adopted in order to restore her debilitated frame; but though she was often relieved, and the threatening symptoms checked for a season, yet, to the great distress of her affectionate parents, she visibly declined in strength, and wasted away by slow degrees.

When a minister is called to visit the afflicted, he often finds himself under great embarrassment. To discourse with them concerning death, and the necessity of being prepared for that awful event, is thought harsh and severe. He that would deal faithfully with them, and admonish them of their danger, needs not expect to be often invited. But this was far, very far from being the case with our young Friend. She knew herself to be in dying circumstances, and had no wish to be told that there was hope of her recovery. Though her expectations of a temporal kind were considerable, she freely relinquished them all, and became not only indifferent to all earthly things, but actually dead to them. She might well say,

'Tis finish'd now—the great deciding part,  
 The world's subdu'd, and Heaven has all my heart.

When she saw her affectionate mother weeping by her, she always endeavoured to comfort her by such words as these, 'Mamma, do not weep for me, I am quite happy; I have no wish to live; if I might have life by wishing for it, I should rather chuse to die, and go to my Redeemer.' Such entire victory over the world, in one of her years, and circumstanced as she was, is very uncommon, and can only



only be the effect of that faith which overcometh the world, as it is the substance of things hoped for, the evidence of things not seen.

When I read to her some select portion of the divine word, she listened with the most ardent attention; and often signified how comforting and supporting it was to her mind. Though her weakness and pain increased from week to week, she never seemed to be weary of religious exercises. Her request, when I left her, generally was, 'Come again soon,' or, 'When will you favour me with another visit?' When prevented by other engagements from attending her at the time she expected me, I sometimes transmitted to her a few hasty lines, which I knew to be expressive of the sentiments of her mind. These she presently committed to memory, and adopted as her own. Permit, me, Madam, to present you with a few of them.

Faith views the great Redeemer's blood

A sacrifice for sin,

That sinners, reconcil'd to God,

Might live a life divine.

Faith glories only in his cross,

And nought would know beside;

What was my gain I count but loss,

For Jesus crucify'd.

My foes he vanquish'd on the tree:

Faith now can joyful sing,

—"O grave, where is thy victory?

O death, where is thy sting?"

Let death dissolve this mortal frame,

The dust return to dust;

Jesus, in thy almighty name

My soul doth humbly trust.

Faith looks beyond the darksome tomb,

To realms of endless day,

And cries, 'Lord Jesus, quickly come,

And fetch my soul away !'

THOU Sovereign of my heart,

On whom my hopes depend,

Assure my conscience that thou art

My everlasting Friend.

Low at thy feet I lie

Oppress'd with sin and grief:

Look on me with a pitying eye,

And grant my soul relief.

Where



Where else can sinners go  
But to thy gracious throne?  
No other help or hope I know,  
But in the Lord alone.

A wand'rer I have been  
In folly's crooked ways;  
Cleanse my polluted soul from sin,  
Through thy unbounded grace.

My follies I confess;  
Before thy feet I fall;  
Be thou my strength, my righteousness,  
My portion, and my all.

Eternal life is thine;  
That life to me impart;  
With light, and peace, and joy divine,  
Fill my desponding heart.

Then patient I can lie  
Beneath affliction's load,  
Waiting till thou shalt bid me die,  
And leave this dark abode.

For thou wilt surely come  
To set my spirit free,  
And take me to my heav'nly home,  
That I may dwell with thee.

#### THE RESIGNATION.

MY times, O God, are in thy hand;  
My soul submissive lies,  
Waiting for thy divine command  
To call me to the skies.

The regions of eternal peace  
'Ere long I hope to see;  
Sign, gracious Lord, my sweet release,  
And take me home to thee.

Why should I be of death afraid,  
If thou art with me there?  
Though I walk through its darkest shade,  
I will not yield to fear.

Supported by thy sov'reign love,  
And clasp'd in thine embrace,  
My willing soul would mount above  
To see thy blissful face.

Yet if thy gracious will ordain  
My stay on earth a while,  
Dear Lord, my fainting heart sustain,  
And cheer me with thy smile.



If thou my soul with lively faith,  
And heav'nly comfort fill,  
In pain or sickness, life or death,  
I'll welcome all thy will.

All the vain hopes of earthly bliss  
I chearfully resign,  
Since God himself my portion is,  
And shall be ever mine.

My friends and relatives below,  
Ye objects of my love,  
I bid a short farewell to you,  
For we shall meet above.

---

LONGING FOR DISMISSION.

IN thy dear name alone I trust,  
My Saviour and my God;  
Thy righteousness is all my boast,  
And thy most precious blood.

Didst thou not leave thy blest abode  
To suffer, bleed, and die?  
And rising mark the happy road  
Which leads to realms on high?

To thee my ardent wishes rise;  
O take me to thy breast!  
I long to meet thee in the skies,  
And claim the promis'd rest

My strength declines, my spirits droop,  
Support me by thy pow'r;  
Thou art my everlasting hope,  
My refuge and my tow'r.

I long to see thy blissful face,  
And bow before thy throne,  
Where glory beams with brightest rays,  
To mortal eyes unknown.

With heav'nly prospects full in sight  
And dead to all below,  
I wait thy signal for my flight  
From all these scenes of woe.

I bid adieu to mortal things,  
To mortal joys and cares;  
Bear me, blest Angels, on your wings,  
Beyond the shining stars.

I'll gladly quit this dusky sphere  
To reach the heavenly plains;  
My treasure and my heart are there,  
There my Redeemer reigns.



There pain and sickness never come;  
 There tears are wip'd away;  
 Youth triumphs in immortal bloom,  
 And pleasures ne'er decay.

My last visit to her was on Sunday evening, Sep. 22. I found her extremely ill, but supported amidst her agonies by a lively hope of celestial felicity, and full of heavenly comfort. A mortal coldness had already begun to seize her emaciated hand. I told her, her warfare was nearly accomplished; she replied, with the sweetest composure, 'I hope it is.' She wished me once more to assist her devotions, and particularly to pray for her release; I endeavoured to do so, in a few short petitions, commending her soul to the hands of her Redeemer, whom having not seen, she loved; in which she appeared to join in the most fervent manner. After having suggested a few consolatory hints, with a view to confirm her faith in the last conflict, I took my leave, not expecting to see her again till we should meet in the world of spirits. Her cough was incessantly troublesome; her pain, in every part, very great; and her weakness not to be described.

Soon after I left her, she desired to be moved, and feeling the springs of life begin to fail, she said to her attendants 'It is now over,' or words to that purpose. She appeared to be perfectly sensible, calm, and composed, to the last; often saying as long as she could be heard to speak, 'Come, Lord Jesus!' At half past nine, she breathed out her happy spirit into the bosom of him who had long marked her for his own.

She in a sacred calm resigned her breath;  
 And, as her eyelid's clos'd, she smil'd in death.

The sight of her corpse brought to remembrance the words of Dr. Young, on a like occasion,

'Lovely in death the beauteous ruin lay.'

Though she was much endeared to her friends, yet they could not but desire to see the time of her release.— Her sufferings were great, and long-continued; but never did I see, in a young person (for she was but just turned of fifteen) such a pattern of sweet resignation, of dignified patience, of noble fortitude, and of entire deadness to every thing below. Her heart and her hopes were above. Death was not to her the object of dread, but of desire. She settled every little circumstance of a temporal nature



nature, in the prospect of her end, with the utmost composure, and talked of dying as of going some pleasant journey. 'What, my dear Miss,' said one of her attendants, 'are you not afraid of the pains of death?' She assured her, that she felt no terror in that respect, for her merciful Saviour was able to support her. She often said, under her sharpest pains, 'I am very happy; I would not change situations with any one living.' The little stock of money she had in her possession, she divided into small sums, and sent them to the most needy and deserving objects she could remember.

Her parents, Madam, as you will suppose, are in great trouble. This to them is breach upon breach, as it is not long since they parted with their oldest daughter in much the same way. But I hope they will be enabled to consider, that it is the Lord's doing, who has but taken what he first gave. If they are bereaved of their amiable children, they have enjoyed them as long as God intended they should; and though the parting stroke is painful, they have this ground of solid consolation in both instances, their dear offspring have obtained the object which they both earnestly desired; for, before they left the world, they longed to depart, and to be with Christ. They were both the comfort and joy of their parents while living, but they are now gone to the arms of their heavenly Father. They both languished long between life and death, a circumstance which serves to reconcile the most affectionate relatives to the closing scene.

I will freely own, Madam, that my heart is deeply affected on the present occasion. It is some relief to relate these circumstances to you. I am assured of your sympathy; for you have a mind susceptible of tender feelings. But our sorrow is, on these occasions, mingled with joy. It is said, when *Barnabas* came to *Antioch*, and had seen the grace of God in the converts there, he was glad. I must acknowledge, that I never saw the grace of God more evidently manifested, in its blessed influence, than in these two amiable children.

How happy are those that die in the faith of Jesus! What sacred peace, what divine transports, what emotions of love, of joy, and of confidence, do they then experience? As the outward man perishes, the inward man gains strength and vigour. The bed of death dignifies the believer, and renders him an object worthy the notice of men and angels. It is there that he appears victorious  
over



Over the world. He is in the world without taking a part in its concerns. He is in the body, without being attached to it. He rejoices in hope of the glory of God. He walks with tranquillity, through the valley of the shadow of death. He fears no evil amidst all the objects of dread; for his God is with him, and supports him in his final hour. His faith penetrates through the clouds of mortality which yet surround him. He looks within the veil, and beholds his gracious Redeemer ready to receive him. He sees the eternal inheritance for which he has so often sighed; the heavenly home where he longs to be. He has in prospect the city of the living God, filled with the glory of his presence, where holy souls enjoy those unspeakable pleasures which the Almighty has prepared for them that love him. He considers himself as on the borders of the heavenly land, the inheritance of the saints in light, the dwelling-place of the righteous, with whom he hopes shortly to unite, in singing the song of Moses, and of the Lamb, for ever and ever. He hears the voice of his Beloved saying unto him, 'The hour is approaching, when thou shalt quit the world, where thou hast been a stranger and a pilgrim. The time of trial and of tribulation with thee is nearly finished. The bonds of mortality shall quickly be broken, and thou shalt be received to the bosom of thy Redeemer. The celestial gates are open for thee. The church of the first-born waits to welcome thee home. Thy mortal frame, which thou must leave for a while, shall shortly follow thee. Though it return to dust, it shall be raised again immortal and glorious.'

Under impressions excited on the late solemn occasion, impressions which I hope no length of time will efface, I subscribe myself,

Dear Madam,

Your affectionate Friend,

And obedient Servant,

J. F.

---

ELEGY.

'TIS finish'd—the conflict is past,  
The heav'n-born spirit is fled;  
Her wish is accomplish'd at last;  
Eliza now ranks with the dead.

The months of affliction are o'er,  
The days and the nights of distress,

We



We see her in anguish no more;  
She has gained her happy release.  
She waited her Saviour's kind will,  
With patience and meekness divine,  
Then welcoming death with a smile,  
Did gladly her spirit resign.  
No sickness, or sorrow, or pain,  
Shall ever disquiet her now;  
For death to Eliza was gain,  
Since Christ was her life when below.  
He gathers his lambs with his arm  
And calleth them home to his breast,  
No danger is there to alarm,  
No envious foe to molest.  
Her soul has now taken its flight,  
To mansions of glory above,  
To mingle with angels of light  
And dwell in the kingdom of love.  
The scenes of distress which are past,  
Then let us remember no more;  
Eliza is sweetly releas'd,  
And all her affliction is o'er.  
The victory now is obtain'd;  
She's gone her dear Saviour to see;  
Her wishes she fully has gain'd,  
She's now where she longed to be.  
The coffin, the shroud, and the grave,  
To her were no objects of dread;  
On Him, who is mighty to save,  
Her soul was with confidence stay'd.  
Her corpse in the sepulchre lies,  
With Harriet her sister interr'd;  
When Jesus appears in the skies,  
He'll raise them to life by his word.  
The tomb shall its treasure resign:  
When once the grand signal is giv'n,  
The Sisters in glory shall shine  
As bright as the angels in heav'n.  
Then let us forbear to complain,  
That they are remov'd from our sight;  
We hope we shall see them again,  
With new and redoubled delight.  
In faith, expectation, and love,  
We'll wait till our warfare be o'er,  
Then join with the blessed above,  
Where parting is dreaded no more.



**RECORDS**  
 OF  
 THE TRANSACTIONS OF THE CHURCH OF CHRIST  
 UNDER THE CARE OF  
 THE REV. MR. JOSEPH CARYL,  
 AND SINCE OF  
 THE REV. DR. JOHN OWEN; MR. DAVID CLARKSON;  
 MR. ISAAC LOEFTS; DR. ISAAC CHAUNCEY;  
 DR. ISAAC WATTS; &c. &c.

The Names of all the Members under the Pastoral Care of  
 Dr. JOHN OWEN, and of those *late* under the Care of  
 Mr. JOSEPH CARYL, at the time of their Coalescing,—  
 June 5, 1673.

|                                          |                       |
|------------------------------------------|-----------------------|
| Lord Charles Fleetwood . . . . .         | died Oct. 4, 1692     |
| Sir John Hartopp . . . . .               | died April 1, 1722    |
| Mr. Smith Fleetwood . . . . .            | died Feb. 1708-9      |
| Mrs. Fleetwood . . . . .                 | died Jan. 10, 1680    |
| Lady Hartopp . . . . .                   | dead Nov. 11, 1711    |
| Will. Steele, Serjeant at Law . . . . .  | died Oct. 2, 1680     |
| Mrs. Steele, . . . . .                   | died Mar. 5, 1691     |
| Mr. Robert Mascall . . . . .             | dismissed 1688        |
| Coll. John Desborough . . . . .          | died Sept. 10, 1680   |
| Dr. Will. Staines . . . . .              | died Feb. 11, 1679    |
| Mr. Richard King . . . . .               | died Oct. 14, 1677    |
| Mrs. King . . . . .                      | dismissed 1689        |
| Col. Berry . . . . .                     | died May 9, 1691      |
| Mrs. Berry . . . . .                     | died 10ber 9, 1681    |
| Col. Ellistone . . . . .                 | dead 1683             |
| Mrs. Ann Crisp . . . . .                 | dismissed 1689        |
| Mrs. Rebeka King . . . . .               | dismissed 1689        |
| Mr. Thomas Doyly . . . . .               | died Mar. 28, 1675    |
| Mrs. Doyly (Mrs. Owen*) July 5, 1677     | dead                  |
| Mrs. Ursula Doyly, his sister, . . . . . | died April 28, 1691   |
| Mrs. Polhill . . . . .                   | died Dec. 21, 1684    |
| Mrs. Bendish, . . . . .                  |                       |
| Capt. Loyd, . . . . .                    | died April 13, 1682   |
| Mr. Goddard, . . . . .                   | died June 2, 1675     |
| Mr. Melhuish, . . . . .                  | gone into the country |
| Mr. Sam. Stratton, . . . . .             | dismissed Feb. 1689   |
| Mrs. Loyd, . . . . .                     | died July 1673        |
| Mr. Nichols, . . . . .                   | died April 8, 1687    |
| Mrs. Nichols . . . . .                   | died July 7, 1696     |

\* Probably her maiden name was Doyly.



Mary Paitey, . . . . .  
 Mrs. Susan, Lord Fleetwood's servant, died April 3, 1688  
 Mary Perrium (now Mrs. Stevenson) died Feb. 1709, 10  
 Martha Hewitt, (alias Bedford) . . . . . gone to Coventry  
 Mrs. Owen, (the Doctor's wife) . . . . . died Jan. 28, 1676  
 Mrs. Sumers, . . . . .

Mr. William Viner, (Ruling Elder) died Jan. 10, 1677  
 Mrs. Viner, (his wife) . . . . . died Nov. 22, 1674  
 Mr. William Bearman, . . . . .  
 Mr. John Gold . . . . . died Aug. 22, 1679  
 Mrs. Gold . . . . . departed 1689  
 James Hayes, Esq. . . . . died June 7, 1688  
 Mr. Robert Newman, . . . . . died Jan. 29, 1682  
 Mrs. Susan Newman, . . . . . died Jan. 18, 1691  
 Mr. Thomas Rosse, . . . . . died Dec. 17, 1676  
 Mrs. Rosse, . . . . . died 10ber 18, 1690  
 Mr. John Brett, . . . . . died Jan. 10, 1685  
 Mrs. Brett, . . . . . died Jan. 1, 1676  
 Mr. Robert Blackburne, . . . . . died June 9, 1701  
 Mrs. Blackburne, . . . . . died March 12, 1693  
 Mr. William Daniell, . . . . . died June 7, 1678  
 Mrs. Daniell, . . . . . died June 28, 1681  
 Mr. John Coldham, . . . . .  
 Mrs. Coldham, . . . . . dismissed Aug. 9, 1693  
 Mr. Samuel Shute, . . . . .  
 Mrs. Ann Shute (alias Pickards) . . . . .  
 Mr. Benjamin Shute, . . . . . died June 26, 1681  
 Mrs. Mary Shute, . . . . .  
 Mr. John Child, . . . . . died Oct. 1, 1686  
 Mrs. Ann Child, . . . . .  
 Mr. Thomas Pickard, . . . . .  
 Mrs. Mary Pickard, . . . . . died May, 1684  
 Mr. William Pickard, . . . . .  
 Mr. Thomas Powell, . . . . .  
 Mrs. Winifred Powell, . . . . . dead Feb. 1708, 9  
 Mr. Thomas Rolfe, . . . . . died Dec. 11, 1684  
 Mr. John Meriton, . . . . . died Oct. 22, 1682  
 Mr. William Wavell, . . . . . died April 11, 1688  
 Mrs. Wavell, . . . . . died 8ber 25, 1696  
 Mr. John Upsher, . . . . . died Jan. 1682  
 Mr. William Seaman, . . . . . died 1700  
 Mrs. Seaman, . . . . . died 10ber 1682  
 JUNE, 1801.] . . . . . K k



|                       |                        |
|-----------------------|------------------------|
| Mr. Jacob Foster,     | died 7ber 18, 1694     |
| Mrs. Foster,          | died 7ber, 1694        |
| Mr. Samuel Cooper,    | died March 27, 1679    |
| Mr. Joseph Watts,     |                        |
| Mr. Henry Worster,    | died April 26, 1682    |
| Mrs. Worster,         | departed 1689          |
| Mr. Richard Davies,   | died April 24, 1680    |
| Mr. Robert Davies,    | died June 26, 1696     |
| Mr. Zephany Hilson,   | dead 1695              |
| Mrs. Hilson,          |                        |
| Mr. Robert Martin,    |                        |
| Mr. James Oakes       | died Aug. 15, 1690     |
| Mr. William Bowers,   | died March, 1701       |
| Mr. Anthony Light,    | died June 19, 1686     |
| Mr. Joshua Lashen,    | died May 10, 1687      |
| Mr. John Lane,        | died June 11, 1678     |
| Mrs. Lane,            | died April 1, 1684     |
| Mr. William Player,   | died 8ber 19, 1693     |
| Mrs. Player,          | died Jan. 22, 1688     |
| Mr. Nath. Denham,     | died March 17, 1689    |
| Mr. Edward Beacon,    | died July 30, 1679     |
| Mrs. Ann Beacon,      | gone to Norwich        |
| Mr. Andrew Gill,      |                        |
| Mr. Caleb Hooke,      | dismissed April, 1690  |
| Mrs. Hooke,           | died Jan. 1702-3       |
| Mr. William Elles     | dismissed 1689         |
| Mr. Peter Coffens,    | died Feb. 20, 1682     |
| Mr. Caleb May,        | died 10ber 11, 1694    |
| Mr. John Tucker,      | died Aug. 2, 1674      |
| Mrs. Tucker,          | died April 26, 1687    |
| Mr. Smith,            | died June 1690         |
| Mr. Francis Marshall, | died Jan. 1, 1676      |
| Mr. Edward Allin      |                        |
| Mr. William Harris,   | died Aug. 15, 1684     |
| Mr. William Addis,    |                        |
| John Osmonton,        | died Feb. 9, 1690      |
| Mr. Nahum Crofly,     |                        |
| Mrs. Carter,          | died March 6, 1693     |
| Henry Cock,           | died Oct. 16, 1678     |
| Katharine Cock,       | died June 18, 1674     |
| John Allin,           | died Jan. 30, 1688     |
| Mrs. Allin,           |                        |
| Mr. Phrip,            | departed into the West |
| Lady Vere Wilkinson,  |                        |
| Mrs. Ash,             |                        |



|                                         |                 |      |
|-----------------------------------------|-----------------|------|
| Mrs. Mary Foster,                       | dismissed       | 1680 |
| Mrs. Rye,                               | died Sept. 25,  | 1678 |
| Mrs. Katharine Waters, (alias Viner)    | died March      | 1684 |
| Mrs. Eliz. Green, senior,               | died May 8,     | 1676 |
| Mrs. Ann Vynier,                        | died April 14,  | 1685 |
| Mrs. Green, junior                      | died March      | 1691 |
| Mrs. Mary Bellamy, (withdrawn)          | departed        | 1689 |
| Mrs. Frances Addis                      | dismissed       | 1689 |
| Mrs. Mary Hurlock, (alias Stiffe)       | died Aug. 8,    | 1680 |
| Mrs. Hannah Bartrum                     | died June 24,   | 1684 |
| Mrs. Green                              | died Dec. 25,   | 1679 |
| Mrs. Rebeka Dicas                       | departed        | 1689 |
| Mrs. Partridge                          |                 |      |
| Mrs. Hannah Ruck                        | died Oct. 2,    | 1679 |
| Mrs. Sarah Abnie, (Lady Abney)          |                 |      |
| Mrs. Sarah Powell, (alias Lady Tompson) |                 |      |
| Mrs. Dorothy Gattan                     | died            | 1702 |
| Mrs. Wintrop                            | dead            | 1683 |
| Mrs. Katharine Bellamy                  |                 |      |
| Mrs. Jeanes                             | departed        | 1689 |
| Mrs. Baldwin                            | died            | 1686 |
| Mrs. Rowcliffe                          | dismissed 9 ber | 1689 |
| Mrs. Hatley                             | dead            | 1689 |
| Mrs. Clarke                             | died July 17,   | 1678 |
| Mrs. Beufoy                             | died Aug. 11,   | 1674 |
| Mrs. Nobs                               | died 9 ber      | 1697 |
| Mrs. Moxall                             |                 |      |
| Mrs. Anne Johnson                       | died March 28,  | 1688 |
| Mrs. Frances Lasher, (alias Smith)      | died Aug. 6,    | 1696 |
| Mrs. Sarah Heckford, (alias Charleton)  |                 |      |
| Mrs. Mary Brag                          |                 |      |
| Mrs. Mary More                          | died Sep. 30,   | 1678 |
| Mrs. Phillips                           | died 10 ber 26, | 1690 |
| Mrs. Gaines                             | dead            | 1683 |
| Mrs. Rebeka White                       | died Oct.       | 1688 |
| Mrs. Redman                             | died Jan. 4,    | 1673 |
| Mrs. Rickards                           | died Jan. 21,   | 1690 |
| Mrs. Broadway                           | died Feb. 5,    | 1691 |
| Mrs. Hulburt, senior                    | died 7 ber 29,  | 1678 |
| Mrs. Elizabeth Tyler                    |                 |      |
| Mrs. Hudson                             | died Dec. 22,   | 1676 |
| Mrs. Mason                              | died June 28,   | 1679 |
| Elizabeth Harvey                        | died 10 ber 25, | 1689 |
| Mrs. Rebeka Stot, (a nurse)             | died Sept.      | 1673 |
| Dorcas Rickards                         | died Aug. 8,    | 1675 |



Mrs. Hannah Goffin, (a nurse) . . . died Nov. 1, 1682  
 Margaret Kidderminster . . .  
 Mrs Blackbird . . . . . died March 14, 1677  
 Mrs. Sarah Allin . . . . . died 10 ber 31, 1694  
 Ann Butlin . . . . . died Jan. 13, 1678  
 Margaret Vyolet . . . . . died 9 ber 5, 1686  
 Nurse Seawell . . . . . died Feb. 4, 1686  
 Mrs. Elizabeth Collyer, (wife to) died Jan. 1, 1694  
 Mr. Nath. Collyer, Deacon . . . dead 1699  
 Mr. John Gerrard, Deacon . . .

EXTRACT from a Piece of the famous Rev. THOMAS  
 GRANTHAM, a General Baptist, 1689.

“Of the Manner of Marriages among the Baptized Believers.”

“WE are not against, but for, the public solemnization  
 of Marriage according to the law of the land; save that  
 there are some ceremonies used therein which we cannot  
 comply with. And because some of the Priests will not  
 marry us at all, and others will not do it, unless we con-  
 form to all the ceremonies required in the service-book ;  
 this puts us upon a necessity to have it done without them,  
 and the manner thus :

“The parties to be married being qualified for that  
 state of life, according to the law of God, and the law of  
 the land, as to the degrees, &c. therein limited, they call  
 together a competent number of their relations and friends ;  
 and, having usually some of our ministry present with  
 them, the parties concerned declare their contract for-  
 merly made between themselves, and the advice of their  
 friends, if occasion require it ; and then taking each other  
 by the hand, declare, “That they from that day for-  
 ward, during their natural lives together, do enter into  
 the state of marriage, using the words of marriage in  
 the service-book, acknowledging the words to be very  
 fit for that purpose. And then a writing is signed by the  
 parties married, to keep in memory the contract and co-  
 venant of their marriage, to this effect :

“These are to testify to all men, that we A. B. of,  
 &c. and C. D. of, &c. have, the day of the date hereof,  
 entered into the covenant and state of marriage, according  
 to a solemn contract heretofore made between ourselves,  
 and with the consent of such as are concerned, in order  
 thereunto ; and we do now, in the presence of Almighty  
 God



God, and the witnesses hereafter named, ratify the said contract and covenant act of marriage, this day verbally made; in both which we do, in the fear of God, mutually and solemnly, and for our parts respectively, promise, in the strength of God to live together in the state of marriage, according to God's ordinance, from this day forward, to love each other as husband and wife, and faithfully to perform all the duties to which we are bound by God's law, and the good laws of the land in that case provided, till the Lord by death shall separate us. In testimony whereof we have hereunto set our hands, the      day of, &c.

“ *Then is annexed a Certificate of the witnesses, thus—* We whose names are subscribed, do testify, that the above-said A. B. and C. D. the day and year above-said, did mutually take each other into the state of marriage, acknowledging the contract and covenant, and ratifying the same by word, and by the subscription thereof, as above-said. In witness whereof, we do hereunto set our hands the day and year above-said.

“ After these things, some suitable counsel or instruction is given to the parties, and then prayer is made to God for his blessing upon the parties married, &c.”

*Extract from a Register of Marriages,*  
IN DR. RIPPON'S CHURCH BOOK.

“ Benjamin Keach and Susanna Partridge, his wife, were married the two and twentieth of April, 1672, by Mr. Hansard Knollis,” —[Mr. H. Knollis was then pastor of the Baptist church, which till of late met at Cripplegate.]

“ Thomas Stinton and Elizabeth Keach his wife, were married the 29th of May, 1690, by Mr. George Barrett, Rotherhithe parish.”

“ Thomas Burch, of the parish of Mary Magdalene, Bermondsey, and Elizabeth Sornell, of the same parish, were married on the 26th of July, 1694, in the parish of Olave's, Southwark, by Mr. Benjamin Keach.”

“ James Stockwell, of the parish of Stepney, and Catherine Hefcor, of the same parish, were married on the 3d day of September, 1694, in the Meeting-house on Horselydown, in St. Olave's, Southwark, by Benjamin Keach.” —[Mr. Benjamin Keach, it is generally known, was Pastor of that Church, which *now* meets in Carter-lane, Southwark.]



“ Benjamin Stinton and Sufanna Keach were married the fifth of October, anno 1669, in the meeting-house, in Devonshire-square, by Mr. Rich. Adams.”

“ Peter Carter and Rachel Keach were married the first of January, anno 1699-1700, in the meeting-house at Horeselydown, in the parish of St. Olave's, Southwark, by Richard Adams.”—[Mr. Richard Adams was successor of the eminent Mr. Kiffin, in the pastoral office of the Baptist Church near Devonshire-square.]

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*QUAKERS' ATTENTION TO THE INDIANS IN  
NORTH AMERICA.*

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**T**HE people called Quakers, with a benevolence, which is worthy of praise and imitation, have taken into consideration the growing distresses of the Indians.

“ A report on the subject of the Indian natives, was made to the Yearly Meeting in America, on the 2d of October, 1795, and then read, considered, and adopted. On the next day it was again read, and a committee of twenty-nine were appointed to receive and appropriate such monies as may be raised towards effecting the beneficial, pious purposes held up to view in said report.

At a Meeting of the said Committee in Philadelphia, on the 3d of the 11th month, 1795, the following Epistle was directed to the Quarterly and Monthly Meetings belonging to the said Yearly Meeting.

The Committee appointed by the Yearly Meeting to attend to the growing concern for the welfare of our Indian brethren, have seriously considered the important trust devolved upon them, the prosecution of which will evidently require prudence, patience, and perseverance; its ultimate object, under the Divine blessing being no less than the temporal and spiritual welfare of some thousands of our fellow men, and their posterity.

Difficulties, however, should not discourage us from the exercise of our Christian duty toward these people, when we call to mind that they were the original inhabitants of this land, and that they kindly received and made room for our forefathers, when *they* were strangers in it; especially as *we* are settled upon the sea coasts, and parts adjacent, enjoying, through the bounty of Providence, an abundance of temporal blessings, where *they* once lived in ease and plenty, but are *now* wandering from hill to hill, scarcely able to find subsistence in their former way of life;



life; circumstances which loudly call for our brotherly assistance to put them in a way to support themselves by agriculture and handicraft.

It is hoped that some sober well-qualified Friends will be drawn to unite with the concern, so far as to go among them for the purpose of instructing them in husbandry and useful trades, and teaching their children necessary learning; that they may be acquainted with the scriptures of truth, improve in the principles of Christianity, and become qualified to manage temporal concerns; and it is expected that the Committee will find it expedient to erect grist and saw mills, smiths shops, and other necessary improvements, in some of their villages. For the support of those who may be disposed to undertake the performance of these services, due provision is intended to be made; and any proposals from concerned friends will be received by Thomas Wistar of Philadelphia, our clerk, and laid before the Committee for consideration.

The present appears to us a favourable period for carrying on this good work—the boundaries of some of the tribes are fixed by treaty—their lands cannot now be so easily alienated as heretofore; and evil communication with traders and others is intended to be prevented by government, whose consent and approbation of the measures proposed has been already expressed.

We have appointed John Elliot our treasurer, who is to receive the collections that may be made in the several monthly meetings for these benevolent purposes.

To spread before friends some information of the present opening for usefulness, the following Speeches of some of their Chiefs, and extracts of letters from others who have been taught to read and write, are selected from a considerable number which speak the same language, from different tribes.

Signed by direction, and on behalf of the Committee, by  
THOMAS WISTAR, Clerk.

*Extracts from Speeches and Letters of some Indian Chiefs.*

The Speech of Gayashuta, an ancient Chief of the Senneca Nation on the borders of Pennsylvania, as given in charge by him to one of the Sachems of that nation, in the year 1790, to be delivered to the Friends of Philadelphia.

BROTHERS, *the Sons of my beloved Brother ONAS*,\*

When I was young and strong our country was full of game which the Good Spirit sent for us to live upon. The lands which belonged to us were extended far beyond where we hunted. I and the people of my nation had enough to eat, and always something to give to our friends when they entered our cabins; and

\* Onas is the Indian word for a quill, and by that name they speak of William Penn.



we rejoiced when they received it from us: hunting was then not tiresome; it was diversion; it was a pleasure.

Brothers—When your fathers asked land from my nation, we gave it to them, for we had more than enough: Gayashuta was amongst the first of the people to say, “Give land to our brother Onas, for he wants it,”—and he has always been a friend to Onas, and to his children.

Brothers—Your fathers saw Gayashuta when he was young; when he had not even thought of old age or weakness: but you are too far off to see him now he is grown old. He is very old and feeble, and he wonders at his own shadow, it is become so little. He has no children to take care of him, and the game is driven away by the white people; so that the young men must hunt all day long to find game for themselves to eat; they have nothing left for Gayashuta. And it is not Gayashuta only who is become old and feeble; there yet remain about thirty men of your old friends, who, unable to provide for themselves, or to help one another, are become poor, and are hungry and naked.

Brothers—Gayashuta sends you a belt which he received long ago from your fathers, and a writing which he received but as yesterday from one of you. By these you will remember him and the old friends of your fathers in this nation. Look on this belt and this writing, and if you remember the old friends of your fathers, consider their former friendship, and their present distress; and if the Good Spirit shall put it in your hearts to comfort them in their old age, do not disregard his counsel. We are men, and therefore need only tell you, that we are old, and feeble, and hungry, and naked; and that we have no other friends but you, the children of our beloved brother Onas.

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An Extract of a Speech from Gayontwaghta, commonly called Corn-Planter, a Sachem of the Six Nations, to Friends, in the year 1791.

BROTHERS,

The Senneca nation see that the Great Spirit intends they should not continue to live by hunting, and they look round on every side and enquire who it is that shall teach them what is best for them to do.

Your fathers dealt honestly with our fathers, they have engaged us to remember it, and we wish our children to be taught the same principles by which your fathers were guided.

Brothers,—We have too little wisdom among us; we cannot teach our children what we perceive their situation requires them to know. We wish to be instructed to read and write, and such other things as you teach your children, especially the love of peace,

An



An Extract of a Letter from Hendrick Aupaumut, a Chief of the Muhheconnuk Tribe, now settled upon the Oneida Reservation in the State of New York, to William Savery, in the year 1794.

I and my nation are fully determined to become husbandmen—are greatly encouraged to go on in the way of industry, that, instead of depending upon the using guns for our support, we take hold the ax, hoe, plow, scythe, and sickle, that our children after us may become good farmers; and above all, numbers of us, both male and female, are come to a resolution to wait upon the Great Good Spirit, who will lead us in the way of everlasting life—and I hope that number of my friends have experienced in measure the love of Christ, who died for chief of sinners. And we have sent our children to school every day, to learn to read the word of God and other good books—and endeavour to impress the things in their minds which are profitable for body and soul.

My good friends, I have just inform you our situation; we have build a house above one year ago, about thirty feet square, to be use as school-house and a house where we met on Lord's day, to wait upon God, and here is some inconvenience in the time of cold weather, without fire to warm the house, and in considering this I come to conclude a querie with you as friend, whether you would be so kind as to help us, or speak or use your influence among your brethren and friends in your society, to help us to keep this house warm—That our poor children may be warmed in the time of school, and our poor people may not catch cold in the time of waiting and worshipping God in this house. If you would, then, my petition is to you and your friends, to put stove in this house, and we will put fire on it, then the house will be warm without getting great deal of wood. And I believe it will be agreeable to the Father of all mercies.

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From other Letters from the same to the same, in the year 1795.

My friend, I feel happy to hear your kind and friendly words; that you had a concern for your poor Indian friends, and that you would help them both in body and soul. And the token of which you have signified that you would send some books or implements of husbandry to such place as it would be best. My friend, this is most acceptable offer, and I am requested by my people to desire you to send some implements of husbandry to Fort Schuyler on Mohawk river, to John Post's, who will take care of them till we fetch them. The hoes are most wanting among us, also two or three plows, chain and scythes, and axes, and harrow tooth—these articles are very scarce here in wilderness—  
if



if we could get such, we could then go on with our spring work. Respecting books, spelling books and primmers are necessary, for there are about forty small children who would use the small books, but the big children have got some books to read from other quarter.

My friend, I will acquaint you that we attempted to build saw-mill this summer, and have got all the irons ready—we intended begin to work next month, but money being so scarce we could not purchase some necessities on that work.

My friends have thought that if we could hire fifty dollars from our friends, we could make out—and they desire me to mention it to you—My friend, I only mention this to you, that you may know our situation—and if you find it you could lent us so much without harm to your minds, we will replace next winter—there is annual sum come in to this nation out of which we can replace your money.

My people and friends does very well this spring in their attempts to learn to be farmers,

One of my boys has been sick, and died three weeks ago—he was eight years of age—one week before he expired I ask him several questions—Among other things I ask him whether he could trust our Saviour Jesus—he said “ Yes I have often pray to him in my heart.”

### S K E T C H

FROM

DR. ROBERTSON'S CHARLES THE FIFTH,

OF

*The History of the various Tribes and Nations of Savages in North America.*

THE Americans subsist chiefly by hunting and fishing. Some tribes neglect agriculture entirely. Among those who cultivate some small spot near their huts, that, together with all works of labour, is performed by the women. In such a state of society, the common wants of men being few, and their mutual dependance upon each other small, their union is extremely imperfect and feeble, and they continue to enjoy their natural liberty almost unimpaired. It is the first idea of an American, that every man is born free and independent, and that no power on earth had any right to diminish or circumscribe his natural liberty. There is hardly any appearance of subordination either in civil or domestic government. Every one does what he pleases. A father and mother live with their children, like persons whom chance has brought together, and whom no common bond unites. Their manner of educating their children is suitable to this principle. They never chastise or punish them, even during their infancy. As they advance in years, the



they continue to be entirely masters of their own actions, and seem not to be conscious of being responsible for any part of their conduct. The power of their civil magistrates is extremely limited. Among most of their tribes, the Sachem or Chief is elective. A council of old men is chosen to assist him, without whose advice he determines no affair of importance. The Sachems neither possess nor claim any great degree of authority. They propose and intreat, rather than command. The obedience of their people is altogether voluntary. The savages of America engage in their military enterprizes, not from constraint, but choice. When war is resolved, a Chief arises, and offers himself to be the leader. Such as are willing (for they compel no person) stand up one after another, and sing their war-song. But if, after this, any of these should refuse to follow the leader to whom they have engaged, his life would be in danger, and he would be considered as the most infamous of men. Such as engage to follow any leader, except to be treated by him with great attention and respect; and he is obliged to make them presents of considerable value. Among the Americans, the magistrate has scarcely any criminal jurisdiction. Upon receiving any injury, the person or family offended may inflict what punishment they please on the person who was the author of it. Their resentment and desire of vengeance are excessive and implacable. Time can neither extinguish nor abate it: It is the chief inheritance parents leave to their children; it is transmitted from generation to generation, until an occasion be found of satisfying it. Sometimes, however, the offended party is appeased. A compensation is paid for a murder that has been committed. The relations of the deceased receive it; and it consists most commonly of a captive taken in war, who, being substituted in the place of the person who was murdered, assumes his name, and is adopted into his family.

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TIME, THE GREAT TALENT.

“Hours have wings, and fly up to the Author of time, and carry news of our usage. All our prayers cannot entreat one of them either to return or slacken his pace. The mispence of every minute is a new record against us in Heaven. Surely, if we thought thus, we should dismiss them with better report, and not suffer them either to go away empty, or laden with dangerous intelligence.”—This passage is quoted by Mr. Herbert Croft (from an ancient author whom he does not name) in his plan of an intended English Dictionary, as an example of the word *mispence*.

“Alfred, deservedly styled the Great, usually divided his time into three equal portions: one was employed in sleep, and



the refreshment of his body by diet and exercise; another in the dispatch of business; a third in study and devotion: and, that he might more exactly measure the hours, he made use of burning tapers of equal length, which he fixed in lanthorns, an expedient suited to that rude age, when the geometry of dialling and the mechanism of clocks and watches were totally unknown. And by such a regular distribution of his time, though he often laboured under great bodily infirmities, this martial hero, who fought in person fifty-six battles by sea and land, was able, during a life of no extraordinary length, to acquire more knowledge and even to compose more books, than most studious men, though blest with the greatest leisure and application, have, in more fortunate ages, made the object of their uninterrupted study." Hume, vol. 1, page 97.

It is said by Dr. Johnson, in his Life of Boerhaave, that distinguished and pious physician, that "His knowledge, however uncommon, held in his character but the second place; his virtue was yet much more uncommon than his learning. He was an admirable example of temperance, fortitude, humility, and devotion. His piety, and a religious sense of his dependence on God, was the basis of all his virtues, and the principle of his whole conduct. He was too sensible of his weakness to ascribe any thing to himself, or to conceive that he could subdue passion or withstand temptation by his own natural power; he attributed every good thought, and every laudable action, to the Father of Goodness. Being once asked by a friend, who had often admired his patience under great provocations, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion? he answered with the utmost frankness and sincerity, that he was naturally quick of resentment, but that he had by *daily* prayer and meditation at length obtained the mastery over himself.

"As soon as he rose in the morning, it was (throughout his whole life) his *daily* practice to retire for an *hour* to private prayer and meditation; *this, he often told his friends, gave him spirit and vigour in the business of the day, and this he therefore commended as the best rule of life; for nothing he knew could support the soul, in all distresses, but a confidence in a Supreme Being, nor can a steady and rational magnanimity flow from any other source than a consciousness of the divine favour.*"

See on the employment of time, a striking practical example in the character and habits of Dr. Doddridge, as set forth in Mr. Orton's life of that excellent man.

"Think nought a *trifle*, tho' it small appear;  
Small sands the mountain, moments make the year,  
And trifles life.—Your care to trifles give,  
Or you may die, before you truly live." YOUNG.



## TO THE EDITOR OF THE BAPTIST REGISTER.

DEAR SIR,

I Send you a specimen of an Essay towards a Theological Dictionary, the employment of some very pleasant hours about fourteen years ago, when I was in the house of the late excellent Mr. Ryland, at Enfield. From the labour and pleasure of teaching in the Academy, I was in the habit of retiring, at leisure hours, to learn at his feet. What you now receive was, in general, dictated to me with that benevolent zeal, that fervour of love to Christ, and that extemporaneous facility of communication, for which you well know he was so remarkable. Scarcely a day passes, but I think of the happiness I had in the friendship with which he honoured me; and the prospect of his company in a pure and perfect state of social bliss, is very delightful. Let my spirit be with his spirit for ever!

How ardently do I wish that some person, properly qualified, would produce a work in alphabetical order, including accurate definitions on all subjects in Divinity—Hints of the strongest arguments *pro* and *con*—Sketches of the History of Controversies—pertinent references to Scripture—and a collection, as complete as possible, of the best Theological Books. If such a work were conducted by a man of biblical learning, avowedly an enemy to scepticism, decided in favour of truth, eminent for evangelical favour, and ardent to promote general edification, it would be, I apprehend, far superior to Dr. Doddridge's Theological Lectures, though it might be greatly indebted to that learned and elaborate performance.

I am your's affectionately in Jesus,

Stratford.

W. N.

## THEOLOGICAL DICTIONARY.

**ABSOLUTION**—Is the entire release of a man from all obligation to punishment for his crimes.—Consult Dr. Gill, Bod. Divin. Vol. 2. on Pardon.—Dr. Owen, on the 130th Psalm.—Mr. John Mason, Christian Morals, Vol. 2.

**ABSURDITY**—Is any thing that is contrary to reason; a contradiction of ideas in the human understanding. It is essential to the human understanding to perceive that all things are not alike true, nor alike fit, nor alike good; not alike false, nor alike unfit, nor alike evil; and



and bad. The understanding discerns many things by intuitive perception, and our intuitive perceptions are the foundation on which all our reasonings rest. The difference between mysteries and absurdities is this: A mystery is a truth, the existence of which we cannot doubt, but the mode of its existence we cannot comprehend: An absurdity is an evident contradiction to common sense.—See *John Brine* against *James Foster*, 8vo. 1746.

**ADOPTION**—Is an act of God in his family order or household government, by which he takes into his family all those who are regenerated according to his own likeness or image, and married to his only begotten Son by faith and love; and he delivers or makes over to them the right and privileges of sons, and ties to them or endows them with the estate or inheritance itself by his unalterable will and testament.—See Dr. *Witsius* de *Adoptione et de Spiritu Adoptionis*. Dr. *Gill* Bod. Div. vol. 2. Dr. *Owen*, on Communion with God. Mr. *Boston* on Fourfold State. Mr. *Wilcox's* Sermon on 1 Jo. iii. 1. vol. 1. Sermon 23. Mr. *Hall*, Help to Zion's Travellers.

**CALVINISTS.—Their Defects.**

1. Neglecting to represent the whole scheme in a beautiful light.

2. The *high* Calvinists have very much neglected the study of morality on Gospel principles. Very few Calvinistical ministers have studied moral philosophy in all its parts. They have very little knowledge of Aristotle and Tully's Offices among the ancients, or of Juvenal's 10th Satire, which is one of the most striking invectives against vice to be found in the world. They have not studied Grove's System of Moral Philosophy, nor David Fordyce's, nor Dr. Ed. Bentham's, which has the largest collection of authors on morality that we have in our language.

3. On the other hand, the *low* Calvinists are very defective in studying the sublime and glorious doctrines of the Gospel. They have contented themselves with a cold and partial representation of Gospel truth; they have pressed the duties of morality in a poor, lean manner, and have neglected that grand Canon, or Rule for Gospel Ministers—*Preach the doctrines of the Gospel practically—the duties of the Law evangelically.*

4. The



4. The Calvinists of different denominations have been very defective in candour and sweetness of temper towards each other; and, by their unmanly and ungenerous contentions with each other, they have greatly exposed the common cause to reproach and ridicule.

5. Many of them have been very defective in a delicate and correct taste for polite literature. A clear sense of the sublime, the beautiful, and affecting, is not attended to with relish and zeal.

6. Devotional Criticism has been exceedingly neglected. By devotional criticism, I mean wise and pious remarks on the energy of the sacred originals—lively remarks on the images and figures of the Bible, which contain a beauty, or express a passion. Very few preachers have the genius to unite devotion and eloquence together.

7. A defect in studying the whole Socinian Controversy. Very few have ever gone to the bottom of that corrupt system, which is the most malignant enemy to genuine Christianity.

8. Lukewarmness, or a want of zeal, for the display and propagation of the noblest principles in the world, marks the character of most CALVINISTS.

[ *To be Continued.* ]

ANECDOTES.

*To the Editor of the Baptist Register.*

REV. SIR,

If the following anecdote, (which was some years ago told me by a venerable Minister in the west of England), strike you in the same point of light in which it has done me, you will give it a place in your valuable monthly repository.

Yours, in the Gospel,

*Philemon.*

*Cruelty disarmed by Meekness.*

A poor but pious woman, who had been much persecuted by an ungodly husband, for her love to Jesus and his gospel; after hearing the Minister, whom she attended, preach a lecture on that precious promise, Deut. xxxiii. 25. "Thy shoes shall be iron and brass; and, as thy days, so shall thy strength be," she returned home to her habitation with an uncommon enlargement of heart;—as soon as she entered the house, her husband, who was just come from the alehouse, first began to abuse her, and then, by a blow on the face, struck her to the ground.



ground. The good woman, who had learned of her blessed Lord not to render evil for evil, rose, and said to her husband, "you have struck me on the one cheek, and, as Christ hath commanded me, I turn the other to you; if you have the heart to do it, smite that also, and I will cheerfully bear it for His sake, who has this night promised to give me strength for my day of trial."—Instead of repeating the blow, the man's heart was struck with a conviction that there must be a *something* far above what nature could teach, in that religion which enabled his wife to bear such usage in such a spirit: this determined him to go with her to hear her Minister; the Lord met with his soul; and the Minister who related the anecdote, said he was at that time one of the most lively and devoted men in his congregation.—Thus we see, "the wrath of man shall praise the Lord, and the remainder of it he will restrain."

*No Scripture recorded in vain.*

A poor lad in Scotland, some years ago, who had been considered as little more than an idiot, but took great delight in attending the word of God, when he was on his dying bed, sent for the Minister whom he had been accustomed to attend, and on his coming, said to him, "Sir, I have a solemn question to ask you, which I beg you to resolve me,—will God in the great day, call me to account for what he never trusted me with?" "Surely not," replied the Minister. "Then" said the dying boy, "I am safe, for I have heard you say from the Bible, that—The wayfaring men, though fools, shall not err, if they look up to Christ; *and by that door I hope to enter Heaven!*" Query—How many wise philosophers will appear as fools before God in the last day, in comparison with this poor boy?

*Philemon.*

*To the Editor of the Baptist Register.*

REV. SIR,

As the following anecdote may suggest a seasonable hint to professors of religion, you will oblige me by giving it a place in your valuable publication.

I am, yours,

*Philemon.*

May 21st, 1801.

It is said of the late Rev. James Hervey, that, on one of his friends expressing his surprize that he never visited at the house of a man of high rank, who had repeatedly invited him, he replied, "I cannot possibly go there, because there is no room for my Master; and it ill becomes a servant to go, where his Lord would not be welcome." May this remark carry conviction to the heart of every professor; and especially to theirs, who, in the abused sense of the words, "become all things unto all men."

*Philemon.*



## TO DR. RIPPON.

SIR,

Through the extensive channel of your periodical Publication, be pleased to permit the insertion of the following Account of the present state of France, and the best mode of propagating Evangelical Religion in that Kingdom and its vicinity, in which you will oblige, Rev. Sir,

Your Correspondent

B.

LAST week, the writer of these lines had an interview with an English Gentleman, who came from France about a fortnight since, and who had been a resident in Paris and its environs for above eight years past. He says, that at Paris, bread is but five farthings a pound, wine fivepence a bottle, and every thing else in proportion; that the French nation at present are sunk into a state of gaiety, debauchery, and dissipation. Tom Paine still remains at Paris, a poor, infamous, drunken sot, little known or respected there. With regard to religion, the picture he gives is exceedingly gloomy; though religious liberty is there carried to its utmost height—a perfect and equal liberty of conscience. Every sect is welcome to the use of the churches—protected by the magistrate, without an establishment to domineer. There are often squabbles between the Theophilanthropists and the Constitutional Catholics. The Theophilanthropists sometimes play tricks with the holy water, mixing ink with it. To be revenged, the Roman Catholic Priests stir up the fishwomen, who chase the Theophilanthropists out of the churches. There is a small society of Protestants at Paris, about two hundred, who are no otherwise distinguished than by a hatred of popery. On ruminating on this melancholy picture, the following thoughts struck me:—Whilst we are expending thousands upon thousands, and sending missionaries to the most remote parts of the globe, where they have every difficulty to encounter, languages to learn, the people to civilise, the Bible to translate, and the almost unconquerable prejudice of the Indian inhabitants losing their cast to overcome, we have an empire at our doors, containing above thirty millions of inhabitants, where the Bible is already translated, the people civilised, *equal* and *perfect* liberty of conscience to be enjoyed. To neglect making attempts to propagate genuine and vital religion among our dark and benighted neighbours, who are immersed in popery

[JUNE, 1801.]

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and



and infidelity, is it not a conduct as absurd as if we could suppose the Apostles had at first attempted to propagate Christianity in England and Wales, before they had offered it to the nations round about Jerusalem. With respect to the best mode of introducing the Gospel into France, the first plan that strikes me is, to procure some pious, zealous young men, of ministerial abilities, and send them among the inhabitants to learn their language. But I can point out a more excellent way than this!—If a language is not sucked in with our mother's milk, but deferred till manhood, that language is generally spoken with a foreign accent, and the person is commonly a blunderer and a bungler in it all his life; besides the time lost, and the expence attending learning a foreign tongue sufficient to preach in it. I was yesterday informed by an emigrant Priest, a native of Lower Brittany, who had travelled through all the country, that there are four dioceses there, containing several hundred thousands of people, whose language is *Welch*, and who are totally ignorant of *French*, that there is not a single Protestant among them, and the little difference that exists in the speaking and writing between that country and Wales is but trifling. A similar account the Monthly Magazine has some little time since given us of a company of Welch militia passing through Exeter, where several emigrant Clergy from Brittany at present reside, who conversed with those military, and perfectly understood each other. Would it not now be adviseable for some of our Evangelical Churches in Wales to look out among them for some pious, zealous young men, of ministerial abilities, who are mechanics; put a few guineas in their pockets; and, as they would not meddle with politics, should the war continue, possibly passports might be procured from both Governments for their protection. These young men might travel to Britanny, work at their callings, and preach every evening, like the Methodists, or, I should rather have said, like the Apostles of old. What a field for usefulness! what abundance of good might be done at a *trifling expence*! In the Low Countries, the Flemish language differs not so much from the Low Dutch, as the English in Yorkshire from that spoken in Cornwall. The Flemish is universally spoken in all Flanders by above two millions of inhabitants, though, in some towns, the French and that are both common; and it extends to Dunkirk and to the city of St. Omer's, where the inhabitants of the



the suburbs speak Flemish or low Dutch, whilst those within the walls speak French. For these, should there young men, as mentioned above, be sent out by the Evangelical Churches in Holland, to propagate the Gospel through all Flanders, in the greatest part of Switzerland, where religious liberty is now enjoyed, the province of Alsace in Old France, and all that tract of country on the left side of the Rhine, conquered from Germany, now making a part of the French Republic. The native and universal language in *all* these countries is High Dutch or German. As our Moravian brethren are a respectable body of people in Germany, who profess genuine vital religion, is it not their duty to endeavour to send German missionaries into all these places where the German language is spoken? In the islands of Guernsey, Jersey, and Sark, the language is French, and public worship among all denominations is performed in that tongue. The Methodists, both Calvinist and Arminian, are numerous, and have several popular and useful Ministers, who preach in French amongst them. Should not these islands be considered as a nursery for Evangelical French Ministers? and should not any pious young men the above description, be countenanced to itinerate in a *French* mission? I think this plan, or any other on this principle, would meet but with few obstacles. There are no new languages to learn, no Bible to translate, very trifling expences to incur; no more difficulties to undergo than what we surmount when we first introduce the Gospel, in England, into a town or village where it was not before. May God stir up the hearts of some serious people, to form themselves into a Society for the propagation of the Gospel in France—a country now plunged in popery, infidelity, and dissipation. Roll on the happy period, when knowledge shall increase, when the dear Redeemer's kingdom shall come, and the knowledge of the Lord shall cover the earth as the waters cover the seas! Amen and Amen.

*London, May 12, 1801.*

THE SPIRIT'S WORK, AND THE REAL CHRISTIAN,  
BY THE REV. AND PIOUS MR. GILES FIRMIN.

Mr. FIRMIN was born in Suffolk, and educated at Cambridge, under the tuition of Dr. Hill. When he was a school-boy, he went late one day to a lecture, preached  
L 1 2 by



by Mr. John Rogers, of Dedham, and crowded to hear him. Mr. Rogers, seeing him with one or two more, striving for room, according to his usual freedom, cried out, "Here are some young ones come for a Christ! Will nothing serve you but you must have a Christ? Then a Christ you shall have." The sermon made such an impression upon Mr. Firmin, that from it he dated his conversion. Afterwards he became a great divine, of which his excellent book called, "The Real Christian," is a sufficient evidence.

The following thirteen acts of the Spirit of God, he used often and earnestly to pray that his own soul might experience, and the souls of those who attended his ministry. About three days before he died, he recited them very particularly, saying, at the end of each, "This has God wrought in me!" and in his dying moments, on April 17th, 1697, he enjoyed the rich grace and triumphant bliss contained in them.

*Thirteen desirable Acts of the Spirit.*

THE SPIRIT, TO BE—

1. Our savingly teaching and enlightening spirit.
2. Our heart-breaking, melting, and humbling spirit.
3. Our whole man sanctifying and renewing spirit.
4. Our poor duties and graces acting spirit.
5. Our temptations and objections conquering spirit.
6. Our weak faith strengthening spirit.
7. Our deadness and dullness quickening spirit.
8. Our lust-mortifying and sin-destroying spirit.
9. Our redemption with power applying spirit.
10. Our dearest Christ uniting spirit.
11. Our pardon and peace sealing spirit.
12. Our acting and persevering spirit.
13. Our death-bed comforting spirit.

*The Real Christian.*

THE REAL CHRISTIAN—

Wills what God wills; loves what God loves; delights in what God delights; and hates what God hates. He desires that God would give us himself in all his promises; Christ in all his offices; the Spirit, in all his ordinances; and an heart to love and keep all his commandments.—That our wills may be a throne for Christ to rule in, our thoughts a gallery for Christ to walk in, and—that in Heaven we may behold and adore our Redeemer for ever.



## NEW PUBLICATIONS.

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"Many shall run to and fro, and knowledge shall be increased." Dan. xii. 4.

These Sermons are intended, primarily, for the use of those pious and zealous persons, who, pitying the deplorable ignorance of their poor neighbours, are accustomed to go into country villages to instruct them: a practice, which, though but lately adopted, bids fair to produce the most substantial and extensive advantages. A scarcity of discourses, exactly fitted for this benevolent purpose, has been justly complained of; for though there are hundreds of admirable sermons extant, yet as most of them were originally calculated to edify intelligent and well-informed congregations, and were published on account of some superior excellence in style or composition, they are ill-suited to the instruction of a rustic and untaught people. This has induced the author to attempt a few *village sermons*—very plain and short, yet on the most interesting subjects, and with frequent appeals to the conscience.

These discourses may be useful to families, especially those who cannot procure more expensive volumes. Serious masters may permit them to be laid in the kitchen for the use of the servants. The Teachers of Sunday Schools, especially, where the means of grace are not enjoyed, may, perhaps, think proper to read them to the children. And, as each sermon is printed independant of the rest, and may be readily separated, generous Christians may have opportunity to distribute among their tenants, workmen, or servants, a number of religious tracts, at a very small expence, adapting the subject to the particular object of their charity.

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A Selection of Hymns, from various Authors, adapted to Public Worship. The second edition, corrected and enlarged.

"Ye faints below, and hosts of heaven,  
Join all your praising pow'rs:  
No theme is like redeeming love,  
No Saviour is like ours."

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## ORIGINAL POETRY.

Letter from the late venerable and Reverend Mr. DANIEL TURNER, of Abingdon, to Dr. RIPPON.

Abingdon, Feb. 22, 1791.

DEAR SIR,

thank you for your obliging epistle. As to your enquiry concerning the hymn entitled *Christ seen of Angels*, it is true, as you were told by our good brother MEDLEY, that one part of it was made by my dear friend the Rev. JAMES FENCH, of Rumsey, and the other part by me.

CHRIST SEEN OF ANGELS.

1. Tim. iii. 16.

Which things the Angels desire to look into." 1. Pet. i. 12.

BEYOND the glitt'ring starry globe,  
Far as th' eternal hills,  
Here, in the boundless world of light,  
Our Great Redeemer dwells.

mortal Angels, bright and fair,  
In countless armies shine,  
In his right hand, with golden harps,  
To offer songs divine.

Hail, Prince," they cry, "for ever hail!  
Whose unexampled love  
Mov'd thee to quit these glorious realms  
And royalties above."

Wilt thou didst condescend on earth  
To suffer rude disdain,  
And cast their honours at thy feet,  
And waited on thy train.

O' all thy travels here below  
They did thy steps attend;  
Gaz'd, and wonder'd where at last  
The scene of love would end.

They saw thy heart transfix'd with wounds,  
Thy crimson sweat and gore;  
They saw thee break the bars of death,  
Which none e'er broke before.

They brought thy chariot from above  
To bear thee to thy throne;  
They spread their triumphant wings, and cry'd—  
The glorious work is done!"

Angels! who adoring wait  
Around the SAVIOUR's throne,  
Tell us, for your eyes have seen  
The wonders he has done!

Ye saw him when the heavens and earth  
A chaos first he made;  
And night involv'd the formless deep  
In her tremendous shade.

And when, amidst the darksome void,  
He bid the light arise;  
And kindled up those shining orbs,  
That now adorn the skies:

Ye saw—and in melodious song,  
Your powerful voices raise;  
While all the new-born worlds resound  
Their GREAT CREATOR's praise.—

Saw how he humbled Egypt's pride  
With his avenging hand;  
And *Israel* thro' the desert led  
Safe to the promis'd land.

And when on earth he deign'd to dwell,  
In mortal flesh array'd,  
Ye, wond'ring, saw the Holy Child  
In *Bethlehem's* stable laid!

While in the lowly crib repos'd,  
His Mother's tender care,  
Ye stood around his homely bed,  
And watch'd his slumbers there.

His birth propitious you proclaim  
In high celestial strains;  
Not in the courts of haughty kings,  
But tents of humble swains.

When fasting in the desert long,  
His spotless soul was try'd;  
Ye saw him there the Tempter foil,  
And soon his wants supply'd!

Ye heard what gracious words he spoke;  
The hearts of men to win;  
And saw, well pleas'd, the list'ning crowd  
Drink the sweet doctrine in;

Beheld diseases, tempests, death,  
His sovereign word obey;  
And how, on dark benighted minds,  
He pour'd eternal day —

Saw him, from busy scenes retir'd,  
To spend the midnight hours;  
While pure devotion fill'd his soul  
With all her rapt'rous powers!

When on the sacred mount he shone,  
In his own light array'd,  
Ye saw, and own'd, your Sovereign there,  
And your just homage paid.

Saw, when o'er *Salem's* fearful doom  
He shed the tender tear;



And how to all his gracious calls  
She turn'd the deaf'n'd ear.

In all his toils and dangers too  
Ye did his steps attend;  
Oft paus'd—and wonder'd how at last  
This scene of love would end!

And, when the powers of hell combin'd  
To fill his cup of woe,  
Your pitying eyes beheld his tears  
In bloody anguish flow.

As on the torturing cross he hung,  
And darkness veil'd the sky,  
Ye saw, aghast!—that awful sight—  
The LORD OF GLORY DIE!

Astonish'd; here ye search and learn  
High Heaven's mysterious ways;  
That thus, to guilty dying men,  
Immortal life conveys.

Anon he bursts the gates of death,  
Subdues the tyrant's power;  
Ye saw th' Illustrious Conqueror rise,  
And hail'd the blissful hour!

'Tended his chariot up the sky,  
And bore him to his throne;  
Then swept your golden harps, and cry'd—  
THE GLORIOUS WORK IS DONE!

My soul the joyful triumph feels,  
And thinks the moments long,  
'Ere she her SAVIOUR'S glory sees,  
And joins your rapt'rous song!

#### EXTRACTS OF A MANUSCRIPT

IN THE HAND WRITING OF  
*The late Excellent Dr. CALEB EVANS,*  
On the Death of his Wife, who departed  
Nov. 7, 1771.—EUSEBIUS, perhaps, was  
Dr. ASH, of Pershore.

#### EPITAPH.

Wrote by EUSEBIUS.

WHEN this dear Saint resign'd her  
breath,  
Great was thy triumph, mighty Death!  
—Yet, 'tis but dust thou triumphs o'er;  
Her soul defies thy utmost power,  
And, from all mortal bondage free,  
Still lives, and triumphs over thee.  
Nor shalt thou long this dust detain;  
Jesus shall bid it live again,  
When he shall come in conquering pow'r,  
And thou thyself shalt be no more!

#### FIDELIO, TO HIS MOURNING RING,

Worn in memory of his beloved SERENA.

By EUSEBIUS.

LITTLE pledge of friendship dear,  
While I constant wear thee here,  
View thee fondly o'er and o'er,  
I my lonely state deplore,  
While my lov'd SERENA lies,  
Wrapt in darkness from my eyes;

And, as o'er her name I sigh,  
Bring her pleasing image nigh.

Like thee, polish'd and refin'd  
Was her gentle virtuous mind,  
Spreading o'er her lovely face,  
Softest smiles and heavenly grace:  
Yet more polish'd now by far,  
Bright as morn's refulgent star,  
While she shines in upper skies,  
And delights immortal eyes.

Happy spirit! I no more  
Would thy early death deplore;  
In this mournful pledge I see  
Th' emblem of eternity,  
Where the joys that Angels know,  
Ever round thee circling flow;  
Where thou hast thy bright abode,  
Happy Spirit! near thy God!

HUGH EVANS, my eldest son, was suddenly removed in a convulsion fit, about seven the morning, Jan. 30, 1789, in the 23d of his age.

It pleased God to afflict him when a child with epileptic fits; which after a time entirely left him for more than seven years; during which interval he pursued his learning with great steadiness and avidity; his fits then returned, and continued more or less to his death; which gradually weakened, though blessed be God, they never destroyed his culties.

It pleased God to give him an uncommon openness and integrity of mind; and, in early youth, to impress him with a deep faith of spiritual things, and most evidently to give him a new heart. At 17 he was baptized and united to the church, of which he continued an humble, amiable member to the time of his death. His sphere was narrow, but unoccupied, and perhaps few might have greater truth have it said of them, than he.

*Behold an Israelite indeed, in whom there is no guile.*

His disposition was truly benevolent and amiable; he loved all the world, and especially the religious world; and though he never attained the character of a great man, what he once bid fair to have done; through the vine grace he attained what was infinitely better, the character of a truly humble good man, and lived beloved and died lamented.

The last words he spoke before he retired to bed, from which he never rose, (except what he uttered in private prayer, which he never omitted) were these, referring to a sermon he heard the Lord's day before, on the Frailty of Man: "Ah, we are poor frail creatures indeed, we know not how soon we shall be gone; but I hope we shall meet at last in heaven."



## BRIEF MEMOIRS

OF THE

REV. MR. THOMAS PILLEY,

LATE PASTOR OF THE BAPTIST CHURCH AT LUTON, IN  
THE COUNTY OF BEDFORD.

MR. PILLEY was born of pious parents, in the county of Essex, November the 14th, 1734. It is not exactly known at what time nor by what means he first became truly serious, but it appears that God was pleased to call him by his grace in younger life, as he was baptized upon a public profession of his faith, June the 28th, 1753, which was before he was 19 years of age. He joined the church of Christ, in Goodman's Fields, London, then under the pastoral care of the Rev. Mr. Burford, and now of the Rev. Mr. Booth. By this church, his gifts having been previously tried and approved of, he was called to the ministry September the 21st, 1767. He preached his first sermon at Luton, September the 11th, 1768, and, his labours being acceptable, he was soon after invited by the church there to become a probationer for six months. This invitation he accepted, and removed to Luton with his wife, December the 22d, 1768: and, after fulfilling his engagements with acceptance and usefulness, he was called by the church to take upon him the pastoral care of them. He was solemnly ordained to the pastoral office, July the 26th, 1769. Thus settled, he laboured among his people, for more than 30 years, with much assiduity and success. If it be asked what was his character, the following appear to be some of the most prominent traits that marked it.

He had an extensive knowledge of the things of God, was well acquainted with his bible, and possessed a peculiar talent of unfolding the glorious truths of it. Being favoured, at least till towards his latter end, with an uncommonly strong and retentive memory, he brought out of his treasures things new and old. Jesus Christ and him crucified constituted the grand theme of his ministrations. He was a firm friend to the doctrinal system, which has been usually denominated Calvinistic, but he wished to call no man master upon earth. He viewed salvation as wholly and entirely of grace, but he considered holiness as

JULY 1, 1801.] M M well



as *happiness* to be an essential part of salvation: and he insisted upon the experimental and practical branches of religion as well as the doctrinal. He had *generally* an uncommon measure of pertinent ideas in his sermons, upon the different subjects on which he treated; but it has been thought that his peculiar *forte* was to explain the various trials, inward and outward, to which God's people are liable, and the considerations which are calculated, by the blessing of God, to relieve them under such trials. He esteemed it, however, his duty to speak alarmingly to sinners, as well as encouragingly to saints; and God was pleased to bless his endeavours for conversion as well as consolation. In his *manner* there was a considerable degree of *life*, *energy*, and *pathos*, and that even in his advanced years.

He was a person of strict fidelity. If ever there was a man who deserved the character of a faithful man, we may venture to say Mr. Pilley was of that description. And yet his faithfulness was mixed with tenderness. While he faithfully remonstrated against sin, his heart melted with compassion to the souls of sinners.

He was benevolent to the poor, and in different ways exerted himself for their relief; and particularly expressed his concern in his last illness, lest they should suffer by means of his death.

He was a laborious man, not loitering in God's vineyard; but his labors at length, in the study and in the pulpit, were too much for his enfeebled constitution; yet he said, *he had rather wear out than rust out*: and he was willing to die, if God saw fit, as well as live, in the service of Christ.

He was an exceedingly useful man. To many he was a spiritual father, under God, and to many others he was remarkably owned for their encouragement, comfort, and edification. Both the church and congregation were considerably increased in his time; and though he met with discouragements, at different periods of his ministry, yet he had great success upon the whole; and it is observable, that his labours were peculiarly owned, soon after he was settled among his people, and a little while before he was taken from them. Pleasing additions were made to the church, in the course of the last year. But let it not be supposed that it is meant to represent Mr. Pilley as a perfect character. No man was further than he from having any such



such an idea of himself; for he was a man of undissembled humility, and he particularly lamented the imperfections of the public religious performances, in which others thought him very lively. But though he was not a perfect character, nor is there such to be found on earth, yet his character was exceedingly honourable, and, let it be said, to the glory of Divine grace, that he was enabled, in a remarkable degree, to adorn his profession, both as a christian and a minister.

But let us now attend him to the closing scene. He had been the subject of many paralytic attacks at different periods, which had much debilitated his frame, so that for some considerable time before the last attack, he looked upon himself as one that was not likely to be long in this world. Though extremely enfeebled, he was particularly desirous to address his people once more, on Lord's day, March the 29th. He did so both morning and afternoon, with very great difficulty, from Ephes. v. 14. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* He concluded this would be his farewell address, and so it proved, and an affecting farewell it was, both to him and his people. There were apprehensions entertained in the afternoon, that he would have even died in the pulpit. And as he had no expectation himself that he should ever enter the pulpit any more after that time, having pronounced the benediction, he took his last leave of his people by expressing, or at least attempting to express, the solemn and affecting words of Paul in his farewell address to the Ephesian elders, Acts xx. 32. *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* He was at meeting again in the evening, but did not then attempt to officiate, and this was the last time of his ever going to the house of God, or quitting his own; for he was soon after affected with another paralytic seizure, more violent than any he had before experienced, which deprived him in a great degree of the use both of his limbs and his speech; and every medical effort proving ineffectual, he at length entered into the joy of his Lord, April the 18th, 1801, aged 67 years.

As to the frame of his mind, it appears that his sensible supports and comforts increased as he advanced nearer and nearer to his desired home.



It used to be a particular part of his prayer in his family, towards the latter part of the time of his being able to engage in that exercise, "that God would make him willing to live as long as he pleased, to die as soon as he pleased, and to suffer as much as he pleased." Before he was quite laid aside, he said to a christian friend, who was much and had been long afflicted, "I am going to heaven, and you will not be long after."

Frequently, after his last attack, he mentioned the following passages of scripture, applying them to himself, Ecclesiastes iv. 2. *I praised the dead, which are already dead, more than the living which are yet alive:* and chap. vii. 1. *The day of death is better than the day of one's birth:* and Psalm xvii. 15. *I shall be satisfied, when I awake with thy likeness:* and Phil. i. 23. *Having a desire to depart, and to be with Christ, which is far better.* He brake forth one time in the language of triumph, and said, *Behold, God is my salvation, I will trust and not be afraid.* And Isa. xii. 2. *The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?* Psalm xxvii. 1. He frequently also adopted those words of the Psalmist, Psalm lv. 6. *O that I had wings like a dove! for then would I fly away and be at rest:* and often repeated the last verse of Dr. Watts's 92d Psalm,

"Then shall I see and hear and know

"All I desir'd or wish'd below;"

adding, and *more than all, more! more! more than all:* and, likewise, the 90th Hymn of the 2d Book; dwelling with peculiar emphasis upon the last verse,

"A guilty, weak, and helpless, worm,

"On thy kind arms I fall;

"Be thou my strength and righteousness—

"My Jesus, and my all."

He had a tender regard for the lambs of his flock. He sent his particular love to several young persons, and desired that they might be charged, as from a dying man, to regard the reality and the importance of religion. Upon the pillows being placed under his head, at a particular time, he said, "The bosom of Christ is the softest pillow," and then, at different times,

"Jesus can make a dying bed

"Feel soft as downy pillows are."

Upon



Upon some wine having been given him. he said, "This is better than vinegar and gall:" and, after he had drank the wine, he added, "Now let thy unworthy servant depart in peace." His time, however, was not yet quite come; but he said to his dear companion, "When you see death on my cheek, I shall feel glory in my soul."

Speaking to a friend concerning Christ, he signified that he always admitted the same truths respecting his birth, death, resurrection, and ascension; but that when he compared the love to Christ he experienced now, with what he had felt before, it seemed to him as though he never had truly loved him, in time past, at all.

The same friend asking him, at another time, how he was in his mind? he answered, that he had not such raptures of joy as some expressed, nor had he any fear; but he could say, with his dear departed friend, Mrs. Chace, "I have been favoured with a confidence in the fulness there is in the atonement of Christ. I am able to trust my soul to him as a faithful God. I know that I love him, and I know that none can, unless he first love them. But I long to see more of his glory.\*" The last words he said, or at least tried to say, were—*Lord Jesus receive my spirit*; soon after which he departed to be with Christ, which was far better than to be here, in a world of sin and sorrow.

Mr. Pilley was twice married, but never had any children. Both of his wives were women *possessing* as well as *professing* godliness. His last, to whom he had been married more than 20 years, and who is upwards of 70, survives him; and though she has found the last affliction and death of her valuable beloved yoke-fellow a peculiar trial to her, she has been mercifully upheld by the Divine arm under all, and is cheered not only with the consideration of the happiness to which he is removed, but with the animating hope that she shall soon follow him to partake of it with him.

On the 23d of April the remains of this venerable man were respectfully deposited in the burying-ground adjoining the meeting-house, where he had so long preached.—The funeral was attended by a great number of his church and congregation, who were deeply affected with the loss they had sustained.

\* An affecting account of this amiable lady may be seen in the Evangelical Magazine for Oct. 1798, page 397, &c.



Mr. Hunt, of Ridgemont, in Bedfordshire, after speaking a few words at the grave, delivered, in the meeting-house, a solemn, respectful and pertinent oration on the occasion; and the following Lord's day, April the 26th, in the afternoon, a funeral sermon was preached, pursuant to the desire of the deceased, by Mr. Geard, of Hitchin, Herts, from Phil. i. 23. *Having a desire to depart and to be with Christ, which is far better*, to a numerous assembly, consisting not only of his own people, but of many others, who united with them on this occasion, in paying their respects to the memory of a truly valuable and esteemed minister of Jesus Christ. It was to the honor of Mr. Pilley that he lived respected and died lamented; and it is to the honor of his people that they knew how to value him in his life, and that they have shewed to him every mark of respect in his last illness, and to his memory since his removal.

It having been requested, that a sketch of the funeral sermon, for Mr. Pilley, should accompany the foregoing account of him, we shall insert some brief particulars, which have been transmitted to us by the Rev. Mr. Geard, after prefacing them with some *extracts* from a letter which Mr. Geard received from Mr. Pilley a little while before his death, and which will convey some idea of the frame of his mind at the time of writing it.

“ DEAR FRIEND,

“ I have great reason to think my usefulness will soon be at an end, nor can my time be long. I have, within these three weeks, had three slight strokes of the palsy. The first affected my recollection to a great degree for about an hour on the Lord's day, between meetings. Judge what my situation must have been; but in the time of singing, I got so much better, that the friends did not discover it, till I told them of it after service. The next stroke was attended with a sudden swimming in my head, one evening as I was going up to the school. The worst of it, which I thought would have brought me to the ground, continued but about half an hour. Last Thursday, I had another stroke, on my other side, not attended with much pain, but it weakened my hand, and rendered it difficult to write. It affected my speech more than my recollection, for a day or two, so that I was afraid I should not have been able to preach last Lord's day; but I got better on Saturday, and went through two services better than was expected; and now  
I am



I am, every day, looking for fresh attacks, and for the last. As custom has prevailed so far, in our day, as to expect a funeral sermon on such occasions, and as my death was so much expected by me and my friends, more than a twelvemonth past, and as we have been old neighbours and friends, it was and is my wish that you should preach on that account, if you survive me. I desired in time past, that you should preach from those words, *Lord Jesus receive my spirit*: but I have had many changing frames and feelings since then, some pleasant, and some unpleasant ones. I well know my outward man decays, and I sometimes hope the inward man is also renewing; but of this I cannot speak so positively as of the former. I hope, at times, what I read of the person, work, grace, and salvation of Christ, is sweet to my soul. I have lately thought much on the words of Paul, *Having a desire to depart and to be with Christ, which is much better*. At present I wish to have these last mentioned words for a funeral text, and the following hymns sung, the 18th and 19th of the first book, and the 68th of the second book (of Dr. Watts). But let not my friend think that I am all comfort and joy from these hints, for I can assure him I have my fears at times, and feel much deadness and formality, especially in the pulpit, when others may think me very lively. I hope it is my earnest desire to experience more fervent disinterested love to God, Father, Son, and Spirit; more of the exercise of faith upon Christ, and on the word of God. I wish to preach purely from love to the souls of men, and for the sake of glorifying him, whose servant I am called. I much want to get rid of all love to, and desire after, filthy lucre, all fears of men, all desires after the applause of men; but, alas! there is too much of all these, and many other evils lurking in my heart. O, my friend! I find it a difficult thing to be bold and faithful for God, and towards men, without being angry and quarrelsome. Pray for me, that I may be more weaned from a sinful love to live, and a sinful fear of death; and that I may have a joyful admittance into that kingdom, where there is a fulness of joy, and where there are pleasures for evermore. Should this be my lot, I think I shall have great reason to exclaim with David, *Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?* But my enfeebled hand is weary, yet let me not weary your patience. I hope this will find you, Mrs. Geard and family, and friends, well: I shall be very glad to see and hear you at Luton.

From your's affectionately,  
Luton, March 10, 1801.

THOMAS PILLEY.



The affection subsisting between Mr. Pilley and Mr. Geard was reciprocal. Their long acquaintance and friendly intercourses had peculiarly endeared them to one another. Mr. Geard went to Luton to see his valuable and beloved senior brother twice after his last seizure. The first time was on the 1st of April, within three days of this attack. Mr. Pilley knew him, but he was too much affected with his own situation, and with the sight of an old friend, to be capable of conversation. The last time, which was on the 13th of April, and but a few days before he died, it was exceedingly distressing to Mr. Geard to see Mr. Pilley in such circumstances as afforded no hope of his recovery. But it afforded him proportionate satisfaction and comfort, to find him not only capable of conversation, so as to be understood, but composed, and happy in his mind, not at all afraid to die, but earnestly desirous, with submission to the Divine will, to be gone. Our limits will admit of little more than a bare outline of the funeral discourse.

After repeating the text, Phil. i. 23. *Having a desire to depart and to be with Christ, which is far better.* Mr. Geard proceeded "I have frequently appeared in this place in the course of my life, fearing how I should be carried through the services in which I have been called to engage: but I never before stood here with those feelings, which I experience at this time, when I am to address you on the occasion of the removal of your dearly beloved minister and pastor, and my dearly beloved friend and brother. I shall, however, attempt, with a dependance upon the Divine aid, to improve this solemn occasion. The words of the text were fixed on by my honored brother himself for his funeral discourse. In treating upon them, I shall endeavour,

I. To illustrate the subject of death, as it is here represented by the similitude of a *departure*.

II. Observe that death to a good man, when properly viewed, is an object of *desire*.

III. That the grand reason why a good man, in a right frame, desires death, is, that he may be *with Christ*.

IV. That he has sufficient ground for such a desire, on this account, because, to be with Christ is far better than it is to be here.

I shall then attempt to improve the subject and the occasion.

I. I observe that death is here represented under the similitude of a *departure*. It is thus spoken of elsewhere, particu-



particularly in 2 Tim. iv. 7. Note, death is not an *annihilation*, but it is a *departure*.

It is a departure out of this world into another; out of a world of sin and sorrow into a world infinitely worse than this, or into a world of perfect holiness and happiness—from all the natural and civil connections of life, of husbands from wives, parents from children, &c.—from all religious connections death parts ministers from people, people from ministers, &c.—of the soul out of the body, Eccle. xii. 7.—out of time into eternity; an eternity of misery or an eternity of happiness. As death is a *departure*, the soul cannot sleep with the body.

II. Death, when properly viewed, is, to a good man, an object of *desire*. Death, abstractedly considered, and as the fruit of sin, is not an object of human wishes; but, taking of it in all its connections and consequences, it is desirable to a *good man*, to a *good minister*, especially as it regards himself. In general, this desire is produced and promoted by a sanctified use of trials, disappointments, and afflictions; though to be delivered from them ought not to be the *principal* reason with a believer, in longing for his dissolution. Compare Job vii. 16. with Job xxix. 18. Such a desire is usually accompanied with a comfortable persuasion of the safety of our state towards God.

III. The grand reason why a good man, in a right frame, desires death, is, that he may be *with Christ*. A bad man may desire death. A good man may desire death from improper motives, as Jonah did when he was angry. Jonah iv. 8. but the grand end of the desire mentioned in our text, is a *being with Christ*, without interruption, and without intermission. In this desire, as well as in other things, Christ and his people are agreed. They long to be with him; and he prayed, when on earth, and intercedes now he is in heaven, for their enjoyment of this very blessing. John xvii. 24.

IV. I observe that a good man has sufficient ground to desire to depart and to be with Christ, for that is *far better* than it is to be here: it is better beyond *all expression*; better beyond *all conception*. It is better, far better, because the believer when with Christ, is delivered from all toil and labour, afflictions, and sorrows. Rev. xiv. 13, and xxi. 8. from all doubts and fears, all mental darkness, and all the operations of unbelief. Isa. lx. 20—from all the temptations



tions of Satan in every view and degree. Rom. xvi. 20.—from all sin, which is the source and cause of every sorrow and every trouble. But it is far better to be with Christ in heaven, for there the believer will have *better company* than he can here: no *sinful* company, no *imperfect* company—have better *employments*—be *perfectly holy* himself—enjoy Christ according to his desire, *uninterruptedly* and *perpetually*; and there he will be *perfectly happy*. Psalm xvi. 11, Isa. xxxv. 10. It is far better, then, to be with Christ in heaven, than to be on earth in any possible situation—than to be even with Christ himself, as enjoyed by his servants here. Let it be remembered, that when the believer departs, *he is with Christ*; he makes no stop at any intermediate state. This text leaves no room for a *purgatory*, which is a popish figment.

I shall now endeavour to improve the subject and the occasion.

1st. Is death a departure out of time into eternity? Remember, we must all depart in that sense.

2ndly. Let us enquire whether we are ready for the great change which death makes.

3dly. If we are, we may consistently long for it, with submission to the Divine will.

4thly. Remember that when the wicked depart, they go into hell, there to be miserable for ever and ever.

5thly. The consideration, that to depart, and to be with Christ, is far better than it is to be here in any supposable situation, should reconcile us to the removal of relations, friends, and even the most useful ministers, who have been thus removed: and, as we have no room to doubt but this is the case with our dear departed venerable friend, whatever pain we feel for our own loss, we cannot consistently wish him back again."

Mr. Geard now addressed himself affectionately to the aged and much respected widow; to the other relatives of the deceased, who were present; to the congregation at large; to the converted and the unconverted; to the young, and the more advanced; to those who had been blessed under the ministry of his departed friend; and to the officers and members of the Church in particular; and having also given some outlines of the character of the good man himself, he finished in the following manner: "I know not how better to conclude this address than in the words, with which I understand your dear  
pastor



pastor took his leave of you, the last time he stood in this place, after he had pronounced the benediction among you, and which I hope will, by the blessing of God, be the more likely to impress you from that consideration. Acts xx. 32. *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*" Amen.

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SUBSTANCE  
OF  
THE CIRCULAR LETTER

FROM

The Elders, Ministers, and Messengers, of the several Baptist Churches of the Western Association, assembled at Plymouth Dock, Devonshire, in the Meeting House in Morris's Square, May 27 and 28, 1801. Maintaining the important Doctrines of three equal Persons in the Godhead, &c.

*To the several Churches they represent, or from which they have received Letters.*

Grace be to you, and Peace from God the Father, and from Jesus Christ our Lord.

DEAR BRETHREN,

WE gladly inform you that we had this year an happy Association, and that the tidings from the Churches, with very few exceptions, were such as encouraged us to rejoice in God our Saviour, who taketh pleasure in the prosperity of his servants. May he still more abundantly pour out his Spirit upon us, till he make the wilderness like a fruitful field, and the desert like the garden of God.

Four of our aged Brethren in the Ministry have entered into rest since our last annual assembly. Brother Gibbs of Plymouth, Brother Tommas of Bristol, Brother Rippon, senr. Pastor of the Church at Upottery, and Brother Whitchurch, belonging to the Church at Frome. We were also much affected at hearing, from the Messengers of the Church in Broadmead, Bristol, that since the signing of their letter to the Association, they had lost their senior Deacon, Alderman Harris, whose memory will long be respected in all our Churches. But we would bless God, who spared the lives of these his Servants for so many years; made some of them so eminently useful; and afforded them that peace which passeth understanding, at their latter end.

The



The impressions we have received, from our interesting and blessed interview, naturally lead us to direct your attention to THE SOCIAL NATURE OF OUR HOLY RELIGION; and to beseech you to cultivate those sentiments, and to observe that line of conduct, which will prove you solicitous to keep the unity of the spirit in the bond of peace.

We entertain the pleasing persuasion, Brethren, that your devotion, in the closet and family, gives the fullest evidence of your being partakers of the grace of God in truth. And whilst we would particularly inculcate on you a regard to every relative and social duty, our prayer is that you may most conscientiously attend to all the claims of private and personal religion.

But let us at this time remind you, how much it becomes you to feel for the general welfare of the Church, and not to live unto yourselves, but unto each other; since though you are many members, yet in Christ there is but ONE BODY, and ye are all members one of another.

An inattention to this consideration we conceive to be the cause of many disorders in our Churches, and to be most inimical both to their peace and prosperity. It admits the spirit of the world into the Church of God, and leads professors too much to contemplate and please their own selves; as if they considered themselves distinct from and independent of the general body: they appear in their affection and conduct, to "separate themselves;" and to seek their own, not the things which are Christ's; seeming to study rather those things that divide and distress, than those which make for peace, and whereby one may edify another.

But you, Brethren, will remember that our Lord hath said—"Ye are not of the world, even as I am not of the world." According to the riches of his grace, God hath delivered you from the power of darkness, and translated you into the kingdom of his dear Son. You have relation to a state very different from any of the kingdoms of this world, and are interested in immunities and privileges, far superior to any which those who have their portion in this life can enjoy. You belong to the kingdom of God, in which every thing is calculated to bring you together, and to unite you in the most effectual and endearing manner. You are born of the same spirit, redeemed by the same blood, clothed with the same righteousness, you are all the children of one Father. Ye are Christ's, and Christ is God's.

However diversified your opinions may be on other subjects, in the most important affairs of God's kingdom, you eminently possess a oneness of judgment. This you avow in your letters; and it would be a breach of charity for us, in the least, to suspect you of entertaining jarring opinions respecting the excellency of God our Saviour; the truth and importance of his word; the unworthiness of yourselves; the nature of sin and holiness;



liness; your danger by transgression, and your privileges through grace; what is mostly to be shunned, and what should be the grand object of pursuit. In these things you are all united.

But as the troubles of the Church generally arise, not from those who suppose themselves most deficient in divine light, but from such as, in their own imagination, have attained to superior degrees of knowledge; we would remind you, that the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. Though some may have a greater degree of knowledge than others, yet the most eminent know but in part; therefore an Apostle would admonish every man that is amongst you not to think more highly of himself than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith: and as every individual's knowledge is for the general benefit, he would direct you to be of the same mind one towards another; not to mind high things, but to condescend to men of low estate; and not to be wise in your own conceit. He would point out the obligations which the strong are under to bear the infirmities of the weak, (according to the pattern of Christ) and not to please themselves; and would pray the God of patience and consolation to grant you to be like-minded one towards another, according to Christ Jesus; that you might with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ.

Through the influences of his Spirit and grace, you are all united; by having one object of common and supreme attachment: to you all, the Saviour is the chief of ten thousand, and altogether lovely. In his person, his offices, his work, his government, his people and promises, he is dearer to you than your father, or mother, or wife, or children, or brethren, or sisters; yea, than your own lives; and you receive his word and ordinances as the bonds of your union to him, and for his sake to each other. In the whole of your profession of his name and exertions in his cause, it is the love of Christ which constrains you.

Supreme love to our Lord will render it impossible for you to indulge a disposition of mind that borders on unkindness, or that even inclines to indifference towards your fellow Christians. Such evils are most abhorrent from the spirit of the gospel, the mind which was in Christ Jesus; who loved the Church, and gave himself for it. If the same mind be in you which was in him, you will in all the concerns of his kingdom have a unity of feeling. You will sympathise with each other in all your afflictions. You will make the sorrows of others all your own, and mutually participate in each others joys; for the God and Father of you all hath made you drink into one spirit.

Your common relation to our blessed Lord and to each other, renders it impossible for you as Christians, to have in reality, any private or separate interest. The Saviour is head over all things



things unto the Church; and it is his honour, his truth, and his interest, that are to be maintained in his kingdom; and you, Brethren, being entirely dependant upon him, one with him, even members of his body, have your present and future welfare involved in the maintenance of his honour, the support of his truth, and success of his cause: so that in the prosperity of his kingdom, in the welfare of the whole church of God, you have but one interest, and that is equal, supreme, and inseparable:—for you to live is *Christ*.

To have your welfare thus connected with the glory of the Son of God, is an inexhaustible source of blessedness; and for this, Brethren, suffer us to remind you, that you all are under peculiar and common obligations. Originally your circumstances were equally wretched and deplorable; you had all corrupted your way, and were altogether become abominable; but God, who is rich in mercy, for the great love wherewith he loved you, even when you were dead in sins, hath quickened you together with Christ; by grace are ye saved; not of works, lest any man should boast. For you are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that you should walk in them. And now, on account of numerous weaknesses, remaining depravity, manifold temptations, and various engagements, you have a community of wants. You daily in spirit meet at the throne of grace, that you may obtain mercy, and find grace to help in time of need. And you obtain a common and most kind supply: for it is out of the Redeemer's fulness you all receive, and grace for grace. Your obligations to serve and glorify him are equal and surpassingly great. It is true, you render different services; but diversified services arise, not from distinct obligations, but from the diversity of your talents and opportunities. Your obligations bind you to employ all your talents in his cause, and to embrace every opportunity to promote his glory; for you are not your own, but are bought with a price, and are therefore enjoined to glorify God with your bodies and with your spirits, which are his. He felt his obligations rightly, who, when speaking of his God, said, "whose I am and whom I serve."

Your relation to each other, Brethren, and the social nature of your religion, not only appears from your present circumstances, but also from your future appointment. Your blessed Lord is gone to prepare a place for you all; and has assured you, that where he is, there also shall his servant be. It is his will, that as many as his Father hath given him may be with him to behold his glory. They shall see him, and be like him: so shall you be ever with the Lord. You will eternally dwell together in one place, and possess the same land:—the inheritance that is incorruptible, undefiled, that fadeth not away, reserved in the heavens for you. You will all enjoy the same society,  
drink



drink into one spirit, engage in the same services, and participate of the same pleasures, which are at his right hand for evermore.

The privilege of the Christian is not merely his personal perfection and happiness, but he is to share in all the blessedness and glory of the whole Church. The family of God possess one common and inexhaustible fund of blessings; they mutually contribute to, and participate of the common stock of happiness; and it is not barely their individual, but their united excellencies, which will break forth with refulgence and perpetual glory.

Oh Brethren! whilst you adore and praise the author and source of all our blessedness, does it not fill your hearts with tenderness, and kindle up the warmest affection for each other, whenever you meditate on your common relation to our blessed Lord and head; your oneness of judgment in your most interesting concerns; the unspeakably precious and beloved centre of all your hearts, your common feeling in the interest of your adorable Saviour; your community of wants and privileges; your undivided obligations and interest, and your general and glorious expectation?—There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

We, therefore, beseech you, Brethren, to put away from you all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice; and that ye be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. And that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Finally, Brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Signed by order of the Association, and on their behalf, by

JOSEPH HORSEY, Moderator.

#### BREVATES.

*Wednesday, May 27. Afternoon, three o'clock.* We met to hear the letters from the churches. Brother Price began in prayer, and brother Horsey, who was chosen Moderator, concluded.

*Evening,*



*Evening, half past six o'clock.*—Brother Redding prayed, brother Ryland preached from John xv. 8. *Herein is my father glorified, &c.* and closed in prayer.

*Thursday, May 28, Morning, six o'clock.* Time was spent in prayer by the following brethren, Giles, of Dartmouth, Thomas of Prescott, Gosney, assistant to brother Dawson, of Lyme, Rumson, from Exeter, Sprague, jun. and Price. Received the contributions to the fund, and the money for letters, and distributed 10l. 3s. 10d. for the relief of aged ministers, and of those who have large families and small incomes, and to encourage village preaching. &c.

Agreed to receive the Church at Ashburton into the Association, but referred the case of our friends at Modbury to the next annual meeting.

*Morning, half past ten o'clock.*—Brother Sprague, sen. prayed, and brother Saffery preached from Heb. iii. 13. *Thou wentest forth for the salvation of thy people.* After sermon, brother Birt read the general letter, and brother Penn prayed.

The ministers and messengers stopped, and agreed to hold the next Association at Broadmead, Bristol, on Wednesday and Thursday in Whitsun week, 1802.

Brother Kingdon and brother Redding to preach, in case of failure, brother Taylor, and brother Steadman; brother Redding to prepare the letter.

*Afternoon, half past two o'clock.*—Brother Sharp began in prayer, and brother Horsey preached from Col. iii. 2. *Christ is all and in all.* Brother Toms concluded.

*Evening, six o'clock.*—Brother Sloper, of the New Tabernacle, Plymouth, prayed, and brother Flint preached from Heb. vi. 12. *Be followers of them who through faith and patience inherit the promises.* Brother Cherry concluded with prayer.

*State of the Churches since the last Association.*

| RECEIVED.   |   |     | REMOVED.       |   |    |
|-------------|---|-----|----------------|---|----|
| By Baptism, | - | 225 | By Death       | - | 77 |
| By Letter   | - | 23  | Dismission     | - | 18 |
| Restored    | - | 5   | Exclusion      | - | 22 |
| Added 253   |   |     | Diminished 117 |   |    |

Clear increase in these 45 churches 136.

KENT



## KENT AND SUSSEX ASSOCIATION. 1801.

THE *Kent and Sussex* Association of Baptist Churches, consisting of those which meet at Ashford, Sandhurst, Folkstone, Bessels-Green, Chatham, and Eynsford, in *Kent*; and at Rye, Rotherfield, Wivelsfield, Lewis, Brighthelmstone, and Handcross, in *Sussex*; maintaining the important doctrines of three equal Persons in the Divine Essence, eternal and personal election to holiness here, &c.

Assembled at Ashford, in Kent, June 2d, and 3d, 1801.

## BREVIA TES.

*Tuesday, June the 2d*—The Messengers of the associated Churches met at three o'clock, Brother White prayed, after which the names of the Messengers were called over; brother Atwood was chosen *Moderator*, brother Stanger *Scribe*. The Moderator read the rules of the association; after which the letters were read from the respective Churches. The Moderator concluded in prayer. Adjourned.

*Divine worship began a quarter after six o'clock*.—Brother Morris, of Eynsford, prayed; brother Coe preached from Acts viii. 5. *And he preached Christ to them*: brother Atwood concluded in prayer.

*Wednesday, June 3d. met at six o'clock in the morning*.—Brother Arnold, brother Jones, and brother Atkinson prayed. The circular letter drawn up by brother Purdy was read, and considered; the Moderator concluded in prayer.

*Met again at ten o'clock*.—Brother Copping began in prayer; brother Stanger, sen. preached from Phil. i. 27.—He first observed, That the Gospel requires of all its professors, a conduct truly distinguishing. Secondly: That the gospel in its precepts, is the grand directory of our conversation, and particularly the example of Christ and the primitive Christians; and that in the text, three things were recommended to our attention to this end; 1. Steadfastness. 2. Unanimity and concord. 3. Joint Exertions. Mr. Knott concluded in prayer.

*The Messengers assembled again at half past two o'clock*.—Brother Stace, of Folkstone, prayed. It was appointed that the next Association should be held at Eynsford (near Farningham, eighteen miles from London) on the first Tuesday and Wednesday in June 1802. Messrs. White, Knott, and Attwood, to preach; and in case of failure, brethren Copping and Fuller.—To put up at the Harrow.

Agreed to continue the monthly prayer meetings and annual fast day, on the first Wednesday of November, as heretofore.

JULY, 1801]

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Thas



—That brother White draw up the next circular letter, on any subject which he may judge most seasonable,—To receive the Baptist Church at St. Peter's, in the Isle of Thanet, into this Association; brother T. Cramp is their pastor; and their whole number of members is 36—Moderator concluded in prayer.

*Met again in the evening at six o'clock, for public worship.*—Brother Bentliffe began in prayer: brother Purdy preached from John xx. 17. *Go to my brethren, and say unto them, I ascend unto my father and your father, and to my God and your God.*—Brother Cramp prayed. The Moderator then dismissed the Association with prayer.

Increase to this Association, (including the Church at St. Peter's, now added to it) 28.

Signed by the moderator and secretary,

W. ATTWOOD and J. STANGER.

This Association, though they cannot boast of increasing numbers, may indeed glory in the prevalence of brotherly affection and unanimity.

Sweet is the love, that mutual glows  
Within each brother's breast,  
And binds in gentlest bonds each heart,  
*All blessing, and all blest.*

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#### SUCCESS OF THE GOSPEL AT HEDON.

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SINCE the establishment of the monthly prayer meeting in Hull (which is held at four of the different places of worship in rotation) *for the spread of the Gospel*, there has been an increasing desire to attempt the introduction of it in the neighbouring towns and villages. The Church under the pastoral care of Mr. Lyons, having received a member from the late Mr. Pearce's Church at Birmingham, Mr. William Scarlet, who had been engaged in preaching occasionally, it was thought advisable to employ him in the same way in Holderness, where the people have long been in a state of heathenish darkness. On enquiry in the town of Hedon, a small market-town in Holderness, about eight miles from Hull, a few persons were found willing to hear, though their neighbours had hitherto opposed with violence every attempt which had been made by the Wesleyan Methodists, and others. A room was procured, and Mr. Lyons preached in it the first time on the 8th of December, 1799, to a very attentive audience. There has been a stated congregation ever since at Hedon, where Mr. Scarlet, or some other person in his place, has preached every Lord's-day, and Mr. Lyons frequently on week-day evenings. Several persons have been deeply impressed with what they heard, and brought to an acquaintance with divine things, and many others are seriously enquiring the way to Zion. Three places have been registered



registered at different times, for the accommodation of this congregation; but it appears that many have been prevented from attending for want of a more convenient place than the people have yet been able to procure—it is therefore proposed to comply with the wishes of several of the inhabitants of Hedon, (besides those who have hitherto attended) by erecting a commodious meeting-house, on a frugal plan, as soon as a tolerable subscription can be raised for that purpose. This house will be open to ministers of *evangelical sentiments*, of all denominations; but for the present will be supplied by Mr. Scarlet, and others, under the direction of Mr. Lyons, until there is a sufficient number of persons to be united together in church fellowship, who will then be formed into a society, and left to the enjoyment of their right to chuse their own minister.

Subscriptions will be thankfully received by the Rev. James Lyons, at Hull.

*A BRIEF VIEW*  
OF  
THE PROTESTANT MISSIONS  
ON THE  
COAST OF COROMANDEL,

*Supported by the Society for promoting Christian Knowledge:*

With an Account of the remarkable Conversion of an INDIAN  
PRIEST to Christianity, in the year 1763.

By the Rev. Mr. GEORGE HENRY HUTTEMAN, Protestant  
Missionary at Cudulore, in the East-Indies.

*Published by Order of the Society.*

THE Society for promoting Christian Knowledge for many years encouraged the Protestant Mission at Tranquebar, founded by Frederick IV. King of Denmark, for the Conversion of the Heathen in the Southern part of the Coast of Coromandel, in the East Indies. They assisted them with money and books; they procured a printing-press, and supplied them, from time to time with paper and other materials for the use of it. This mission was blessed with such success, that it soon gave the hint of enlarging it; and Tamulian and Portuguese schools were erected at Madras and Cudulore for the instruction of the ignorant natives in reading and understanding the chief truths of Christianity.

In the year 1728, this Society began to erect a new mission at Madras or Fort St. George, on the same coast, where they have supported two Missionaries. Messrs. Fabricius and Breithaupt at present worthily fill those places.



In 1737, the Society fixed another Mission, under two Missionaries, at Cudulore, or Fort St. David's. In the French war, the care of this Mission was intrusted with the Rev. Mr. John Zechary Kiernander, who came thither in 1739; and the Rev. Mr. George Henry Hutteman, who hath carefully attended this labour ever since 1750. This Mission suffered greatly in 1758, when Cudulore was taken by the French, and in consequence thereof, the Missionaries and their flock retired to their affectionate brethren at Tranquebar, where Mr. Hutteman continued, and performed the duties of his function until September, 1760, when he returned to his former station at Cudulore, which was then again in the hands of the English.

The providence of God manifested itself openly, not only in protecting and preserving the faithful Missionaries and their Christian flock during the day of affliction; but likewise in making these very troubles an occasion of spreading the Gospel of Christ towards the more Northern parts of India. Whilst Mr. Hutteman stayed at Tranquebar, Mr. Kiernander, perceiving no likelihood that Cudulore would be again restored to the English, thought it his duty to go to some English settlement, where there was yet no Missionary. The Protestants at Bengal had been long desirous of having a Mission for those parts, and Mr. Kiernander, with the approbation of the brethren at Tranquebar set sail for Bengal, and arrived at Calcutta on the 29th of September 1758, where being well received, he immediately opened a school, which filled apace, and applied himself with diligence to the preaching of the Gospel. He hath, by the blessing of God, met with such extraordinary success, and his labours grow so heavy upon him, that he is desirous of having another Missionary sent thither to assist him. In the mean while, Mr. Hutteman (since his colleague left him) hath found the work of the Lord too laborious for one alone, and therefore requests that another Missionary may be sent to join him at Cudulore.

When the Society settled these several missions, they had no fund to answer the expence, but cheerfully relied upon the good Providence of God, to raise up benefactors of a truly Christian spirit to enable them to go on with this work of piety. The Rev. Mr. Professor Francke, of Hall in Saxony, hath sent them large and constant remittances. What else was wanting hath been supplied out of their general stock, as they had no fund for this purpose, until a legacy of 1000*l.* was left them in 1760, by Samuel Percivall late of Pendarves, in the county of Cornwall, Esq. the interest of which is set apart for the support of these Protestant missions in the East Indies.

Benefactions to the East India missions, and the proceedings of the several Missionaries, with the wonderful success they have had, by a blessing on their labours, in converting heathens to the



the acknowledgment of the faith of Christ, and in making Romish converts true members of the Protestant Church, are yearly published with their anniversary sermon and the account of the society; as is this year the following remarkable incident, transmitted in a letter from the Rev. Mr. Hutteman, whose knowledge and learning, whose religious zeal and indefatigable industry, are so well known and highly approved by the society, after the experience of fifteen years, in which he hath there laboured in the Gospel, that they have reason to give entire belief to what he relateth: and this account they hope will be highly pleasing to all who read it.

It is published at large in the words of Mr. Hutteman; and if any small inaccuracies are observed in the language of it, the reader will be pleased to remember that the translator is a German.

## THE PANDARAM CONVERTED.

The Rev. Mr. George Hutteman, in Letters to the Society for promoting Christian Knowledge, dated from Cadulore, the 12th and 20th January, 1764, writes as followeth:

THE conversion of a Pandaram deserves particular notice. He was a priest of Isuren's sect, a man of the noblest tribe, and of great judgment and learning. It is now more than a year that this man visited me, and declared the scruples of his conscience, and expressed himself warmly against the vanity and wickedness of the Malabar religion. I told him, that the religion of the blessed Jesus was admirably fitted for such souls as are really concerned about their eternal interest—that feel with a deep compunction the load of sin. At the same time I plainly told him the many difficulties that attend the embracing this religion; that he must sincerely renounce the wicked world, and all the sinful lusts of the flesh; must prepare for ill treatment and persecution, even from those who had formerly venerated him; however, that all these difficulties are sure infinitely outweighed by the inexpressibly great rewards proposed in the Gospel, and by the inconceivably dreadful threatnings against the despisers of this religion.

He went away, and promised to deliberate upon these things, and I did not hear of him till last November; when he returned to this place, and was courteously entertained by the heathen merchants, who venerated him as their priest: meanwhile he visited me now and then, and was present when divine service was held in the Malabar language. At last it pleased the Lord to work in him a thorough conviction. He took his solemn leave of the heathens, declaring unto them the reasons why he did forsake the Malabar religion, and embrace that of the Christians. After he had been several weeks amongst us, he wrote, at my desire, his life, and the reasons that induced him



to turn a Christian; and I hope it will give pleasure to the honourable society, when I give them a translation thereof.

*The Life of a Pandaram, a sincere Convert to Christianity, at Cudulore.*

My name is Tondaman Mudaly; I was born near Tirunawaly, in the kingdom of Madurei, in the year *Pingala Warusam* \* (1737). In my infancy, my parents taught me, that there was a Being who had created heaven and earth; and that good men would go to heaven, but the wicked to hell; and in my youth I began to be solicitous for the salvation of my soul; for which reason I was assiduous in reading our books. In my fourteenth year, I resolved to choose the life of a priest or pandaram of Isuren, to visit all holy pagodas and temples, and to wash in their sacred water, in certain hope of attaining thereby salvation.

About this time, I was so unfortunate to lose both my parents; this confirmed my resolution, and I inquired for the most famous pandaram who could make me a disciple by baptism, and teach me the forms of prayers, and all things necessary to a true pandaram. I was told, that three hours from Majaburam, at Tarmaburam, in the kingdom of Tanjore, there was such a one; hereupon I took a journey to him, received the purification of water, and learned under him for the space of five years. I had a great desire to procure, by my penances, salvation to as many as possible; I therefore asked leave of my pandaram to go on pilgrimages; to which he consented, and permitted me to sacrifice wherever I should come.

Reading frequently, with attention, our books, I was surprized to find our gods were born of father and mother, and that quite different operations were ascribed to them: to Bruma, the creation; to Wishtnu, the redemption; and to Siwen, or Isuren, the destruction. I likewise found, that the same gods were subject to many imperfections: Biruma (or Bruma) knew not who had killed his wife; and Perumal (or Wishtnu) was ignorant of his wife's being ravished; he knew not his father's death, till he learned it by letters, &c.

I was much scandalized by the prophane and immoral service performed in our pagodas: at Supramanciam, a famous pagoda, three leagues from Goa, the image of a serpent with seven heads is worshipped: at a certain festival, this serpent is said to move the head; and three girls, of the most beautiful shape, dance before him stark naked, in the sight of an innumerable crowd of spectators: at the sacrifice of Satly (this is

\* The Malabars compute their years by a circle of sixty years, whereof each has its proper name.



the Venus of the Romans) men and women eat and drink together, and afterwards mix promiscuously. Daily are entertained in our pagodas, the dancing girls, which are professed prostitutes, who sing, at morning and evening sacrifices, the impurest songs; and offer, in the pagodas, with the obscenest language, their persons to the spectators, and invite them to lie with them.

All this, the feelings of my conscience told me could not be from the eternal God, whom reason and the still voice of nature proclaim to be an holy Being, who abhorreth vice and impurity, and delights in virtue and chastity: this must, undoubtedly be from Satan, the father of lewdness. However, since our whole nation is zealously attached to this worship, I stifled the clamours of my conscience, thinking that, if it were really wrong, so many thousands of people could not follow it: and so I went on, visiting one pagoda after another.

At last I came to Cuddalore, and was informed, that here was a priest who taught the religion of *Parabara Wastu* (the Supreme Being); and when I visited you, and heard the *Wedam* (religion) of *Parabara Wastu*, the mists of mine understanding began to clear up, and all that you said of the perfections of God, and the manner to worship him, was immediately approved by the silent voice of reason and conscience. All the doctrines which your *wedam* proposeth, lead directly to the honour of the only true God: May his name be blessed for ever! It describeth man as he really is—sinner and guilty: it rejects the unavailing atonements by penances performed by a miserable sinful wretch. Must not the mountain be supported by a mountain? \* Can the ant be a match to the lion? The holy and dreadful sufferings of *Jesus Mattiafar* (redeemer, or reconciler) have atoned for the violated rights of the divine government. Your *wedam* enables a man to curb and subdue his passions, and wicked appetites of the flesh; and makes the mind in love with holiness by the Spirit of Jesus. It containeth the clearest revelation of life and immortality; and such grand promises that are more than sufficient to bear us up in the course of a christian and virtuous life, notwithstanding the discouragements from a wicked world. It threateneth to obdurate vice and impenitence, so dreadful punishments, that are enough to counterpoise the momentary and fleeting pleasures of sin. It is, therefore, my firm resolution to embrace this *wedam*; to live and die in it. I have weighed the Malabar religion against it; but, alas! the former is too light: I know it is of Satan, and the direct way to ruin soul and body.

\* These are expressions by which, in our books and instructions we endeavour to illustrate the necessity of a Divine Reconciliator interposing between the provoked Deity and sinner the son of dust.



*Parabara Wastu*, Creator of the Universe, have mercy upon me! Oh, how do I bewail that I have been twenty-eight years thine enemy! I have forsaken thee, the living fountain, and worshipped idols, whom thou abhorrest. *Jesus Nadar* (Redeeming Lord) impute thy blood unto me, and procure me the forgiveness of my sins. Thou Spirit of Holiness, sanctify my heart, and form me into the likeness of the blessed Jesus. Amen.

Since this pandaram is a man of good abilities, and a very upright disposition, and unwilling to live upon alms-giving, but resolved to earn his own bread, or rice, by diligence and faithful labour—I promised to constitute him master of our Malabar school, as we greatly wanted such a subject, and he embraced the proposal willingly; which I hope the honourable society will confirm.

Our convert, Arunasalam, received an *oles*\* from the College of Pandarams; which I think proper to translate.

*Warning Letter from the College of Pandarams, at Tarmaburam, in the Kingdom of Tanjore, to Arunasalam Pandaram, at Cuddalore.*

THE Grace of Siven, the creator, redeemer, and destroyer, be effectual in the soul of Arunasalam. If you enquire into the reasons of our writing this letter to you, know then: You were on a journey to the holy place of Cashy, and behold, by the cunning fraud of that arch enemy, the Devil, your great wisdom and understanding have been so blinded, that you were not ashamed to go at Cuddalore to the low and base nation of Franks and European people, who are no better than the Parciars, and that to hear and be instructed in their despicable *wedam* (i. e. religion). O, in what an amazement were we thrown at the hearing of this? the moment we heard it we met in the divine presence† of the Head of the sacred College of Pandarams, and consulted on this event. Indeed we are sunk in an ocean of sorrow. It is needless to write many words on the subject to a man of your understanding. Did you belong to the cursed populace, many words might be necessary. Remember, Arunasalam, your change is like a King turning *Parciar*‡. What have you wanted amongst us? Had you not honour and subsistence sufficient? It is unconceivable what could move you to bring such a stain on the character of a Pandaram. We must

\* *Oles* is the palm-leaf on which the Malabars write with an iron stile or pencil.

† These Pandarams are so excessively proud, that they have persuaded the silly people to look upon them as Gods. They are commonly saluted *Tanhiran*, God.

‡ *Parciars* are the lowest and basest Cast amongst the Malabars.

impute



impute this misfortune that has befallen you to a crime you have committed against God in your former generation\*. Consider, Arunafalam, the noble blood of the Tondamar from whence you sprang. You associate yourself to the basest people that eat of the flesh of cows and bullocks; can any wisdom be amongst them? The moment you receive this letter return again to this place; may Siwen give you understanding.

This is the Divine Oracle written at the command of his Holiness the Head of the Pandarams at Tarmaburam.

*Answer of Arunafalam Pandaram, now called Aruhananden, which is the same as Johannes.*

THE Grace of Parabara Wastu, who is Jehovah the living God, the very blessed creator and preserver in the Universe, fill the souls of all Pandarams at Tarmaburam. I have received your letter, and have read the contents with true compassion.—Will you know the reason? it is this; you have unaccountably forsaken the living God, the eternal creator of all what exists; and have given the honour due to him to the creature. You think yourselves wise, though fallen into the most dreadful foolishness. You worship the arch enemy of all what is good, the Devil.—You give divine honour to men who were born of father and mother, and who during their life have been notorious fornicators, adulterers, rogues, and murderers. In your religious books are related the obscenest facts, whereby lust, the fire of Satan, is furiously kindled at an instant. My heart melts within me. I weep over you, Fourteen years have I been witness of your infamous worship in your pagodas; and I am in my conscience convinced that you are in the road that leads directly to hell and eternal ruin. How holy, how majestic is God described in the *wedam* of the Christians? You call them a base and ignorant people, but this is owing to your pride, which cometh from that proud spirit Satan.—Come, my dear friends, and worship with me the God who made you. Be not deceived to expiate your sin by washing and sacrifice of Lingam: the Christians alone have an expiatory sacrifice worthy of God. When I think on your blindness, my heart pitieth you. You know the integrity of my life; and you never heard scandal of me: Could you then think that I should renounce the religion of my fathers without conviction of its falsehood and dreadful tendency? The God of infinite compassion hath delivered me, wretched sinner, out of Satan's captivity. Your promises of honour and riches touch me not. I have the hopes of an everlasting kingdom: You also can inherit it when you will repent. I have changed my reli-

\* The Malabars believe a Metempsychosis for seven generations. When a misfortune befalls them they impute it to a sin committed they know not how in their former generation.



gion, but not my cast. By becoming a Christian I did not turn an Englishman: I am yet a Tondaman. Never did the priest of this place desire of me any thing contrary to my cast. Never did he bid me to eat cow-flesh or beef, neither have I seen him eat it, or any of the Tamulian Christians, though such a thing be not sinful in itself. Turn to the living God: So writeth Arulananden, formerly a Pandaram, but now a disciple of the blessed Jesus.

## LETTER

OF

THE LATE MR. PEARCE, OF BIRMINGHAM.

*To a Young Gentleman in Dublin.*

[Communicated by Alderman HUTTON, of Dublin, to Dr. RIPPON.—It has no date.]

DEAR MASTER B.—,

YOUR letter of the 21st of July gave me no small degree of pleasure, and should have been answered long before now, had not my numerous engagements at home compelled me to suspend my correspondence abroad; except one letter, which I sent to Dublin to inform my friends of my safe return, this is the first day on which I have found time to write to Ireland since I left it. You will not, therefore, think me forgetful of you, or unconcerned about your prosperity: Believe me, from the first conversation that I had with you, to the present moment, I have felt no small degree of solicitude for your *eternal interests*. Happy, indeed, shall I be to find that you continue anxious to secure them; for what are all the honours, the pleasures, or the wealth of this world, when compared with the *spiritual and abiding* blessings of Religion? Could we ensure all that is esteemed by men, and enjoy it uninterruptedly for a thousand ages, yet, when those ages were past, how miserable should we be without Religion? But life is short, and the pleasures of life are *embittered* by many crosses and trials, so that our earthly comforts yield but little good, “nor yield that little long.”—It is, therefore, most blessed advice that our Saviour gives, John vi. 27. *Labour not for the bread that perisheth, but for that bread which endureth to everlasting life; &c.* Observe, my dear young friend, what our Saviour teaches you in these words—First, That Religion is to the *soul*, what *bread* is to the *body*—It feeds, nourishes, and strengthens the *mind*. Secondly, This heavenly bread affords *abiding* comfort and support—It endures to *everlasting* life. Thirdly, The enjoyment of this sacred food deserves our most earnest pursuit—*Labour* for it—Let your whole heart



heart and soul be in this great business of Religion. If it be not sought and secured, how tremendous the consequences. The soul is lost, *lost, lost for ever!*—Oh seek, therefore, my dear youth, seek the Lord while he may be found, call upon him while he is near. Draw nigh to him, and he will draw near to you. Fourthly, It must be received not as the reward of any good thing in you, or for any good thing to be done by you. *The Son of Man will give it to you.* Yes, were we to have nothing but what we deserve, our best portion would be *hell*; but “of his *mercy* he saveth us according to his own purpose and grace, which was given us in Christ before the world began.” 2 Tim. i. 9. From the mercy of Christ you must receive *every thing*. Here you must apply for *pardon*—Here you must come for *wisdom*—Here you must seek *strength* and *comfort*—“*All is in Christ*, who of God is made unto us wisdom and righteousness, and sanctification and redemption.” 1 Cor. i. 30. There is one thing, my dear Master B——, that you must not forget. Jesus Christ hath said it, and eternity shall prove it true, “Ye must be *BORN AGAIN*,” that is, your *heart* must be *changed*. It will not do that you are *reformed*, you must be *renewed* in the spirit of your mind; but this is a great thing, and what you can neither do yourself, nor can any creature do it for you; yet you must not be discouraged from seeking it, nor despair of obtaining it. Now, how is this great blessing to be obtained? Why, by following your dear father’s advice, “to pray often and from your heart.” Yes, prayer is God’s appointed mean.—“Ask,” says he, “and you shall receive; seek, and ye shall find.” What can be more encouraging!—You say, “You cannot pray as you wish to pray.” I am glad to hear you say so; not that I rejoice in the imperfection of your prayers, but at your consciousness of their imperfections, and your sorrow on account of it. This, however, must comfort you, that God doth not answer our prayers for the sake of the goodness that is in *them*, but for the sake of *his* goodness, in *whose* name we pray. It is not for us to say, Is *our* prayer worthy?—But we must say, Is *Christ* worthy?—All God gives me, he gives for Christ’s sake, and there is enough in one Christ for all his people, and as long as there is any virtue in his intercession, so long we may come with all boldness to a throne of grace, that we may obtain mercy and grace to help in time of need.—Having then boldness to enter into the holiest by the blood of Jesus, let us draw near in full assurance of faith, and not give over wrestling with God till we obtain ALL THE BLESSINGS which the blood of Jesus hath procured for sinners. But I have nearly filled my paper; present my respects to your parents, to Mr. Kiernan and family, and do pray for, and soon write to, your very affectionat

S. PEARCE.

THEOLOGICAL



## THEOLOGICAL DICTIONARY.

[Continued from page 463.]

**ANALOGY of FAITH**—Is the proportion which the doctrines of the Gospel bear to each other, or the close connection between all the truths of revealed religion. It is the universal harmony that subsists between all the principles of Christianity, so that if you destroy one, you destroy them all; and if you hold one, you are obliged to hold them all, otherwise you must incur the charge of being an absurd man—an inconsistent preacher or writer. It is the uniform design of God in the whole scheme of salvation by Christ. It is the sweet consent of all the parts of truth to each other, or the wise adjustment and concurrence of all revealed truth, to promote God's grand design in the salvation of men, in which the end and means are so closely connected together, that one of the truths of the Gospel cannot be denied, but all the rest must follow its fate and be likewise denied; nor one of these capital truths be held fast, but you must hold the other truths fast also. This may be explained and exemplified through all the great doctrines of the Gospel. They glorify God to the uttermost—they humble the pride of man—they afford strong, *i. e.* victorious and durable consolation—they advance holiness—they are all consistent, and exempt from all absurdity—See Dr. Gill's Introduction to his Body of Divinity.—Dr. Ridgeley's Funeral Sermon for Mr. Hurrion, 1732—Mr. Halyburton's Life.

**APOSTACY**.—Is a revolting, blacksliding, or falling away from the true religion; or a departure from the doctrines and duties of Christianity. The word is derived from *απο* from, or off, and *στημι* to stand. It may be considered in its nature, springs, evils, aggravations and consequences.—See Dr. Owen on Apostacy. 8vo.

**ARIANISM**.—The doctrine of Arius, an Heresiarch of the fourth century (A. C. 310) who denied the eternal co-existence of the Son of God, with God the Father. Arius was by birth an African, and by profession a Presbyter, at Alexandria. He taught that the Son of God was not *ομοουσιον*, that is, coeternally and consubstantially of the same essence with the father; but that he was a creature, excellent indeed, and superior to all the angels in heaven.

See *Alsted's* Chronology, 8vo. *Ryssenius's* Abridgment of Turretine's Bod. Div. 4to. *Amstel*, 1695, in the Catalogue of Heresies



Heresies, at the end, p. 289. See the most modern and popular Defence of Arianism, in the writings of *Whiston* and *Dr. Clarke*: For the most learned and solid refutation of it, see *Dr. Marryat's Exalted Saviour*, 12mo, 1719. *Dr. Gill* on the Trinity, 1731. *Dr. Guise* on the Godhead of Christ, 10 sermons, 1719. *Dr. Owen* on the Person of Christ, 4to, and his *Vind. Evang.* 4to, against Biddle. *Lampe's Synopsis Eccl. Hist.* 8vo. 1726. *Bowyer's Lives of the Popes*, vol. 1, 4to, 1750. *Dr. Waterland's Sermons on the Divinity of Christ*, 8vo, 1719, preached at Lady Moyer's lecture; his first Defence of his *Queries*, 8vo, 1720; his second Defence, 8vo, 1722; his finishing the Controversy with *Emlyn*, *Clarke*, and *Jackson*, 8vo, 1724; his Importance of the Doctrine of the Trinity, 8vo, 1734. *Dr. Abraham Taylor's Masterly Book on the Trinity*, 8vo. 1727. *Joseph Eveleigh's Ten Demonstrations of the Godhead of Christ*, 8vo. *Joseph Pike* of Warminster, on the Importance of the Trinity. *James Abbadie* on the Deity of Christ, published by *Abraham Booth*, 12mo. *Dr. Manton*, on Christ's Eternal Existence.

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**BIGOT**,—A bigot is a man that has a blind attachment to truth or error, without serious and impartial examination.

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**BIGOTRY**—Is a violent and excessive fondness for a man's own sentiments, or standing up for this or the other set of opinions, with more conceit and eagerness than the evidence, reason, and importance of them require. True zeal, is always, according to knowledge, measured by the moment of things, and within due bounds; but bigotry is a disproportionate concern to the weight of the matter, and to the prejudice of some other great truth. It is such a blind and furious attachment to any particular principle, or set of principles, as disposes us to wish ill to those persons who differ from us in judgment. Simple Bigotry is the spirit of persecution without the power. Persecution is no other than bigotry armed with force and the sword, and carrying its ill-will into act.—See *John Reynolds's* Latin Epitaph on Bigotry, in *Dr. Watts's* Miscell. Thoughts. *Mr. John Mason*, on Bigotry, in his *Christian Morals*, vol. 2.

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**BLESS**—To bless God includes two ideas:

1. To rejoice in the happiness of God.
  2. To wish that his happiness may continue to all eternity.
- See *Dr. Watts*, on blessing God, in his *Guide to Prayer*.
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**CHARITY**.—Gospel charity is a warm and hearty bent and propensity of the soul, towards a close and sweet union with all



all true Christians in the whole world, who agree with us in the grand essentials of salvation, delighting to promote their best interests, and rejoicing in the thought that we shall see them eternally happy with us in the kingdom of the Son of God.

Stratford, June 16, 1801.

[To be Continued.]

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AN HINT TO LATE ATTENDANTS ON PUBLIC WORSHIP.

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THE wise prophet Solomon, has said, *A word spoken in due season, how good it is!*" I had some time since, a pleasing proof of the truth of the remark; being in company with a few plain and pious Christians and that sweet passage, Psalm lxxxiv. 10. being mentioned, *I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness*; one present made the following observation; "This proves the ardent love of David's heart for the tabernacles of his God, so that he would be the first to enter the door, and the last to leave his courts, as the door-keeper must necessarily be there first, to open the door, and last, to shut it when the congregation were dismissed."—I was much struck with the simplicity and propriety of the remark; but the pleasure was soon abated, by the recollection that so few among the multitude of professors, are like minded with David; and to those who sustain the solemn character of ambassadors for Christ, it is very affecting to observe how many persons, of whom better things might be expected, enter the courts of the Lord after the hymn is sung, prayer offered, and even after the text is named. With a view to shame such very reprehensible conduct, permit me to relate an anecdote given by a venerable minister of the Gospel. "I have in my congregation," said he, "a worthy aged woman, who has, for many years, been so deaf as not to distinguish the loudest sound, and yet she is always one of the first in the meeting. On asking the reason of her constant attendance, (as it was impossible for her to hear my voice), she answered, 'Though I cannot hear you, I come to God's house, because I love, and would be found in his ways, and he gives me many a sweet thought upon the text when it is pointed out to me:—another reason is, because there I am in the best company, in the more immediate presence of God, and amongst his Saints, the honourable of the earth; I am not satisfied with serving God in private; it is my duty and privilege to honour him regularly and constantly in public—how then ought those to blush who are blessed with their hearing, and yet come in so late.'"

PHILEMON.



## ANCIENT MS. PAPERS,

MR. HERBERT PALMER'S LETTERS

[One of the Puritan Ministers]

TO A DOUBTING CHRISTIAN.

Dated 1632.

CONTINUED FROM NO. XXII, P. 414.

MOST NOBLE AND VERTUOUS COUSIN,

YOU say you are indeed too idle in doing any thing. I doubt you are not now a fitte judge of idlenesse. To fitte still and but talke, to ly a bed and sleepe, or not sleepe; but slumber or rest your body (if your mind then turmoyle you not) is not to be idle, while your empayred health requires it, or may helpe to be repayred by it. I speake not as a friend so much (who may be partiall) but as God's minister in his name. Your businesse now is mainly to tend your health, and though your soule is not to be neglected, but first and chiefly looked unto; yet it will not helpe that, if over much reading or thoughts (which spend more) shall hurt your health, your digestion, your rest, &c. If I thought my writing would be necessary to that, I durst not write a word more, though you should call me to it againe and againe. But I hope this will helpe rather, with all. Discourses though not of religion, are not idle words, nor idlenesse. I would not have you rest till you knowe you are Christ's, But understand the words Rest, and knowe aright. You may knowe you are Christ's, and yet feele many assaults to doubtings; you may, and should dispute against them; and answere Satan and your owne corruptions, that you ought to believe Christ to be your's, and you will doe so; and that you have that wrought in you, which unbeelievers have not. But, alas! such is our weaknesse, that ordinarily, of all other temptations, these fyery darts of doubtings fasten oftenest and deepest upon our soules; so that the Apostle had reason above all to call on us to take the shield of faith, whereby we might and shall quench all of them. We now, (and I too often, and other Christians) when such temptations offer themselves, rather throwe away our sheeld than hold it forth, as if any suggestion against our grace and faith must needs be true; straightway as if despaire or doubting were no sinne; as if God were pleased that we should thinke him ever displeased, and to have done nothing for us effectually. I cannot hinder temptations, but by God's grace, I will ever fight against them: and if it should be possible to beate my knowledge of faith out of head, yet by his grace, never out of my hart, this resolution, that I will be his, nor this thought out of my hart. If I have never beleevd yet, now I doe, and will for ever: I give up myselfe now to  
Christ



Christ wholly, only as to my Saviour and Lord, and though he kill me (which is more than frowne, or turne his back, or hide himselfe, or answere not) I will trust in him, and obey him. While I doe or can doe thus, I knowe I am Christ's (so you may, for you say the same in effect, though not in words) though still assaulted with temptations. Againe, to rest, signifyth a ceasing from endeavour, or a being quiet in spirit or body. I would not have you rest from endeavour to get the fulnesse of assurance, the utmost fulnesse that this life is capable of. But you ought in the meane tyme, after all the worke of grace in you, and the promises to you and for you, to rest quiet in mind and spirit, which may helpe to give health to your body, notwithstanding that you are still assaulted. A man may rest though the wind rocks his very bed he lyes in. A man may rest secure of health though so sicke for the present as hart almost can hold. This is the great grace of Faith, to beleieve above and against Hope, as did Abraham, not considering Sarah nor himselfe, that is, though he had such thoughts, yet he yeelded not to them. Imitate him, so shall you be truly a daughter of his, and blessed with him, and lodge one day in his bosome, rather into those armes of your Saviour, into which you have cast your soule. The gracious Lord, who hath given you his grace, give you his spirit to knowe what he hath done for you, that you may tell it to others, and that wee may together for you, and with you, magnify his holy name, through Jesus Christ! He blesses all naturall meanes for your body, and make you and us thankful for every step towards both.

Thus I am ever your faithful kinsman and servant,

HERBERT PALMER.

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### ORDINATION.

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THURSDAY, JUNE 4, 1801.

MR. WHITE was ordained Pastor of the Baptist Church at Ashford, with whom he had been preaching five months. He was received as a member amongst them, by giving his experience. Service began at a quarter past ten o'clock. Bro. Atkinson read 1 Tim. iii. after which, sung part of Psalm 132, Watts; Bro. Atkinson then prayed. Bro. Giles delivered an Introductory Discourse, describing briefly *a Church of Christ*, united according to the order of the Gospel. Three things engaged his attention:—1. *Virtual Union*, previous to any other. By the word Church in scripture, we are sometimes to understand the universal body of the Elect, or the people of God in all parts, and in all ages of the world; Christ gave himself for



for *the Church*, the whole Church. It is thus a Church before it is sanctified and cleansed; and it is of the Church, in this sense of it, that Christ is *the Head*.—2. *Vital Union*. That union subsisting between Christ and his people must not only be virtual, but vital. This implies receiving from him, living to him, and resting on him.—3. That there must be *Visible Union* in a Church of Jesus Christ, congregated according to the order of the Gospel—this is the Church against which the gates of Hell shall never prevail. Persons must be united together by mutual consent; the stones and other materials, of which the Temple of old was made, did not constitute a temple till the materials were put together; 'tis not our election, our interest in the blood of Christ, or work of the Spirit, or baptism.—He intimated, that seven persons appear to be necessary to the formation of a Christian Church. The manner in which the materials were put together in primitive times, we do not perfectly know. Paul essayed to join himself to the disciples, but how that was done, is not particularly said.

Mr. Giles next asked the usual questions.

Mr. White, previous to the reading of his confession of faith, gave the outline of his experience, noticing some of the most distinguishing circumstances which led to the solemnities of that day; he hoped he was called by grace nineteen years ago; was a member of Mr. Parsons's Church at Bath, and had been encouraged to preach in an itinerant way. He next read his confession of faith.—Mr. Knott, in the pulpit, then prayed.—

Mr. Rowles gave the charge from 2 Tim. iv. v. *Do the work of an Evangelist*. He made a few observations, I. on the *Character*. Evangelists were preachers of the Gospel; of old, they were assistants of the Apostles. The Apostles *planted* churches, and the Evangelists assisted to set things in order, &c. They were not stationary Ministers at that time, but had authority to administer the ordinance of Baptism, an ordinance which may be performed *out of* the Church; the ordinance of the Lord's Supper is to be celebrated *in* the Church, by the Pastor.

II. He then remarked *on his work*. And 1st, on your *personal* work, prayer, reading and studying the harmony, authority, sense, and importance of the scriptures; pay attention to these things for yourself. 2dly, On your *relative* work; read and study the scriptures for your people. Preach the word; *all* the word; *doctrines, precepts, experience* of the word. Preach *the law*; not as the power of God to salvation, that belongs to the gospel; by the law is the knowledge of sin. Preach the gospel; the *whole* gospel. Preach the doctrines of Christ, and defend them. Administer the ordinances, and defend them with Christ's Spirit. Be circumspect in your walk and conversation; "be thou an example of the believers," &c. 1 Tim. iv. 12. Converse freely, and faithfully, and affectionately with your people.—Uniformity; aim to maintain it.

JULY, 1801.]

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III. He



III. He proceeded to show this work must be *done*: the work consists not in thinking, or talking about it: it should be done. 1st. With integrity or faithfulness; 2d, with discretion or prudence; 3d, with constancy and *perseverance*. As the Lord commanded Moses, so did he, So do you, my Brother; you must do your work according to your master's rule. Though your work will be crowded with difficulties from within and without; from good men and bad men; yet persevere. Alexander, we are informed, never said to any of his army—*Go*, soldiers; but—*Come*, soldiers; himself went before.—Sung.

Mr. Purdy preached to the church from Ezek. xliii. 1st clause, 12th verse *This is the law of the house*. After the introduction, he observed, he should 1st speak of the law of the house respecting the MASTER;—2d. The law of the house respecting *their* PASTOR;—3d. The law of the house respecting their DUTY TO EACH OTHER. &c. &c.

It was intended that Mr. White should have received the right hand of fellowship, as there was no imposition of hands; but this being forgotten till this stage of the business, Mr. Purdy, the senior pastor, in the name of the pastors present, gave him the right hand of fellowship, and welcomed him amongst them. Sung. Brother Atwood concluded in prayer. This Church is in a more prosperous condition than it has been for some years past. They are much united among themselves, and since Mr. White has been with them, he has baptized eight persons, seven of whom have joined the Church; and it is hoped that the faces of others are towards the Temple.

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#### STATE OF RELIGION IN VIRGINIA.

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[Extract of a Letter.]

THE *Episcopalians* are a very small sect, and generally fond of every vice, to which our abandoned age is prone; and their ministers ignorant of the leading doctrines of the Gospel. Not long since, it was said, that there is but one episcopalian minister who preaches experimentally in the state. The greater part of those who call themselves episcopalians, profess republican principles; except the clergy, who, for the most part, are less friendly to liberty. At present, the decline of this sect is so rapid, as to lead many persons to conclude, that the episcopalian name will soon be extinct in Virginia; and no longer be remembered among the religious sects within its boundary.

The *Presbyterians* are numerous in some parts of Virginia, and very respectable for their learning and piety. They have some amiable and shining preachers of the Gospel among them.

The *Methodists*, a few years past, were very popular and increasing; but they are now become a very small party, and are almost perpetually decreasing (except in a few places where they have experienced revivals). Their church government being a



kind of aristocracy, is generally disgusting to the well-informed part of the community, who are mostly republicans. The methodists in Virginia have lately divided into two parties: one party still adhering to their former plan of church government (which is much the strongest); and the other party have established a form of discipline, similar to that of the baptists in America: these call themselves *Republican Methodists*; and a few of them are men of catholic and pious principles.

The *Baptists* are vastly numerous, popular, and increasing here, and have, according to the best information, upwards of two hundred constituted churches within the State, and above one hundred and fifty ordained ministers, who are acknowledged to be the most popular and successful preachers within the state. They have had no general revival of religion amongst since the year 1789; but every year, almost, additions have been considerable in some of their churches, and promising young men of talents have been called to the christian ministry. In some places, instances of this kind have been very remarkable. In the county of Louisa, a few years past, the Lord was pleased to call to the ministry of the word a Mr, John Poindexter, clerk of the court, under whose labours two churches have been increased, by the addition of near two hundred members, and the work of the Lord is still going on under his ministry. In 1796, a very remarkable revival of religion took place in Spotsylvania, under the ministry of Mr. Absalom Waller, who had been just ordained pastor of the oldest church in that county, and was, at the time of the revivals taking place, studying Latin at a grammar-school in the same county; the circumstances of this revival were as follow. About the middle of January an unexpected vacation took place in the school, in which time Mr. Waller proposed to some of the members of his church the setting up of prayer meetings; and accordingly weekly prayer meetings were appointed. At these the gatherings were very small at first; but at length several awakenings took place, and the congregation increased abundantly; many became very serious, and the Lord blessed the meetings to the conversion of souls. By the summer of the year, about eighty had professed Christ; among the number of whom, Mr. Waller had comfortable hopes of the teacher of the grammar-school as one, a young man of considerable genius. The greatest part of the converts were young people, the descendants of episcopalian parents. Absalom Waller was received into the Baptist connection in the year 1787, at the age of fifteen years, and begun to preach in 1794. In about four years he baptized nearly one hundred and fifty persons. A very great work of religion is going on among the Baptists in the county of Mathews.

All the religious societies in Virginia enjoy full liberty, and protection, and are intitled to free and *equal* privileges; their



members being eligible to all places of honour and profit under the government.

Kentucky states is inhabited by various religious denominations, among whom the Baptists are the most numerous; they are divided into two parties, General and Particular Baptists\*.—The General Baptists have declined, by embracing universalian principles, until they are reduced to a very small party. The Particular Baptists have ever been abundantly the most numerous, but experienced a cold time in religion, for several years past, until the year 1797; when a gentleman in Kentucky wrote thus to his friend in Virginia:—"The Lord has granted us a revival in this part of Kentucky, where I live; I bless God I have the world under my feet, and am at meeting several days in every week; several hundred have been baptized, and I hope the work of the Lord is still going on."

In Georgia, South Carolina, and North Carolina, a number of Baptist churches have been lately planted, and I am informed that they are a very numerous and leading society in these states. In point of numbers, the Presbyterians are the next in order, and the Episcopalians next. The methodists have fallen off much in Georgia and South Carolina, where there are very few remaining; in North Carolina they are more numerous, but in Maryland they are a vast body; there, it is said, lies their great strength.

From the best information, I judge the Baptists in Virginia are between twenty and thirty thousand, and those who are conformable to Baptist worship, at least six times the number of those in communion.

Deism, about a year past, appeared to gain ground in Virginia, but the debauched lives of those who embraced it, have sunk the Deists and their tenets into disgrace; in a word, I believe it is losing ground even amongst unbelievers themselves.

June 1, 1798.

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PERIODICAL ACCOUNTS,  
*Relative to the Baptist Missionary Society,*  
No. VII. price 1s.

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This *first* Number of a *second* Volume of the Periodical Accounts, published a few days since, will, we doubt not, be highly gratifying to all who sincerely pray for the extension of the Redeemer's kingdom in foreign lands. It contains a preface—journals of the Missionaries during the voyage—account of the mission from April 1799, to September 1800—extracts of journals—Mr. Grant's letter to his father—accounts of the death of Mr. Grant—and of the removal of the mission to Se-

\* The General Baptists are called Separates, and the Particular Baptists, Regulars.



ramapore—letter from the Missionaries to Captain Wickes, and to the society—letters from Messrs. Carey, Thomas, Brunfson, Forsyth, (the Pædobaptist Missionary) Marshman, and Ward—a description of the Quadrupeds of Bengal—an account of the death of Mr. Fountain, &c. (copied from No. XXII. of the Baptist Register)—an appendix, with the state of accounts, by which it appears that the Society has in hand a balance of 2292 l. 14 s. 3½ d.

These pages would furnish us with many interesting extracts, none of which can be made without serving the interests of the Society, and promoting the circulation of the pamphlet, from which they are made.—The following, however, may suffice.

BENGALLEE SCRIPTURES, &c.

May 18, 1800. This day brother Carey took an impression at the press, of the first page in Matthew.

“ May 16, 1800. This week we have begun to print the first sheet of the New Testament. We print 2000 copies, of which 1700 are on Patna paper, and 300 on English. We also print 500 of Matthew, to give away immediately.

“ Aug. 15, Matthew, Mark, and a great part of Luke are printed off; and the utmost diligence is employed in completing the whole New Testament. By the end of May, 1801, we hope to have it published. To the 500 additional copies of Matthew, for immediate distribution, are annexed some of the most remarkable prophecies in the Old Testament, respecting Christ. These are now distributing, together with copies of several Evangelical Hymns, and a very earnest and pertinent address to the natives, respecting the Gospel. It was written by Ram Boshoo, and contains a hundred lines in Bengallee verse. We hear that these papers are read with much attention; and that apprehensions are rising in the minds of the Brāmmhāns, whereunto these things may grow. A subscription has been opened for the Bible, at thirty-two rupees, and near fifty copies are subscribed for.

Mr. Carey was then also “ translating the address of dear brother Pearce to the Lascars\*; and intended to do the same with Dr. Ryland’s piece, intitled *A Message from God unto thee.*”

SERAMPORE.

Jan. 6, 1800. Mr. Carey writes—“ I am now removing from Mudnabatty to Serampore, with my whole family and effects, in company with brother Ward. The pleasure we felt on receiving the account of such a goodly number of Missionaries having arrived safe in this country, was great indeed, but it was soon checked by their not being permitted to join us. All our friends, therefore, thought it best for us to settle at Serampore. Several circumstances united to press this measure upon

us,

\* See it in No. XXIII. of the Baptist Register, p. 433. EDITOR.



us, particularly the failure of the indigo crops last year at Mudnabatty, which issued in the relinquishment of that factory, together with the removal of the worthy owner (who had been our steady friend and patron) to Calcutta.

MALDA,—THE OLD SITUATION.

“ You will enquire what is become of those natives, concerning whom some hopes have been entertained? What is become of the rising interest at Dinagepore? And is all preaching given up at Malda? Is the school dissolved, and are all the fruits of five years relinquished at once? I answer, None but myself can tell the conflict and the exercises of my mind on this trying event; but necessity has no law. Our resources are too small to permit us to live separately, and the work of printing the Bible requires my inspection. I hope well of Sookman and of Hurry Charron. The very last conversations I had with them gave me much encouragement. Our labours at Dinagepore have not been in vain. The Christians also in the neighbourhood of Malda please me much. We hope to visit those places once or twice in the year. The School at Mudnabatty is necessarily relinquished, though not till we have the pleasure of knowing that about fifty lads have been taught to read and write, who would otherwise have known nothing. The name and doctrines of Christ are known by many, so that a foundation is laid for our future efforts to become effectual.”

“ The renting of a house or houses would ruin us. We hoped, therefore, to have been able to purchase land, and build mat houses upon it, but we can get none properly situated. We have, in consequence, purchased of the Governor's nephew, a large house in the middle of the town, for 6,000 rupees, or about 800 *l.* the rent in four years would have amounted to the purchase. It consists of a spacious portico and hall, with two rooms on each side. Rather more to the front, are two rooms separate, and on one side is a store-house, separate also, which will make a printing-office. It stands by the river side, upon a pretty large piece of ground, walled round, with a garden at the bottom, and in the middle a fine pool of water. The price alarmed us, but we had no alternative; and we hope this will form a comfortable Missionary settlement. Being near to Calcutta, it is of the utmost importance to our school, our press, and our connections with England.”

COROMANDEL.

Mr. Carey. “ I have lately obtained from a very respectable correspondent, some farther information concerning the Missionaries on the coast of Coromandel. At *Vepary*, are Mr. Gerricke and Mr. Paezold. At *Tranquebar* are the Rev. Dr. John and Rolter, and Mr. Caemerer. The Missionary at *Trichinopoly*, is Mr. Pohle; and, at *Tanjore*, are Messrs. Rohshoffe, Jaenicke, and Holtzberg.”



## ORIGINAL POETRY.

## AN HYMN.

by the Rev. Mr. JOHN BEDDOME, of Bristol;  
father of the late Rev. B. BEDDOME, of  
Bourton on the Water, in Gloucestershire.

## PART I.

## THE COMPLAINT.

WITH grief I am oppress'd,  
My God come ease my smart;  
For here I have no rest,  
I'm wounded at the heart.  
O, woe is me  
That I was born  
To be forlorn,  
And sadly left.

Comfort my soul hath none,  
But sorrow doth it seize;  
I grieve, and sigh, and groan,  
And here I have no ease.  
What shall I do?  
I thee pursue,  
My God, anew;  
But cannot find.

## PART II.

## THE CAUSE OF THE COMPLAINT.

My flesh is so corrupt,  
My sins so many are,  
My prayers are so abrupt,  
My soul's more black than fair.  
Where shall I go?  
There's none below  
My sorrows know,  
But thou alone.

My enemies are strong,  
And subtilty employ;  
How numerous the throng  
That would my soul destroy!  
Where shall I flee  
But, LORD, to thee?  
Come, visit me—  
One look of Love.

Refreshment here I want,  
The desert, LORD, is dry;  
The waters here are scant,  
And hence I groan and cry:  
Be like the roe,  
Relieve my woe;  
I am below  
Thy mercy seat.

## PART III.

## THE RELIEF.

Had I a dove-like wing,  
Then would I take my flight  
Above, where Angels sing,  
In that transcendant light:  
I'd drop this clay,  
Nor longer stay;  
Sick of delay  
And cursed sin.

O come the blissful day  
When I shall be at rest!  
For this I'll sigh, and pray  
To be among the blest.  
There I may sing  
Unto my King,  
And make Heav'n ring  
With praises high.

There shall I sigh no more,  
Nor feel the smarting rod,  
When I am safe on shore  
And landed with my God;  
With CHRIST to be  
Eternally,  
His face to see  
And love him more.

Dull hours roll on apace;  
I long to be at land  
To see my SAVIOUR'S face  
Run down my ling'ring sand.  
Make no delay,  
Flee fast away,  
I long for day  
And beams divine.

## A PARODY.

NOW the beams of gospel day  
Mines of unknown wealth display,  
Come with me, O come and see  
Where the sacred treasures be;  
Follow me, and we will go  
Where springs of joy ever flow—  
Joy ever flow; follow, follow, follow me,  
Follow, follow, follow me.

Come, behold what treasures lie,  
Far above the rolling spheres,  
Riches hid from mortal eye,  
Safe from dangers, safe from fears;  
Ebbing comforts here below  
Need of better blessings show.  
In those fields of heavenly day  
Death and sorrow are away.  
Follow me, &c. V—— GOSPORT.



## CHRIST OUR KING.

A NOBLE theme demands our song,  
The triumphs of our King :  
May sacred joy each note prolong,  
And love attune the string.

Let haughty Monarchs make their boast  
Of vict'ries they obtain,  
Lead on to war th' embattled host  
And glory in the slain :

Our Sov'reign comes with smiling face,  
He heads no slavish bands ;  
To traitors offers terms of peace,  
With pardon in his hands.

JESUS his conquests far excel  
What mortals ere have done ;  
He singly vanquish'd death and hell,  
Immortal glory won.

Dear SAVIOUR, to thy gentle sway  
Our willing hearts we yield :  
Teach us thy statutes to obey,  
Be thou our sun and shield.

Come, mighty Prince, from heav'n descend,  
Display thy hand divine :

Come, make the necks of rebels bend,  
For, LORD, the power is thine.

THE CHRISTIAN'S ENTRANCE  
INTO HEAVEN.

AND have I dropt my cumb'rous clay,  
And left, indeed, earth's dark abode !  
Is this the world of endless day,  
The kingdom of my SAVIOUR GOD !

Yes, there he sits with glory crown'd,  
High on his bright imperial throne,  
The golden harps his praise resound,  
In strains to mortal ears unknown.

In him I see the GODHEAD now,  
In all its fullness stand confest,  
While at his feet Archangels bow,  
And peace and joy fill every breast.

On me he looks with smiles of love,  
Such as, on earth, I never knew ;  
Welcomes me to his courts above,  
And crowns my head with glory too.

Amazing grace ! how can it be,  
That one so vile as I have been  
Should thus the LORD OF GLORY see,  
And thus be fav'd from all my sin !

I, that so oft his spirit griev'd,  
So oft rebell'd against his word,—  
That scarce his faithful love believ'd,  
And often dar'd his vengeful sword !

Oh, glorious place ! but here I am,  
What state, or world, can equal this ;  
All hail, thou once dear bleeding Lamb,  
Thou hast redeem'd my soul to bliss.

'Twas, while on earth, my highest joy  
To see thy milder beauties shine ;  
To do thy will my sweet employ,  
And praise thy name in songs divine !

Yet *there* but tasting of thy grace,  
How faint the joy, the praise how poor  
*Here* the full lustre of thy face  
I see with rapture and adore !

## THE ENQUIRING SOUL.

WHERE beneath heaven's spread  
azure

Breathes the hopeless wretch like me,  
Whose big sorrows know no measure,  
And no wish'd cessation see ?

Sin's detested venom spreading,  
Pains my hapless, ruin'd soul ;  
All the waves of woe I'm dreading,  
O'er my mind in torrents roll.

Can I, may I, loathsome, wounded,  
Turn these guilty eyes to heaven,—  
Hope, thus wretched and confounded,  
Healing will to me be given ?

Weary is my tongue with crying,  
Furrow'd is my cheek with tears,  
Bursting is my heart with sighing ;  
Yet no healing hand appears.

Is there, then, no balm in Gilead  
For a dying sinner found ?  
Were no healing drops e'er spilled  
That can stanch my streaming wound ?

Is no kind physician ready  
To extract the burning dart ?  
Cannot his blest hand remedy  
All that *ails* a broken heart ?

On my misery, blest physician,  
Turn thy kind relenting eye,  
Nor reject with stern derision  
One that to thy cross would fly.

Mr. NORMAN, who died at Plymouth.

## LINES

Spoken by some of the Scholars educated  
the ASYLUM for teaching the DEAF and  
DUMB CHILDREN of the Poor, at the An-  
niversary, held at the London Tavern, on  
the 10th Day of April, 1801.

MY voice is but fault'ring and low ;  
My accents uncouth to the ear ;  
Indulgence I pray you to shew  
To a speaker who never could hear.

The feelings that glow in my heart,  
My tongue feebly aims to express ;  
I would tell of the joys you impart—  
The relief you afford to distress !

Yes ; lately in silence I pin'd ;  
No language or science I knew :  
Yet instruction hath open'd my mind,  
Assisted and cherish'd by you.

May the patrons, who give me to know  
The source whence all blessings arise,  
Receive what His hand can bestow,  
Who created the earth and the skies !



## DR. WATTS'S CHURCH.

[The Church Book, from which the subsequent pages are taken, begins with the list of members as given in *The Register*, No. XXIII. Page 448. The minutes of the Church Meetings, in Dr. WATTS's hand writing, are introduced as follows.]

*Records of the Transactions of the Church of Christ, now assembling at Dr. CLARK's House in Mark-lane, in London; which was formerly under the Care of the Rev. Mr. JOSEPH CARYL (who gathered it in the Year 16.... and since, of the Rev. Dr. JOHN OWEN, Mr. DAVID CLARKSON, Mr. ISAAC LOEFFS, and lately of Dr. ISAAC CHAUNCY.*

*Note.*—The Transactions and Affairs of this Church have not been kept in Writing for these many Years.

MONDAY, APRIL 21, 1701.

**A**T a church-meeting, the Rev. Mr. Berman was desired to take the chair.

Resolved, That the proceedings of this church be taken in writing\*.

Resolved, That the Rev. Dr. Isaac Chauncy, having appointed a church meeting last Tuesday, April 15, and there, in the most solemn manner, having laid down the office of teaching elder, or pastor, which he had held many years in this church—we believe and agree, that we are destitute of a ministerial officer.

APRIL 28.

Resolved, That the deacons take care to provide an able minister to preach in this church every Lord's day afternoon; Mr. Watts preaching with us in the forenoon, as he has done these two years past and more.

MAY 5.

Resolved, That the church take into consideration whether Mr. Watts be a fit person to be called to the pastoral office amongst us.

JUNE 9.

Mr. Watts went into the country for the recovery of his health.

\* We propose to give some of the most interesting articles.—EDITOR.

AUGUST, 1801.

P P

SEPT.



SEPTEMBER 7.

Mr. Isaac Watts, being under continued indispositions of body and weakness in the country, and having given us but little encouragement to expect his return among us, Resolved, That Mr. Thomas Bradbury, of Newcastle-upon-Tyne, having preached once amongst us to our great satisfaction, and given us some hints of his unsettled state at Newcastle, be invited to exercise his gifts among us, for some time, if he remove thence.

By several letters which passed between Mr. Bradbury and the church, it was understood that they could not depend upon his coming.

SEPTEMBER 21.

Resolved, That the church keep a day of fasting and prayer, on Friday, the 10th of October next, for the restoration of Mr. Watts's health, for the provision of a pastor, for divine direction in this affair, as they had also done before in August, though not set down in the records of the church.

NOVEMBER 1.

Mr. Watts came again to London, in some measure of health; restored, as we hope, unto the fervent prayers of this church; and was enabled to begin his work of preaching amongst us again, Nov. 23, to our great joy and encouragement.

JANUARY 14, 1701—2.

A day of fasting and prayer was kept by the church, that they might humble their souls before God, and desire the divine direction and blessing in their choice and call of a pastor; and when several of the brethren had sought God in prayer, they all with one consent agreed to call Mr. Isaac Watts to that office amongst them, and deputed four brethren to carry the message to him the next day, which they did: and Mr. Watts urged them to fix on one who might more constantly preach amongst them, viz. twice a day, which his health would not permit him to do; and made many other objections, which were in some measure answered: and then he desired time to consider, and to ask counsel of God and of his friends.

JANUARY 18.

Resolved, at Mr. Watts's earnest desire, that all the brethren of the church that were not present at the time of his call to the pastoral office, and that usually attend



the ordinances in the church, be desired by the deacons or other members, to give their consent or dissent in this matter; which was done, and the report made to Mr. Watts was this, viz. that all, except two or three, joined heartily and actively in giving a call to Mr. Watts, and the others also sincerely acknowledged they acquiesced in the vote and act of the church, though, for particular reasons, they did not appear that day to join in the solemn call. And especially their late Reverend pastor, Dr. Chauncy, and their Reverend brother, Mr. Terry, who had formerly preached amongst them, encouraged and desired Mr. Watts to accept the call; and the Reverend Mr. Berman heartily professed he had no other objection but Mr. Watts's weakness of body.

Upon which report Mr. Watts took the matter into further consideration, and insisted upon several objections from his remaining weakness of body.

FEBRUARY 8.

Mr. Watts delivered a letter to the church with some articles of church-discipline, declaring his sentiments therein as a foundation of future peace and mutual satisfaction, if God should remove all other difficulties that lay in his way, and incline his heart to accept the call. The letter is as follows:

*TO THE CHURCH OF CHRIST,*

ASSEMBLED AT MARK-LANE, FEB. 8th, 1701-2.

*Beloved in our Lord,*

WHEN you first called me to minister the word of God among you, I took the freedom to acquaint you, that in the chief doctrines of Christianity I was of the same mind with your former reverend pastor, Dr. John Owen, who being dead, yet speaketh. And I have been glad to find, by three years experience, that you retained the same principles that he preached among you.—Now, since through your great affection, and unreserved respect to me, you have thought fit to call me to the great and solemn office of a pastor, I cannot but take the same freedom to hope that you are of one mind with him in the chief points of church discipline; though I call no man



master upon earth, nor confine my belief to the judgment of another, yet, I cannot but own, that in the study of Gospel order I have found much light and assistance from his works, and from those of your late reverend pastor, Dr. Isaac Chauncy; but being desired by you to give some hints of my principles in writing, in order to future satisfaction and continuance of peace and love (if the Lord shall fix me with you) I have here briefly written a few things, whereby you may discover somewhat of my knowledge in the mind and will of Christ, concerning his Churches.

1. I believe that Jesus Christ, the King of Saints, has given command and power to his Saints to form themselves into Spiritual Societies and Corporations, for his public glory and their own edification.

2. That every such society of Saints covenanting to walk with God and one another, in all the rules and institutions of the Gospel, is a Church of Christ.

3. That every such Church has power to increase its own number by the addition of members, or to purge itself of corrupt members, before it be organized and made complete by having fixed officers among them.

4. That this Society of Saints ought to look on themselves more nearly united and related to one another, than to other Christians; and consequently to pray with and for each other, to visit one another, to exhort, comfort, and assist one another, and maintain such a love to and communion with each other, as that they may look like fellow members of the same body, both visible and invisible.

5. Though the members of such an incomplete Church, before any pastor is settled among them, may pray together, and exhort one another, yet this Church has not power in itself to administer all ordinances amongst them. But when they have chosen a proper officer to be over them, and to minister unto them in the Lord; and when he is ordained by their public call, his public acceptance, and by solemn separation of him to that work, by fasting and prayer, then unto that officer is this power committed.

6. It follows thence, that though the pastor be named and chosen to this office by the people, yet his commission and power to administer all divine ordinances is not derived from the people, for they had not this power in themselves,



themselves, but it proceeds from our Lord Jesus Christ, who is the only King of his Church, and the principal of all power; and he has appointed in his word, that the call of his Church and solemn ordination, shall be the means whereby his ministers are invested with this authority.

7. That in the ordination of a pastor to a particular Church, our Lord Christ, as the supreme Governor and Head of his Church, sets him in an office of spiritual rule over a willing people, who freely commit themselves unto his care, even as Christ also, in and by his word and his providence now commits them unto his care and charge, of which he must give an account.

8. Hence it follows, that pastoral acts, such as teaching, feeding, guiding, and overseeing the flock; exhorting, reproofing, and comforting them, are not performed in the name of the people, but in the name, stead, and place of Christ, by the pastor, as his representative in that Church, and as his ambassador to it. As a shepherd in ruling, leading, and feeding his flock, acts not in the name of the sheep, but in the name and place of him that owns them, and that has committed them unto his care; and therefore those pastoral acts are to be received by the people, as clothed with the authority of our Lord Jesus, so far as they agree with his mind and will; according to those Scriptures, 2. Cor. v. 20. *Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.*—John xiii. 20. *He that receiveth whomsoever I send, receiveth me:*—And this regard is also due to such acts of the pastor from every member, because they have given themselves up to him in the Lord.

9. Yet I believe, that even with regard to these pastoral acts, Christ has given to his Churches, so far a judgment of discretion, that they are not bound to submit entirely to the government of the pastor, unless he approve himself therein to act according to the mind and will of Christ in his word; and it is the neglect of this consideration, that has brought in that unbounded authority, and usurped dominion of the priests, and that implicit faith and blind obedience of the people in the Anti-christian Church.

10. I believe also, that in all those other exercises of Church order, which are not merely acts of the pastor, but also acts of the Church, such as receiving and casting



out members, appointing places of stated, or occasional worship, setting apart days of prayer and times for church meetings, a pastor ought to do nothing without the consent of the people. And though the whole office of a pastor herein lies not merely in declaring the mind or consent of the Church, yet this is part of that business and service that he oweth to the Church.

11. That in the admission of members into the Church, it is necessary that the people be well satisfied with the person they receive into their fellowship, as well as the pastor to receive him under his care; and that the Church has liberty to make objections if they are dissatisfied with his fitness for Church communion; nor can the pastor receive in any member, or cast out any one, contrary to the mind of the people, or without their actual free consent.

12. I believe that when the pastor admits a member upon the profession of his faith and hope, and the satisfaction of the Church, he doth in the name of our Lord Jesus Christ, and by the consent of the Church, receive him into fellowship with Christ, and with that Church, in all Gospel privileges and Gospel ordinances.

13. The duties of a pastor are chiefly such as these—preaching and labouring in the word and doctrine; praying earnestly for his flock in public and private; administering the seals of the covenant of grace, baptism and the Lord's Supper; being instant in season and out of season; teaching, exhorting, comforting, and rebuking with all long suffering, and doctrine; contending for, and preserving the truth; approving himself an example to the flock; visiting the sick and the poor, praying with them, and taking care of them; making inquiry into the state of his flock, especially as to spiritual affairs, endeavouring to stir up, and promote religion in their households and families; and labouring, by all means and methods of Christ's appointment, to further their faith and holiness, their comfort and their increase. And it is the duty of the people to attend upon his ministrations; to pray for him; to encourage and support him; and, whereinssoever he acts according to the will of Christ, to receive him with all due regard.

14. That it is the proper business of the pastor also, to present persons and cases to the Church, and to ask the votes or consent of the Church, as one that is set to go before the flock, except when he is necessitated to be absent



sent, or through any indispositions incapable when present; or where the pastor himself is so far concerned in the case to be proposed, as may render it improper for him to propose it.

15. For the better performance of all those things, and by reason of the various necessities of a Church, other officers are also appointed by Christ, of several names in Scripture, especially for churches where the members grow numerous; all whose business is to assist the pastor in those affairs which cannot so fully be managed by himself alone; each of them acting according to their place, office, and business, which the Lord has appointed them unto in his word.

*Lastly.* That in the management of every affair in the Church, there ought to be a spirit of gentleness, meekness, lowliness, love, affection, and tenderness, both in the pastor and people, towards each other; for Jesus, the great shepherd of his Church, was most humble and compassionate, most gentle and meek; and his Saints are called his sheep from their like dispositions; and that the edification of the Church being one great end for which Christ has given this office to his ministers, all lesser concerns and differences ought to be managed with a continual regard to this great end, and for the public honour of Christ in his Churches.

Thus I have given a short account of some of the chief principles of Gospel order. If I am so unhappy in any of my expressions as to be obscure, and want explaining, I am ready at any time, to declare my meaning; and also to give the reasons of my judgment in any of the foregoing articles; shewing that they not only agree with the judgment of your reverend pastors aforementioned, but which is more considerable, that they are all, in my apprehension, suitable to the will of Christ concerning churches and pastors, revealed in his word.

Christian friends, dearly beloved, I cannot but tell you, that while I have been writing those articles, especially the 7th, 8th, and 13th, I shrink at the very thought of your call of me to so weighty an office in the Church of Christ. And I find such discouragements from the awfulness and greatness of the work, that makes me cry out feelingly, Who is sufficient for these things?—and this inclines me still to suspend my answer, and to renew my requests to you (though often in vain renewed) of quit-



ting all thoughts of me, and choosing one whose gifts, graces, and abilities, may be more capable of discharging so vast a trust, and filling up the duties of so sacred an office.

Your's in the service of the Gospel,

Is. WATTS.

LETTER OF DR. JOSEPH STENNETT,

FATHER OF THE LATE DR. SAMUEL STENNETT.

London, March 22, 1750.

REV. SIR,

YOU may well wonder that your very kind letter has remained so long unanswered; but the chief reasons have been a long illness, which has confined Dr. Lawrence for many weeks, and whom it was proper for me to consult on an important affair contained in yours; and then an affliction I have been under myself for some time, having been almost disabled from writing by a violent rheumatic pain in my right arm. Through mercy, Dr. Lawrence is in a good measure restored, and I am myself much better. I have conversed with him about the fountain you speak of, and I believe one of the streams will run your way about May or June next. However, nothing on my part shall be wanting that it may do so. I am sensible, in some measure, how it is in the West, and what pains you have taken to promote the best interest in the world (though I greatly fear a dying interest there). I wish your heart may be yet encouraged, and I am sure we should do all we can here to strengthen your hands, that you may be able to comfort those who stand up for the truth in this sad day.

We have great reason to mourn as well as you, for the declensions we see round about us. Taylor's *Scripture doctrine*, as he calls it, *of atonement*, is a recent evidence to what lengths men are running. Though, to say the truth, I think it is almost as weak a book, as it is corrupt. Bishop Leighton's Paraphrases, have, I believe, pleased all good men among us. The Bishop of London not long since told me, that though he wished a regulation of the public ecclesiastical Constitution, and that many things greatly wanted mending; yet the method proposed would not do; and the event shews it: for the matter seems to be buried already, and I believe it is best of all it is so; for I am well persuaded many of the persons concerned, aimed chiefly at expunging the principal doctrines of Christianity out of the ritual, and sinking them, if possible, in their new version of the Bible. I told his lordship, indeed, that I more than ever saw the usefulness of the book of Common Prayer; for, considering



sidering how little the Scriptures are read by the common people, and how little the Gospel is preached by the clergy, if it were not for what is said of Christ in the Prayer-book, multitudes would forget there was any such person. He heartily joined in my observation, and told me he lately heard a sermon by an eminent preacher, who seemed to labour to keep the name of Christ out of it. For my part, adds he, my time is now short, and therefore my charge to all my clergy is short too: I say to all of them that come to me, *see to it that you preach Jesus Christ—Don't preach Seneca nor Plato, but preach Jesus Christ.*

I have done what I could in the affair of Breslau. The very worthy and Reverend Mr. Christian Lewis Fienne, their messenger and agent, dined with me twice, and I had great pleasure in his conversation. The bishops plainly rejected their case, as they were Presbyterians.

I spent three afternoons in the gallery of the House of Commons within this fortnight, to hear the debates relating to the abuse of spirituous liquors; where such things were said relating to the necessity of some vigorous steps, in order to reform the horrible public wickedness that grows at such a rate among us, and these things were said by some of the greatest men in the house, and in the administration, as well as others, that I am not without hopes something will be done in earnest.

You will hear before this comes to your hand, of the awful stroke of Providence upon us in the death of the Prince of Wales, who died on Wednesday night of a pleuretic fever, after we hoped all the danger was over. It has affected his Majesty much, and spread an awful apprehension among all thinking men. What the consequence will be, the Great Governor of the World only knows.—'Tis our mercy that he reigns, that we may trust in him, and may pray to him. O that we had but hearts to do so as we should, and all would be well!

I am much obliged to you for the friendly notice you take of the favourable Providence that has directed the alteration of my condition. I have great reason to desire a share in your prayers, that I may be kept thankful and humble, and may be rendered more useful. When I have begged that my delay of writing may not hinder the continuance of a correspondence so happily revived, my paper obliges me to say *Manum de Tabula* also, and assure you that I am

Your most obedient and affectionate humble servant,

JOSEPH STENNETT.

P. S. I am glad to hear Mr. Jones goes on well. My service attends him and Mr. Lavington. I saw Sir William Younge at the House of Commons on Wednesday last, and have not found him in better health for a long time.

*To the Rev. Mr. John Walrond, in Exeter.*



## TO THE REV. DR. RIPPON.

DEAR BROTHER RIPPON,

**I**N answer to Question I. on Cover of Register, No. XVIII. —“What is generally meant by the Dissenting Interest; and is that interest on the increase, or not?”—I reply—

The *Dissenting Interest*, in England, is generally understood to consist of those Protestants who disapprove of a national church, an imposed creed, clergy, and service book; and therefore open places of worship for themselves, form religious societies, choose their own ministers, and serve God according to the dictates of their own conscience. Paul's creed is that of the Dissenters, “All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works”—2 Tim. iii. 16, 17. Convinced of the divine authority and sufficiency of scripture, they make it the ground of their faith and rule of their conduct. Like Joseph in Egypt, they render to Cæsar the things that are Cæsar's, and to God the things that are His. That renowned patriarch, in matters of devotion, owned God only for his master; but, in civil concerns, did homage to Pharaoh; and was the *best subject* he had in all his realm. So our English Dissenters, while they give glory to God in the highest, “Pray for all men, for kings, and all in authority; that they may lead a quiet and peaceable life, in all godliness and honesty”—1 Tim. ii. 1, 2. They respect the civil magistrate, in his office, as the minister of God; and are obedient to his lawful mandates, not by constraint, but with a ready mind. That Dissenters, as well as churchmen, may have some weak brethren, is admitted; but take them as a body, they are an enlightened people, of an upright heart, and great benevolence; the cordial friends of all mankind: while their fervent piety, peaceable deportment, large property, extensive commerce, and zeal for the welfare of the British empire, render them some of the *best subjects* the king has in all his dominions. And it is presumed, the more they are well known by men of the first rank and authority, the more they will be found to deserve and experience the patronage of the British Legislature.

They consist of the following denominations:—Presbyterians, Independents, Baptists, and Quakers: nor must our Methodist brethren, who have adopted the congregational mode of worship and church government, nor the United Brethren or Moravians, be altogether excluded this list. The Jews, it is known by all, reject Christianity, and call themselves Moses's disciples; but they dishonour their master. The English Catholics



tholics are children of the eldest daughter of the establishment, and that, by any, they should be accounted Dissenters, is certainly for want of better information: but that so it is, or at least has been, appears from the following anecdote:—

The late venerable Mr. Beddome, of Bourton on the Water, in Gloucestershire, in a conversation I had with him, some years ago, informed me, that journeying from Bourton to Devizes, in his way he stopped at an inn at Wotton-Basset, a small borough town in Wiltshire, where he was quite a stranger, to take some refreshment. The person who kept the house, a widow woman, from his appearance, supposed him to be a clergyman of the Church of England, and was willing to do him a pleasure: therefore, after serving him herself with what he called for in a very obliging manner, said to him, “Sir, the inhabitants of this place are a very happy people.” “I am glad,” replied Mr. Beddome, “you are so.” “Yes,” added she, “we do, I assure you, Sir, think ourselves some of the most happy people in the world.” “For what reason, Madam?” said Mr. B. “Why, Sir,” answered his hostess, “*we have but one Dissenter in the town, and he is a Roman Catholic; and you know, Sir, they are the best of them!*” The good man, not willing to confound her, pleasantly passed off the matter, without making himself known.

As to the *Increase* of the Dissenting Interest, it is well known, the Baptists and Independents, of late years, have increased, and are now increasing. The Presbyterians, having lost the evangelical zeal of their ancestors, are much reduced in number. The Quakers, it is said, are not so numerous as they were sixty years ago, but more so than they were twenty years since; in many country places, their societies are in a languid state; but I am well informed, that, of late, in several large towns, they have had revivals\*. The congregational Methodists are a considerable and growing body. In England, the United Brethren, or Moravians, neither are nor ever were very numerous; nor have they, of late, much increased or diminished. In some other countries they are more numerous; and I am given to understand, their missions among the heathen are in a prosperous state. Upon the whole, it is imagined the dissenting interest of late has increased, and is yet increasing. And as there are now several respectable ministers of the Gospel, in the Church of England, that is a circumstance which ultimately may prove much in favour of the dissenting interest: for, what means are

\* I am indebted for my information to my invaluable friend, Samuel Neate, Esq. of Chippenham, Wilts one of the people of that denomination: a gentleman of considerable property, understanding, and philanthropy, and the most engaging manners. He is visited by noblemen and commoners, magistrates, ministers, and respectable persons of different denominations: Nor are the poor and indigent excluded his presence or patronage.



so likely to promote it as an increase of the knowledge of Christ and his Gospel.

“ Fly abroad, thou mighty Gospel;  
Win and conquer ; never cease.  
May thy lasting wide dominions  
Multiply, and still increase.”

I remain your affectionate brother,

J. T.

## AMERICA.

EXTRACTS FROM THE MINUTES  
OF

THE CHARLESTON BAPTIST ASSOCIATION,

HELD AT DEEP-CREEK, NOV. 1—4, 1800.

THE two first days were employed in the usual exercises of devotion: two sermons were delivered on Saturday, and three on the Sabbath; the public exercises of the latter closed with the administration of the Lord's Supper. On Monday, at Eleven o'clock A. M. the association sermon was delivered by Rev. John M. Roberts, from Matt. xxii. 21—“ *But they made light of it.*” Took into consideration the proposal of the Philadelphia association, concerning the establishment of a GENERAL CONFERENCE of the Baptist associations throughout the United States. After discussion of the subject, agreed to return the following answer, viz. We are of opinion, that some important ends, for the good of the churches, might be accomplished by such an institution; but it would necessarily be attended with difficulties, and considerable expense; and there appears to be some danger of abuses arising. If, however, a well-digested plan should be devised for such a coalition, in which the proper objects were clearly pointed out, with suitable measures to attain them, and the danger of perversion and abuse well guarded against; and if a general concurrence in the undertaking should be obtained of the churches in the United States, this association are disposed to give it their support.

Considered the following query, from the church in Charleston: “ Is there not, at this time, a call in Providence for our churches to make the most serious exertions, in union with other Christians of various denominations, to send the Gospel among the heathen; or to such people who, though living in countries where the Gospel revelation is known, do not enjoy a standing ministry, and the regular administration of divine ordinances among them?” Agreed to the following answer: “ There appears, indeed, to be a *general* call in Providence, for all the churches of Christ to make serious exertions to diffuse



use Gospel light and liberty among the heathen, who know not God and our Redeemer; but the *particular* call to us, seems to be to turn our first attention to that description of persons mentioned in the latter part of the query. Here, indeed, the call is loud and particular: seeing that there are such multitudes in our own land who have not the Gospel statedly preached to them; many of whom are ignorant and careless: and that many of our churches, also, are destitute of a standing ministry. It is greatly to be lamented, that being placed in such circumstances, we have very few ministers, comparatively, to send out into the Gospel harvest; especially of such who are well qualified to undertake the work, as able pastors and missionaries. We, however, earnestly recommend to our ministers, to make their best exertions to supply destitute churches, and to preach the gospel among people who have not yet been brought into a church state. And in the most pressing manner do we recommend to our churches, to "pray the Lord of the harvest to send forth labourers into his harvest;" and to give their most firm and vigorous support to the institution, under the direction of our general committee; by contributing liberally to the fund, and by bringing forward all pious young men, destitute of other assistance, whom they have reason to believe God has called to the ministry; so that they may be prepared to enter on their work, by passing through a previous course of useful studies and improvement.

Agreed to adopt the following paragraph from the Philadelphia association minutes, viz. "It is particularly recommended by the association, that such churches as are destitute of pastors, do endeavour regularly to support divine worship. Their widowed state bespeaks the necessity for prayer; and the promises of the Lord of the harvest encourage it. In most churches there are brethren who, with acceptance to a congregation, can read sermons; and the support of unity and intercourse among the brethren, as well as the duty of publicly venerating the Lord's day, in the midst of an infidel world, loudly call for these holy services."

*The Circular Letter, by the Rev. Richard Furman.*

BELOVED BRETHREN,

THROUGH the kind providence of Almighty God, we have met and enjoyed a peaceful interview; experiencing the benign influence of the Gospel Spirit, in the exercise of a tender reciprocal affection, and in union and fellowship with each other in the doctrines and ordinances of our Redeemer.

By the letters received from you, we have been furnished with information which excites both joy and grief: Joy, that there are evidences of the operation of Divine power and grace,



grate, in some degree, among us: Grief, that so many of our churches still continue in a languishing state.

Having, on a former occasion, set before you the probable causes of declension among us, and pointed out the means we ought to use for regaining a healthful vigorous state in religion, we shall not now recapitulate what was stated on those subjects, nor the arguments by which they were enforced; but we entreat you to take a serious review of them, with an honest intention to improve them practically, to the important purpose for which they were advanced. Let us take heed, dear brethren, lest we be involved in the guilt and condemnation of those who shun the light, or misimprove and neglect known truths—the known and interesting truths of God. Oh! let it be our care to drink deep of the Gospel Spirit; to cultivate genuine piety and devotion; and to exercise and manifest that wisdom, prudence, purity, justice, and benevolence, which the Gospel inspires.

It is an important point in religion, to strike the proper line, both in judgment and practice, between christian zeal and wild enthusiasm; and between the moderation that is directed by wisdom, and that which is the effect of indifferency, or lukewarmness of spirit. Let it be our earnest care to choose the happy medium which truth and duty point out in these cases, and in every other where we are liable to run into dangerous and hurtful extremes: that we may walk humbly and faithfully with God, prudently and uprightly with men, and do honour to the religion of our divine Lord and Master.

As the Christian stands by faith, in that liberty of the Gospel with which Christ has made him free, so he should walk by faith: looking daily to his exalted Saviour for supplies of grace—contemplating the glories of Immanuel—considering the obligations he is brought under to divine love—living on the promises—rising above the world to God—and realising the invisible glories of the eternal state, to which, as an expectant, he is hastening. So may we endure amid the temptations and afflictions of the present life, as seeing him who is invisible.

No principle of divine truth should more deeply affect the heart, or have a more governing influence on the life of a Christian, than that which manifests our dependance on the gracious aid of the Holy Spirit, for all holy tempers, gifts, and qualifications, to fit us for the service of God; and to give us success in our sincere humble endeavours to promote the divine glory and the interest of our Redeemer's kingdom. How earnestly should we pray for this gracious aid! How carefully should we guard against offending and grieving this blessed Spirit, who is the source of our spiritual life! Walk, then, dear brethren, humbly with God. "Remember the rock from whence ye were hewn, and the hole of the pit from whence ye were digged:" Remember your depraved, guilty, and lost state



state by nature ; remember the vileness and guilt you contracted by actual transgression ; and what obligations you are brought under by pardoning, renewing, and sanctifying grace : and if any of you have been raised from obscurity, poverty, weakness, or distress, to honourable, affluent, and happy situations in life—civil, social, or religious—fail not to make your humble and grateful acknowledgments to that beneficent Author of all good, whose unmerited goodness and mercy have afforded you these benefits !

We would remind you, once more, of the greatness of the blessings we, as a nation, enjoy ; by the continuance of peace, of civil and religious liberty, and by the prosperity of agriculture, commerce, arts, and sciences, among us ; and that, in the present year, the body of our citizens have enjoyed a large share of health : at least, this is true of those, in general, who inhabit these southern states ; and of the citizens of several cities in the northern, where pestilential disease had, in former years, ravaged in the most awful and destructive manner. Baltimore, indeed, is an affecting exception ; but, for the benefit so generally afforded, our praise should be rendered with grateful hearts.

Let it not be forgotten, that firm attachment to the constitution, laws, and government of our country, is an important duty ; especially while they are evidently the honoured means employed by heaven, to secure and diffuse so much happiness among our citizens, as we at this time enjoy. To pray for the good of our country, and to seek its peace, is at once our duty and happiness. This promotion of the public welfare is not to be effected by indulging the turbulent spirit of party, by extreme jealousy exercised over the conduct of the responsible magistrates and officers who are invested with public trusts, or by heated declamation ; but by dispassionately listening to the dictates of truth and wisdom ; by firm adherence to the principles of rational liberty ; by subjection to the laws ; and by a tender patriotic concern for the good of the whole nation, on liberal principles.

Since our last anniversary meeting, God, in his sovereign and righteous providence, has taken to the world of spirits that great and excellent man, General George Washington, who had long stood, under God, the principal guardian of the liberties and happiness of his country.

While we unite with the churches throughout the United States, and the citizens at large, to shed the tear of sorrow and of gratitude over his tomb, and to honour his memory, let us also keep in honoured and lasting remembrance, those sage counsels which, in the fullness of an affectionate heart, he addressed to the people of America, respecting their most essential national interests.

Let



Let the relative duties be strictly regarded among us, according to the plain doctrines of Christ, and the bright examples of primitive Christianity: that as parents and children, husbands and wives, brethren and sisters, masters and servants, we may walk worthy of the Gospel, and adorn the doctrine of God our Saviour, in all things. The libertinism and infidelity which abound in this age, are so dangerous, that great care should be taken by religious parents, to guard the minds of their children against the fatal influence of those evils. Much attention, therefore, should be paid to the education of children, and government of families; to preserve good morals, to inculcate the principles of true piety, to have our offspring truly brought up in the nurture and admonition of the Lord, and our families governed in his fear.

The scriptural doctrine on the station and duties of servants, is clear and decided. It requires of them faithfulness, submission, quietude, and obedience, in respect of the wise and sovereign order of God's providence, which has placed them in that situation; and it directs them to perform their duty on conscientious principles, "as to the Lord and not to men." The scriptures also give assurance, that this faithfulness will meet with the peculiar approbation and gracious reward of heaven; but that a contrary conduct will provoke the divine displeasure. On the other hand, the sacred oracles as fully declare, under the high and awful sanctions of divine authority, the obligations of masters to rule their servants with justice and moderation; to afford them a reasonable portion of the comforts as well as necessities of life; and to regard, with seriousness, their religious interests, as of persons who are placed by the divine government under their care and direction. As these truths are clearly stated in the word of God, so they appear, in the present state of things among us, and at all times, to be best adapted to promote the general good, not only of the community at large, but of that body of persons who are in a state of servitude. Rather, therefore, than advocate the speculative abstract opinions, or attempt the innovations in practice which, on this subject, have been advanced and planned by others, let us adhere to these scriptural principles, and perform these duties, so clearly laid down in the volume of inspiration. On these we may and ought to insist.

Thus, dear brethren, we have, with all simplicity and candor, presented to your view some important considerations of truth and duty, to which we request your serious attention. We conclude, with our best wishes for your true happiness; and remain

Yours affectionately, in Gospel bonds,

RICHARD FURMAN, Moderator.

JOHN M. ROBERTS, Clerk.



REV. DR. THACHER'S ACCOUNT  
OF  
THE SIX NATIONS OF THE NORTH AMERICAN INDIANS  
—  
IN A LETTER TO DR. RIPPON.  
—

IN the year 1796, there were residing within the United States of the ancient tribes of the six nations,

|            |     |             |      |
|------------|-----|-------------|------|
| Oneidas    | 628 | Senekas     | 1780 |
| Cayugas    | 40  | Stockbridge | 300  |
| Onondagos  | 450 | Brotherton  | 150  |
| Tuscaroras | 400 |             |      |
|            |     |             | 3748 |

Among the Oneidas and Stockbridge Indians, missionaries have been employed for many years past. Mr. Kirkland, an extract from whose journals was formerly published in *The Register*, was minister of the Oneidas; and Mr. Sargeant is so now to the Stockbridge Indians. Both these tribes live surrounded by white people, whose settlements are stretched more than an hundred miles beyond them. Of the present state of religion among them, the board of Commissioners from the Society in Scotland for propagating Christian knowledge, which is established in Boston, received an account from a committee who visited them in 1796. At New Stockbridge, say they, the people in general attend on the public instructions of Mr. Sargeant, and the religious conferences which he holds with them. The Church consists of five men and twenty-five women; of the latter none are under suspension, and but one is complained of as disorderly; of the former, two have been under discipline for intoxication, and are now suspended. We were present at one religious exercise, which was decently attended; and their singing was remarkably soft and harmonious. Many of these people, male and female, can read English, and some few can write. They received with great pleasure some religious books, which we distributed among them.

Among the Oneidas are thirty-six women who are reputed sober, and of these Mr. Kirkland thinks twenty-four are serious Christians. There are three or four men of a sober character in general. One man only attended the last communion; this was John Skanandagh, and he is said by some to be the only man in the nation who never indulges himself in drinking to excess. He has very little influence in the nation, though one of the chiefs. The Lord's Supper is not administered oftener than three times in a year.

At Marshpee, in the year 1793, there were about 375 souls who were called Indians. The fact is, there are very few now  
Aug. 1801.] 29 remaining



remaining at this place, or any other surrounded with English settlements, who are pure blooded Indians. There has been a mixture of white and black among them, which has formed a strange race, not to be reduced to any one description. Those, however, who have descended immediately or remotely from Indians, are so denominated. At Herring Pond, and Menumet Pond, there are settlements of Indians, consisting in the whole of about 150 souls. Mr. Hawley has been missionary to the Marshpee Indians, since the year 1757: He was formerly supported by the New England Company in London; but since they withdrew their exhibitions to the American States, and appropriated them to their own colonies, he has received nothing from them, but is assisted by the society for propagating the Gospel among the Indians and others in North America, which society is established in Boston. As to the state of religion among these Indians, I can give no account.

At Martha's Vineyard, and its adjacent islands, there are about 381 Indians. The venerable Mr. Mayhew, descended from a family which has been indefatigable in its attempts to Christianize the Indians, is their missionary. He is also supported in the same way as Mr. Hawley. There is likewise an Indian preacher on the island, who was regularly ordained, but of him little is known.

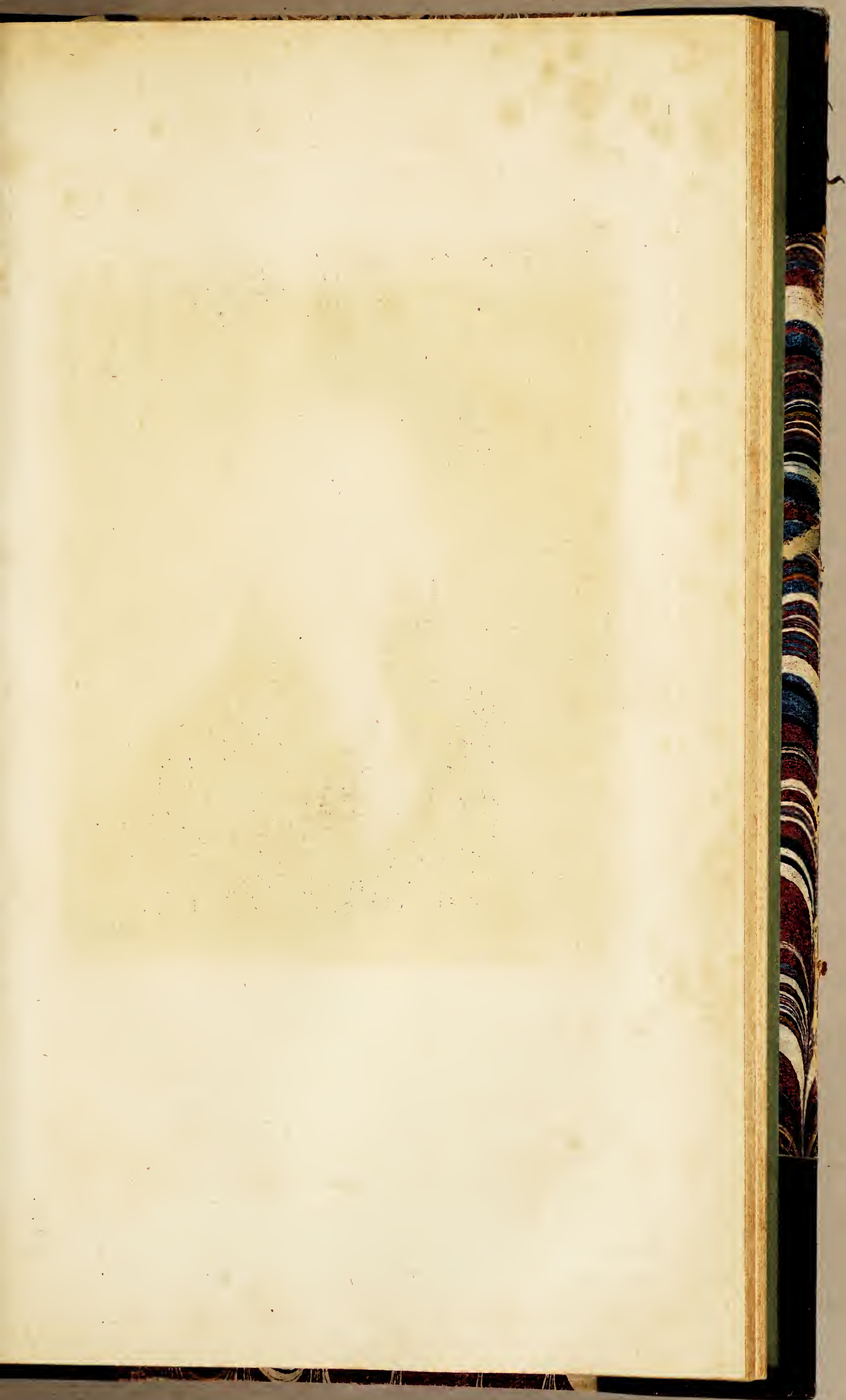
The Natick Indians, which tribe were converted by the venerable apostle Eliot, are now extinct. Here and there a family of Indians remains in the other parts of the country, where formerly there were large settlements of them, but they are so nearly extinct, as that a few more years will finish them.

The society here for propagating the Gospel, furnish the Indians and their children with books. They support schools among them, and also supply them with implements of husbandry, when they discover a taste for agriculture. This is seldom the case. Their wild dispositions and manners prevent them from engaging in steady employment. They love hunting and fishing; and have a common saying, that it becomes women only to work, and that men were made for nobler exercises. The women do indeed perform all the manual labour of an agricultural kind, such as planting, sowing, reaping, &c.

It would be happy if we could find religion flourishing among these natives of our country; but it does not. The Marshpee, the Marthas Vineyard, and the Menumet Indians here, and the Stockbridge Indians at Oneida, are all nominal Christians; but with respect to vital religion, they too much resemble their white neighbours.

New Stockbridge is about 350 miles from Boston. Menumet and Herring Ponds are about 50, and Marshpee 60 miles distant from the same place. Martha's Vineyard is an island, and may be estimated at about 100 miles distance.—All these Indians speak









THE REV<sup>d</sup> WILLIAM ROGERS D.D.

*Professor of English, and the Belles Lettres,  
in the University of Philadelphia*

*Published as the Act directed by W. Buntin April 1<sup>st</sup> 1797.*



Speak and understand English perfectly, and many of them read and write that language with facility. They imitate well in painting, &c. but have no originality of genius. They are, however, shrewd and witty, and will overcome their white neighbours at repartee. They decline so rapidly, that we shall soon have to go some hundred miles to see an Indian. Great endeavours have been used from the first settlement of the country to the present day, to convert them to Christianity, but hitherto in vain. However, we persist in our attempts, and wait for the blessing of heaven.

*Boston, Feb. 2, 1799.*

PETER THACHER.

EXTRACT OF A LETTER FROM THE REV. DR. ROGERS.  
TO DR. RIPPON.

*Philadelphia, June 13, 1801.*

GOD, in the course of his unerring providence, has of late, visited my dear family with the rod of affliction. My eldest daughter, a charming child, within twenty-six days of being five years old, was removed by death on the 26th ult.—The stroke is a severe one—but, Jehovah's ways are perfect—Oh, pray for the bereaved parents!—The following appeared in the papers of this city, on the occasion. “Died on Tuesday, May, the 26th inst. after a short illness, Miss Sarah M. Rogers, daughter of the Rev. Dr. Rogers of this city, aged about five years. In the early death of this lovely child, her worthy parents and relatives have sustained an irreparable loss.

“Say, Death, thou never-pausing conqueror, say,

A brighter spoil did e'er thy trophy boast?

Ye shining tenants of eternal day!

When did a fairer mind e'er reach your blissful Coast?”

Last month I received a very friendly and truly fraternal letter from the Rev. Mr. Carey, at Serampore, dated January 9th, 1801—He sent me Matthew's Gospel in the Bengalee—He had then baptized his eldest son, and one Hindoo, and expected soon to baptize his second son, and the Hindoo's wife and wife's sister.

Poor brother Thomas was in the hospital (at Calcutta) for lunatics. This, with the deaths of our brethren Grant and Fountain, are gloomy dispensations with respect to the mission! He meant to write me again in March, and to forward me the whole of the New Testament.—The vessel is daily expected—I mean the New Testament for the Philadelphia Library.

I dare say some of your New England Correspondents have transmitted you a particular relation of the revival at Newbury Port, Massachusetts; Woodstock, Connecticut; Providence



in Rhode Island ; and four or five towns adjacent. Near Providence, one of our ministers baptized 100 persons in about eight months, another 40, &c. &c.

During the late session of the Presbyterian General Assembly in this city, I had a friendly visit from Dr. Jonathan Edwards, President of Union College, formerly of New Haven ; he enquired much about you, Dr. Ryland, and the missionaries.

I forward for your acceptance, a neat edition of president Jefferson's Inaugural Speech—a recent publication of the Society of the Cincinnati—a pamphlet entitled *Infant Baptism Deceased*, written by the Rev. Mr. Freeman (late a Presbyterian minister) I dislike his title-page, his epitaph, and his severity in his last letter. However, he appears to be a pious profelyte, and it is upon the whole a good and argumentative work.

Philadelphia cannot at present boast of much warmth in religion ; but our city and liberty, notwithstanding the four yellow fevers of 1793, 97, 98, and 99, are rapidly and surprisingly increasing in inhabitants. Agreeably to the late Census, our numbers are between 72,000 and 73,000 souls.

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*Account of the Rev. ADAM FREEMAN, of America, taken from his Infant Baptism Deceased,—a Pamphlet in seven Letters to a friend, 12mo. p. 120. Baltimore, Maryland, 1801.*

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I WAS of Calvinistic sentiments by the prejudice of education ; but since it pleased the Lord to call me by his grace, I have carefully examined that system, and by the light of scripture have satisfactorily proved to myself the following doctrines of revelation.

The *eternal election* of those who shall be saved by the grace of God—*Original guilt* by the imputation of Adam's first sin to all his posterity, with the *entire depravity and moral inability* of man to satisfy the penalty or obey the precepts of the Divine law—*Justification* before God by the righteousness of Christ alone, *imputed* to us, and in no other way—*Regeneration, sanctification, increase of holiness, and perfection in a world of glory*, by the influence of the Divine Spirit alone—And the *final perseverance* of the saints by the power of God through faith unto complete salvation. These principles I sincerely adopt, as very good, as perfectly consistent with all true christian experience, and as having the most salutary influence upon the lives of those who truly believe and feel them. Therefore I hold them fast, and trust I shall never let them go to all eternity.

Finally, being roused to take nothing upon trust from others ; after a prayerful, faithful, and long examination of what men call *Infant Baptism*, I find, to my shame, I have too long held



it without any solid foundation; and, therefore, in obedience to Christ, my Lord and my God, and in compliance with the dictates of my own conscience, I cheerfully part with this invention of men; though in so doing I expose my character to the contempt of friends and the insults of enemies, and sacrifice almost every prospect of temporal convenience.

If my pious friend should raise the objection—Why did you not part with this doctrine before you became a preacher? surely it was your duty;—I answer—Why were *you* not convinced of your miserable state by nature, and why did you not believe in Christ, ten years before you actually did? surely it was your duty. But again, I heartily believe, that special grace from God, for that express purpose, is as necessary to bring off a real christian from his false notions of Infant Baptism, as to convert a sinner from the error of his way. If, however, any allowance ought to be made for juvenile studies, and the most disadvantageous circumstances in forming my first sentiments on this head, and holding them so long—may I not rationally hope, that your censure will fall lighter upon me than if the case were otherwise?

You must know, then, that I was born, and educated till manhood, in a Presbyterian family, in the midst of Presbyterian neighbourhoods, under a Presbyterian ministry. By the care of my parents I was early made acquainted with the principles of the Presbyterian confession, and taught to repeat by memory the catechisms of that church; which all inculcate the scripturality of Infant Baptism. I was not able at that time to discover the weakness of the pretended proof, nor was I acquainted with a Baptist, either preacher or private person.

When I left my father's house to pursue the advantages of the world, I travelled almost entirely amongst Presbyterians; and when I entered business in a distant country, I was, as usual, in the midst of Presbyterian congregations and neighbourhoods, where the practice of this supposed ordinance prevailed without controversy. In this place, as I believe, the Lord called me by his distinguishing grace to embrace, as a lost sinner, the dear Redeemer, to take up the cross and follow him. Immediately a desire, which hitherto had been the farthest from my heart, took possession of it; and I resolved to sacrifice all for the purpose of serving HIM in the ministry of his gospel. The Calvinian system of doctrine, through Divine grace, had too strong a hold of my heart to let me embrace the easy plan of becoming a Methodist preacher; and as a right understanding of the true scripture doctrine of Baptism is not inseparably connected with regeneration, I had nothing in my experience constraining me to let go the Presbyterian tradition of the fathers. Rather, therefore, than join myself to any church but the purest in my opinion at that time, I submitted to three years study of languages,



ges, sciences, and divinity, to qualify myself as a minister of the Presbyterian church.

My attention was not directed to Baptism by the teacher under whom I studied divinity. And if it had been, I was not in circumstances to have had a full view of the controversy on that subject; as I now know, by a late event, that the teacher himself had never seen many of the most important things which Baptists have said for themselves. So far as I know, there were no books on the Baptismal Controversy in the neighbourhood of my education, except a Pædobaptist pamphlet by Dr. Hemmenway. I cannot tell why, but I had neither difficulty nor doubt upon the point before this piece fell into my hands. It was no wonder, then, after reading the host of pretended arguments, marshalled by this writer in support of Infant Baptism, and not knowing, or having any fair opportunity to know, what might be urged for their overthrow, if I was perfectly sure, he must be right, and so rested securely in the error. I ought to have understood my bible better, I confess, but I did not, and I could not, because my understanding was darkened and perverted, by prejudice and false reasoning; so that when I read the sacred word, almost every thing *seemed* to favour Pædobaptism. I became an itinerant preacher among the Presbyterians, and travelled during two years, till I was called to settle in Maryland; and, being only a probationer for the gospel ministry, until then, I had nothing to do with the administration of Baptism. But a call to the whole work of the ministry, and especially to the exercise of church discipline, led me to reconsider the subject; not so much, indeed, to examine the scripturality of Pædobaptism, for of this I did not doubt; but to ascertain the gospel rule respecting the extent of its administration. Scarcely could I find any but Pædobaptist books on the subject, by which I was still in a great measure confined to a partial view of the argument respecting Baptism. Having been always determined to lead men by their understandings, and finding insuperable difficulties in Dr. Hemmenway's scheme, I was constrained for shame to relinquish it; and, yielding to the power of superior arguments, to adopt the more simple, sensible, and less inconsistent system of Mr. Strong: without even suspecting, as yet, the very foundations of the whole fabric; but only seeking the clearest method of stating the supposed truth, for the edification or conviction of all denominations. But while with great accuracy I was preparing on a certain Saturday to elucidate Pædobaptism to the people at an administration on the Lord's day, in the midst of all my Pædobaptist authors, and without a single Baptist book at that juncture to confront them, in a twinkling I found myself standing on *nothing*! My foundations were gone! and they are gone! When I formerly disputed for Infant Baptism, I saw but one side of the subject, without



without a fair opportunity of viewing the other ; I have not forgotten a single argument for the practice, that ever *seemed* conclusive ; and, during the course of the last two years, since I declined the administration of the supposed institution, I have, by earnest application to books and men, but finally and especially to my bible and a throne of grace, become acquainted with what is, and may be said on the other side. Does not, then, a presumption arise, that I am now more master of my subject than formerly ?

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*Concluding Address by the Rev. WILLIAM STAUGHTON, in his Sermon before the PHILADELPHIA MISSIONARY SOCIETY, in the Baptist Meeting-House, Philadelphia. —Text, Isaiah lv. 12.*

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A MISSIONARY Spirit has gone forth in the world. Among the rivers in Asia, in the wilds of Africa, and on the mountains of America, publishers of salvation are now to be found. The firmament of the church is widening, and new stars are displaying the new creation's glory. Hindoos are ceasing to worship their Ganges, and idols are famished. The Ethiopian is chilled with the view of his crimes, and the Greenlanders warmed with the message of redeeming love. From the uttermost part of the earth have we heard songs, even glory to the righteous.

MY BRETHREN,

In the interior of the country we inhabit, there are thousand of Indians who are covered with gross darkness. We have brought our families and our manners to their shores ; let us shew them, that we have brought with us a volume which may prove a light unto their feet and a lamp to their paths. Let us point them to the mark of the prize of the high calling of Christians, a mark by which they may “steer” with confidence through “the wilderness” of this perplexing world.

Let neither their *imagined* virtues\* nor their *real* vices prevent your exertions.

\* “ It has become fashionable of late years for the Philosophers of Europe to celebrate the virtues of the savages of America. Whether the design of their encomiums was to expose Christianity, and depreciate the advantages of civilization, I know not, but they have evidently had those effects upon the minds of weak people.” — Dr. Rush's Essays.

From the travels of Charlevoix, Hennepin, Carver, &c. the doctor demonstrates that *uncleanness, nastiness, drunkenness, gluttony, treachery, cruelty, idleness, theft, gaming, and the degrading of their women* are common vices. He concludes a short, but very instructive essay on the subject, with saying, “ How great is the efficacy of Christianity, which, by purifying the heart, renders the practice of the contrary virtues natural and agreeable.”



Are Indians *unclean*? Send the gospel among them. This will teach every one how to possess his vessel in sanctification and honour. It will shew to them that marriage is honourable in all, and the bed undefiled; but that whore-mongers and adulterers God will judge.

Are they *filthy* in their manners and persons? Send them the gospel. They will learn from it to cleanse themselves from all filthiness of flesh and spirit. Having their hearts sprinkled from an evil conscience, their bodies will be washed as with pure water. The body will be respected when regarded as a temple for the Holy Ghost.—Health and cleanliness follow the pious observance of the Lord's day.

Are Indians *drunkards*? Send the gospel among them. Let Missionaries cry at the door of their tents. Take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drunkenness! Wo unto them that rise up early in the morning that they may follow strong drink, that continue unto night, until wine (or rum) enflame them. When they know that drunkenness at last biteth like a serpent and stingeth like an adder, and that drunkards shall not inherit the kingdom of God, we may expect that by this vice, whole tribes will be no more destroyed, and that Indians will cease to glory in their shame.

Are they *gluttonous*? Send them the gospel, and their belly will soon cease to be their God. The body will be kept under, and be brought into subjection. Assisted to put on the Lord Jesus Christ, provision will not be made for the flesh to fulfil its lusts. They will use the world as not abusing it.

Are Indians *treacherous*? Send the gospel among them, that they may have their conversation in simplicity and godly sincerity. It is only by this means that, with respect to public treaties, or private dealings, you will be prevented from saying their tongue is an *arrow shot out*; it speaketh deceit: one speaketh peaceably with his mouth, but in heart he layeth wait. Embracing the religion of the King of Truth, they will become true men.

Are they *cruel*? Send them the gospel! Instead of regarding compassion as effeminacy, they will consider it as a mark of human greatness. Instruments of cruelty shall be sought for in vain, in their habitations. Under the influence of christianity, the scalping-knife and the hatchet will become useless, and the war-hoop and death song be forgotten. The lion and the wolf shall become gentle as the kid or the lamb. That heart cannot be cruel in which the love of God is shed abroad.

Are Indians *idle*?\* Send the gospel among them. We com-

\* " Their work advances under their hand with such slowness, that an eye witness compares it to the imperceptible progress of vegetation. They spend so many years in forming a canoe, that it often begins to rot with age, before they finish it."—Robertson's America.



manded you, said the apostles, that if any would not work, neither should he eat. We beseech you that ye study to be quiet, and to do your own business, and to work with your own hands, that ye may walk honestly.

Are they *dishonest*? Send them the gospel. Let them know that this is the will of God that no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such. Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good. Let none suffer as a thief.

Are Indians fond of *gaming*? Send the gospel among them! By teaching its converts to come out from ungodly company, to care for them of their own household, and to shun deceit and lying, it destroys the injurious practice. Such who beguile unstable souls, having hearts exercised with covetous practices, are cursed children. Spots they are and blemishes, sporting themselves with their own deceivings,—who shall receive the reward of unrighteousness.

Are they in the habit of degrading their women? Send them the gospel: which says, Let the husband render to the wife due benevolence, giving honour to her as the weaker vessel, and as being heirs together of the grace of life. Let every one of you love his wife even as himself.

The gospel is suited to the removal of the vices which disgrace the Indian tribes; and, where it is received in power, instead of the briar, will come up the fir-tree, and instead of the thorn, the myrtle-tree. Instead of uncleanness, there will be purity; instead of drunkenness, sobriety; instead of treachery, integrity; instead of cruelty, mercy; instead of indolence, industry; instead of theft, honesty; and instead of contempt for females, the mother, the wife, the daughter, and the sister will be loved and respected as tender, faithful friends.

This conviction, united with an ardent desire to glorify God in the exercise of christian benevolence towards the heathen, gave birth to the PHILADELPHIA MISSIONARY SOCIETY\*. This society, while it is anxious that the heathen may hear the faithful saying, that Christ Jesus came into the world to save sinners, is desirous of introducing amongst the Indians some of those arts which lead the way to civilization, ignorance of which is an indirect auxiliary to the commission of various crimes. The introduction of the loom, the forge, and the plough, of tame animals, and of useful metals, is contemplated; that, by the increase of civil information, the wall of

\* The Philadelphia Missionary Society, was formed in the month of January, 1798. Three sermons were preached on the occasion, by the Rev. Morgan J. Rhees. The first from Rom. i. 15, 16.—The second from Rom. i. 12—15.—The third from Luke xvi. 31.



partition between Indians and the United States may be broken down, and the tomahawk and the bayonet become useless.

Every institution of this nature merits patronage; and it becomes each individual to exercise his influence for the advancement of so pious a design. Shall I attempt to produce farther arguments to excite you to fulfil the good pleasure of God? Shall I remind you of the prodigious numbers of our fellow men who are yet involved in ignorance and misery? Shall I press on you the value of the gospel, that it consists of *glad tidings to perishing sinners*? Shall I remind you of the example of Jesus who went about doing good, and whose zeal for the house of God consumed him? Shall I refer you to the holy apostles, who counted not their lives dear, so they might fulfil their ministerial course? Shall I press on you, that zeal for the Lord of hosts has lately given rise to many missionary societies, and refer you to Scotland, to Germany, to England, and to New York? Need I tell you that carelessness is guilt, and indolence ignoble? Shall I point you to nature, full of labour all around you, and invite restless winds, rolling tides, rising vegetables, and revolving orbs to put your inactivity to the blush? Shall I exhibit the encouragements to sending missionaries among the Indians, derivable from an Indian's believing in the *Great Spirit* and in a *future state*; from the peace now subsisting between them and us, and from their proximity to us? Shall I assert the honor of being fellow-workers with God, the pleasure that springs from fulfilling our duty and doing good, and the probability of success deducible from the signs of the times? I persuade myself the task is unnecessary. I persuade myself that you are ready to cry out, How shall we begin to testify our zeal? What immediate measure shall we adopt for aiding so benevolent a design? I congratulate myself on being able to assist your pleasures, in hopes of seeing this evening a fulfilment of that animating prophecy, "They shall bring their silver and their gold with them unto the name of the Lord thy God." At the close of this service your liberality will have a fair opportunity for its exertion. The society, for which I have this evening the honour to plead, is weak; it has implored the fatherly care of Heaven, and now would welcome assistance from you. As yet 'tis a little one, but we trust the little one will become a thousand. In the exercise of that generous zeal which will give pleasure in death, and expecting the Master's blessing, we hope to see mountains and hills, the Andes and the Alleghany break forth into singing, and the trees of *the wilderness* clap their hands in gospel harmony, The Lord will hasten it in his time.



## FORMATION OF A NEW CHURCH.

*Fakenham, Norfolk, May 3, 1801.*

SOME friends of the gospel, at Fakenham, though not of Baptist sentiments, invited Mr. Johnson, a member of the church at Diss, to preach to them. They were previously informed that he could not admit of a mixed communion; and thus he accepted their invitation without imposing any restraint on his own principles. Soon after, some persons in the congregation desired to partake of the privilege of believer's Baptism; and on Saturday, May 2d, were admitted to that ordinance, though not without the appearance of considerable opposition from many who were violently prejudiced against such a novel practice in that place. Even a constable attended with orders to take down the names of the people; but, on its being represented to him that he was a peace officer, and ought to keep the peace, and prevent any disorderly behaviour, he did so; and they met with no interruption.

On the Lord's day following, the congregation assembled at ten o'clock. After singing, Brother Johnson's prayed, read 132d Psalm, and described the nature of a gospel church. The persons baptized (six men and three women) mutually agreed to give themselves up to each other in the name of the Lord Jesus. Brother Johnson addressed them, and gave them the right-hand of fellowship, and acknowledged them a Church of Christ. And the church chose Brother Thomson to be a Deacon. In the afternoon Brother Johnson preached from the Psa. cxxxiii, 3. Considering the text as applicable to the above occasion, he first noticed the relation which brethren have to God as their father by adoption and regeneration; and to the church as their mother, possessing resemblance to Christ as their elder brother, one common interest, the same privileges, and one inheritance. Secondly, their unity—first in affection, by sympathizing, communicating temporal and spiritual things, and watching over one another in love, forbearing and forgiving one another—secondly, in sentiment—thirdly, in concurrence and design—lastly, he noticed the utility and pleasantness of this unity, to God's ministers, and saints in general; as being an obedience which honours the gospel, and encourages young converts. The church thus formed has been increasing since, and, we hope, will continue to flourish with the Divine blessing. Brother Johnson, we trust, will shortly be settled over them as pastor.

## ORDINATION.

*Diss, June 24, 1801.*

THE late Mr. Farmery was well known in this town and neighbourhood as a respectable and very useful minister



of the gospel: when it pleased the Lord to bereave the church of his labours among them, they turned their attention to a Mr. William Ward, who had formerly been curate in the establishment near to Difs, was then in Scotland, and had lately embraced Baptist principles. Upon a communication of religious sentiments, which proved satisfactory on both sides, they invited him to labour amongst them for a year, with a view, if mutually agreed, to his being settled over them as their pastor: he accepted the invitation, in December last, and came to a conclusion with the church about this time. Happily great unanimity prevailed on the occasion—to solemnize which, and under God, to render it profitable to those who were concerned, many friends met, and engaged in the following exercises, on the 24th of June, 1801.

The service commenced with singing the 48th Ps. 2d part. Mr. Cowel, of Ipswich, read the 2d and 3d ch. of Titus, and prayed. Mr. Hall, of Ipswich, represented the nature of a gospel church, her congregational order, right of electing pastors and deacons, and administration of ordinances. Mr. Dawson, one of the deacons, related the circumstances in Divine Providence attending the choice of Mr. Ward to the pastoral office. Mr. Ward then declared the Lord's dealings with him respecting his personal experience, call to the ministry, and, what was particularly asked, his dissent from the church of England. He candidly acknowledged, that formerly he used to search the scriptures upon the precious doctrines of the gospel, but was subject to ordinances, and conformed to rites and ceremonies, without inquiring whether they were agreeable to the word of God; that when the Lord led him to make this inquiry, he began with the subject of Baptism, and determined to follow his convictions, leaving all consequences with God; and that now he considered it as highly profane, and contrary to our allegiance to Christ our King to diminish from, alter, or add to his positive institutions. Mr. Ward gave his confession of faith—the church confirmed their choice by lifting up their right hands; and he renewed his acceptance of the call—The right hand of fellowship, by all the ministers—The ordination prayer by Mr. Thompson, of Grundisburgh—Mr. Hupton, of Claxton, addressed Mr. Ward from 1. Pet. v. 2. "Feed the flock of God which is amongst you."—Prayer by Mr. Smith, of Fersfield—Mr. Ridley, of Bury, addressed the church from Phil. i. 27.—Singing at proper intervals—Concluding prayer by Mr. Hickman, of Wattisfield.

There is no doubt that the Holy Ghost animated the services of the day. The Spirit which appeared to operate was a spirit of truth and love, such was the sincerity, unanimity, and affection which prevailed; and in general the Lord's people were comforted and profited by it.



SECOND ANNUAL REPORT  
OF  
*THE RELIGIOUS TRACT SOCIETY.*

THE members of this institution, confirmed by the experience of another year, in their persuasion of its utility, renew their appeal to the religious public with additional confidence. They have received many well authenticated statements, which convince them that the objects proposed are not only important, but, to a very encouraging degree, attainable. The lives of some persons, and the deaths of others, appear to have been beneficially influenced by the publications already issued. Such proofs of the Divine sanction are felt as new bonds of attachment, new motives to gratitude, new impulses to zeal.— Surely the cause finds an advocate in every humane, generous, and sacred feeling. Wherein consists the value of human life, if not in the services devout and benevolent, with which we fill up its successive hours? We belong to a race created for immortality; but how vast the companies, who are passing on without knowing, yea, without caring what kind of immortality will be allotted them. The distribution of short, serious, and affecting addresses, tends, as far as it prevails, to rouse from this dangerous stupor; nor is it easy to point out a more extensive or a more effectual way of doing good.

He, who contributes to the relief of an indigent family, to the erection and support of a school, or hospital, or to the maintenance of public worship, devotes liberal things, justly endears himself to his fellow creatures, and if his offering be made on evangelical principles, obtains the rich reward of God's approbation: but these exertions are local; they are the partial showers, which, while they fertilize a field, leave a whole district thirsty and barren. By exerting himself agreeably to the principles avowed by this Society, an individual extends his well-directed efforts over a scene almost unlimited. His piety may be compared to the small rain, which, with silent efficacy, revives the hope of a fainting empire. He unites in a plan, whose influence is far felt in every direction; hence he becomes the joyful expectant of good intelligence from all parts; or if the thousands and tens of thousands of tracts, which he has assisted to circulate, produce no effect, with which he is made acquainted, still may he hope, that the great and last day will make a glorious developement.

Were the spirit of distribution universally awake, it would, together with the rest of the laudable expedients, which are now happily so numerous, afford a delightful presage of periods, meliorated beyond all former example. Let but the mind seriously contemplate the subject, it will soon be provided with  
abundant



abundant opportunity of giving scope to its impressions, Opu-  
 lent Christians will supply themselves with an assortment of tracts,  
 which they will zealously distribute and carefully replace:—  
 ministers will take occasion to recommend this mode of dissemi-  
 nating truth; religious associations and societies, instituted for  
 the instruction of the poor, the relief of the sick, and the distri-  
 bution of tracts, will impart to a plan like this, incalculable  
 energy. A tract is often the means of introducing further in-  
 struction, and will always be an auxiliary to the labours of the  
 pulpit; it possesses one advantage which a sermon wants; a  
 sermon is delivered, and then too often forgotten, it can never  
 be completely recollected. But the tract, which is left in the  
 inn, on the road, or in the hands of a passing stranger, remains  
 a specimen of scriptural doctrines—the only religious privilege  
 to which some have access—and a needful memento to those,  
 who are possessed of bibles, and whose sabbaths are spent under  
 the most awakening and evangelical ministry.

It is evident that an institution of such compass can be main-  
 tained only by wide co-operation; this is, at present, the more  
 necessary to be remarked, as the finances of the society are in  
 a depressed state; an advance indeed has taken place on the  
 price of the tracts, but so slight as to render it indispensable, that  
 the society look forward to an enlarged subscription; at the same  
 time, they hope that an extraordinary effort on the present oc-  
 casion, will concur with the measures they have taken, to make  
 a future appeal of this urgent kind unnecessary.

#### PLAN.

I. That this society be denominated the **RELIGIOUS TRACT SOCIETY**.

II. That a donation of ten guineas constitute a member for life.

III. That every annual subscriber be considered a member.

IV. That the subscription solicited be employed as a mean  
 of enabling the society to distribute and sell the tracts at a cheap  
 rate.

V. That subscribers be entitled to purchase at a reduced price.

VI. That a committee be appointed in London, and a cor-  
 responding committee in different parts of the country, who shall  
 have the care of selecting suitable tracts, and of superintending,  
 as their situations enable them, the printing and distribution.

VII. That a bookseller be employed in London, as a deposi-  
 tary for the circulation of tracts.

VIII. That an annual meeting of the society be held in May,  
 on the Thursday morning of the missionary week, when a trea-  
 surer, secretary, and committee shall be chosen.

IX. That the tracts be paid for on delivery.



*The following are the Committee for the present year 1801.*

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MR. SAMUEL TORSHELL'S  
VIEW OF SCRIPTURE.

[Wood, in his *Fasti Oxoniensis*, mentioning Mr. RICHARD STOCK'S Commentary on the Prophecy of Malachy, printed at London in 1614, says, *Samuel Torsbell* is esteemed the half author of it.]

**H**OLY Scripture is the greatest treasure of heavenly wisdom and science that the world hath in keeping, and on which we cannot put too high a value. Let me add some just Characters of the whole Bible, and the particular Books; some of which I have gathered from the ancients and others, but many of them holding out their own evidence.

*The Whole Bible.*

The Soul's food—so Athanasius.

The common Shop of Soul Physic—so Basil.

The invariable Rule of Truth—so Iræneus.

The Divine Balance—so Augustin.

I. *In respect to the Dictating of it, it is*

The library of the Holy Ghost.  
Christ's Aphorisms.\*

The Acts and Statutes of the highest Parliament.

God's Mint-house.

The Signet of God's right hand.

The Epistle of God to the world.

The Court-roll of God's Fines and Amercements. †

II. *In respect of its Worth; it is*  
A stately Palace.  
A fruitful Field.

\* Maxims or general rules.

† A pecuniary punishment imposed upon offenders, at the mercy of the Court.

The true Hesperides. ‡  
The inestimable Pearl.

III. *In respect of its Use, it is*

The Touchstone of Error.

The Key of the Sheepfold.

The Glass of Life.

The Weather-Glass.

The Christian's Magazine.

The Armory.

*Particular Books.*

*Genesis*—The Cabinet of the greatest Antiquities,

*Exodus*—The sacred rule of law and justice.

*Leviticus*—The holy ephemerides. §

*Numbers*—God's arithmetic.

*Deuteronomy*—The faithful monitor.

*Joshua*—The holy war.

*Judges*—The mirror of magistrates and tyrants.

‡ The daughters of Hesperus, brother of Atlas, called Ægie, Arcthusa, and Hesperathusa; they were feigned to have gardens that bore golden fruit, kept by a watchful dragon, whom Hercules slew.

§ A Dial, Journal, or Day-book.

*Ruth*—



- Ruth*—The picture of a pious widow.
- Samuel, Kings*—Sacred politics.
- Chronicles*—The holy annals.
- Ezra, Nehemiah*—An idea of Church and State, reformation.
- Esther*—The great example of God's Providence.
- Job*—The school of patience.
- Psalms*—The Soul's soliloquies, || the little Bible, the anatomy of Conscience, the Rose Garden, the Pearl Island.
- Proverbs*—Divine ethics, politics, and œconomics.
- Ecclesiastes*—Experience of the creatures' vanity.
- Canticles*—The mystical bride song.
- Isaiah*—The evangelical Prophet.
- Jeremiah*—The pathological mourner.
- Lamentations*—The voice of the turtle.
- Ezekiel*—Urim and Thummim in Babylon.
- Daniel*—The Apocalypse of the Old Testament.
- Hosea*—Sermons on faith and repentance.
- Joel*—The thunderer.
- Amos*—The plain-dealing prover.
- Obadiah*—Edom's whip.
- Jonah*—The prophetic Apostle of the Gentiles.
- Micah*—The wise Men's Star.
- Nahum*—The scourge of Assur.
- Habakkuk*—The Comforter of Captives.
- Zephaniah*—Reparation for sad times.
- Haggai*—Zeal for God's House.
- Zechariah*—Prophetic Hieroglyphics. ¶
- Malachi*—The bound Stone of the two Testaments.
- Matthew, Mark, Luke, John*—The four Trumpeters proclaiming the title of the Great King.
- Acts*—The treasury of Ecclesiastical History.
- Romans*—The principles of Christian faith; the Catholic Catechism.
- 1 *Corinthians*—Apostolical reformation.
- 2 *Corinthians*—A pattern of just apologies.
- Galatians*—The Epistle to the Romans epitomized.
- Ephesians*—The opening of the great mystery of salvation.
- Philippians*—An apostolical parenesis.\*
- Colossians*—A brief rule of faith and manners.
- 1 *Thessalonians*—Practical Theology.
- 2 *Thessalonians*—Polemic Theology.
- 1 *Timothy*—The sacred Pastoral.
- 2 *Timothy*—The title of the Scripture pleaded.
- Titus*—Agenda, or Church orders.
- Philemon*—The rule of relation.
- Hebrews*—A Commentary upon Leviticus.
- James*—The golden alphabet of a Christian.
- 1 *Peter*—A theological summary.
- 2 *Peter*—The encouragement of a spiritual warrior.

¶ An emblem, figure, representation.

\* An Exhortation.

|| Discoursing or meditating alone with oneself.

AUG. 1801.]

R T

2 *John*—



- |                                                                                                                                                                                                            |                                                                                                                                                       |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 <i>John</i> —The Glafs of Love,<br>or Charity.<br>2 <i>John</i> —The pattern of a pi-<br>ous Matron.<br>3 <i>John</i> —The mirror of Hospi-<br>tality.<br><i>Jude</i> —A picture of falſe Pro-<br>phets. | <i>Revelations</i> — Daniel Redivi-<br>vus, *—The opening of the<br>treafury of future events.<br><br>* Controverſial, diſputative.<br><br>† Revived. |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|

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## ON SINGING THE PRAISES OF GOD.

BY

PRESIDENT EDWARDS.

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TAKEN FROM HIS SERMONS ON SELF EXAMINATION.

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DO you not live in ſin, in living in the neglect of ſinging God's praises? If ſinging praife to God be an ordinance of God's public worſhip, as no doubt it is, then it ought to be attended and performed by the whole worſhipping aſſembly. If it be a command, that we ſhould worſhip God in this way, then all ought to obey this command, not only by joining with others in ſinging, but in ſinging themſelves. For if we ſuppoſe it answers the command of God, for us only to join in our hearts with others, it will run us into this abſurdity, that *all* may do ſo ; and then there would be none to ſing, none for others to join with.

If it be an appointment of God, that Chriſtian congregations ſhould ſing praises to him, then, doubtleſs, it is the duty of *all* ; if there be no exception in the rule, then all ought to comply with it, unleſs they be incapable of it. But if perſons be now not capable, becauſe they know not how to ſing, that doth not excuſe them, unleſs they have been incapable of learning. As it is the command of God, that all ſhould ſing, ſo all ſhould make conſcience of *learning* to ſing, as it is a thing which cannot be decently performed at all without learning. Thoſe, therefore, who neglect to *learn* to ſing, LIVE IN SIN, as they neglect what is neceſſary, in order to their attending one of the ordinances of God's worſhip.

Not only ſhould perſons make conſcience of learning to ſing themſelves, but *parents* ſhould conſcientiouſly ſee to it, that their children are taught this among other things, as their education and inſtruction belongs to them.

Copy



*Copy of a Paper lately read by the Rev. Mr. JOHN NEWTON, to his People, at St. Mary Woolnooth's, in Lombard-street.*

ON THE REVERENCE REQUIRED IN SINGING PSALMS.

IN order to reform the custom which has prevailed, of SITTING, while the Psalms are sung, in the public service of God, it is necessary to observe, that the Church has, in all ages, appointed the reverent practice of STANDING, in singing praises to God. It plainly appears, from several passages of scripture, that this was the practice of the Jewish Church. 2 Chron. vii. 6. "And the Priests waited on their offices: the Levites also with instruments of music of the Lord, which David the King had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry: and the Priests sounded trumpets before them, and all Israel stood.—Nehemiah ix. 5. "Then the Levites, Joshua, and Kadmiel, Bani, Hashab-niah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, "Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise." And, whenever the angels are said to sing praises to God, (as in the visions of Isaiah, vi. 2, 3, and St. John,) they are represented as STANDING "In the year that King Uzziah died, I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory".—Revelations vii. 9, 10. "After this, I beheld, and lo! a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—xv. 2, 3, 4. "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest." One of the fathers, (St. Basil) describing the practi-



of the church, in his time, says, "the people rising from prayer, *stand up* to sing psalms." And, as we *stand up*, with reverence, in conformity to the Rubric, to praise God, when the psalms are *read*, we ought to do the same when they are *sung*. And in doing this we *stand up*; not only to signify, but to forward the lifting up of our mind at the same time. For on the one hand, if our souls be really lifted up to contemplate and praise God, our bodies will naturally rise in that erect posture, which is natural to, and most becometh man; so, on the other hand, the raising up of our bodies helps towards the raising up of our souls too, by putting us in mind of that high and heavenly work we are about; wherein, according to our weak capacities, we join with saints and angels above in praising God now, as we hope to do hereafter in their blessed company for evermore.

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### OBITUARY.

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May 24, 1801, The Rev. JOHN LLOYD, Pastor of the Baptist Church at Colnbrook, Bucks, while engaged with his people in the first prayers of the forenoon service, was seized with the palsy, by which he lost the use of his right side; with great difficulty he was brought down from the pulpit, and placed in a chair. He expressed great affection for the people, and intimated that this dispensation was among the wise and well-ordered arrangements of the covenant of grace. He was bled, and afterwards spoke no more. But he was favoured with the use of his reason till near his close. He was carried home, and put to bed. Mr. William Carr, a Deacon of the Church, and other friends, visited him daily, and found him truly happy in his mind. He manifested his cheerfulness and joy, by lifting up his hand, particularly when they spoke to him of the mercy of a well-grounded hope of interest in Christ, in dying circumstances—of the sovereign love of God—of the everlasting Covenant, &c. &c.—His Lord removed him by death on the 30th of May, at midnight. He was 63 years of age, and literally fell asleep in Jesus. He was interred the Friday following in the burying-ground belonging to his bereaved people.

Many friends attended the funeral from Staines and from Arlington. The corps was carried into the meeting-house. The 566th Hymn of the Selection was sung. The Rev. Mr. TORLIN addressed the audience on the occasion. The body was then deposited in the grave, and prayer was offered to God. The second Lord's day in June, Mr. TORLIN preached the funeral discourse on Rev. xiv. 13. *Blessed are the dead, &c.* The Sermon was heard by a large auditory, with great satisfaction. Mr. LLOYD had been pastor of this church six years and about



four months. His labours were not in vain in the Lord. The christian friends shewed great love to him in his illness, and they will long retain an high affection for him.

In the year 1793, Mr. Lloyd published an account of his Life, in a piece entitled "The Sovereignty of Grace, and the Mystery of Providence, exemplified in a series of Letters to a Friend."—His account of himself before conversion—and of his call to the work of the ministry, is penned with all plainness. And if it has a few objectionable things, it contains many that are highly interesting, especially *anecdotes* of others and of himself, which are well told, and are of undoubted veracity.—This deceased minister, it is acknowledged, was a peculiar man; but our readers should rest assured, that many *ludicrous* anecdotes have been *invented* concerning him—*anecdotes* which never had any origin in truth; but are the mere fabrications of idle, gossiping *professors*, who act when they meet together as though they had nothing to do but invent fables, or circulate falsehoods—a class of characters these, more infamous than the openly profane, detestable beyond all description, "most infamous, and most accursed." May God keep those who are called *preachers* from this infernal practice.

The abilities of Mr. LLOYD may be fairly estimated by his publications, of which, we believe, the following is a correct list:

1. The Well-spring of Life opened in Christ; or, An Invitation to Thirsty Souls to take of the Water of Life freely—A Sermon on Rev. xxii. 17. preached at Hampstead, 1767.
2. The Ministration of Angels—a Sermon on Heb. i. 14. preached at an Association of Ministers in Kent.—Second edition.
3. Sovereign Grace Displayed, and Discriminating Mercy made known and Exemplified in the Case of Cain and Abel—A Sermon on Gen. iv. 5, 6. preached at Lewes, in Suffex.
4. Two Circular Letters, one upon Adoption, and the other on General Exhortations.
5. The Sovereignty of Grace, and the Mystery of Providence; exemplified in a series of Letters to a Friend. 1793.

July 2, 1801, died Mr. RICHARD HALL, of Bourton on the Water, Gloucestershire, in the 73d year of his age. He was for many years a member of the church of Christ, in Carter Lane, Southwark, in the time of Dr. Gill. His illness was sudden, and he was in great pain for several days; but it pleased the Lord to afford him support and consolation. His mind was much occupied in the Holy Scriptures; and with great patience and resignation he bore the afflicting hand of God; acknowledging the ways of the Lord were just and righteous. He expressed warm emotions of tenderness and affection to his family around, especially the younger branches of it, whose concerns appeared very much to interest his heart. He spoke of the importance of early instruction in divine things, and the be-



nefit of having the mind ftored with the treasures of God's word, the advantages of which he had experienced; and hoped his youngest fon would be a follower of thofe who walk in the ways of the Lord. Dr. Watts's works appeared to have a great fhare in his efteem. Two days before he depaered, he faid, "Lord God Almighty, juft and righteous are thy ways." This fentence was uttered with as much vigour and fervour of fpirit as if he had been in his full ftrength. "Thou doft not afflict willingly! Lord give me patience.—He whom thou loveft is fick." He repeated, with cheerfulness, feveral verfes of the 103d Pfalm, from the beginning. He once exclaimed, "What is heaven?—This is not heaven: heaven is not like this." And then, "Lord, how long!—The tabernacle is taking down.—Lord, I am good for nothing.—Pray for me.—What an ungenerous heart have I!"

Mr. Hall, *certainly*, was not diftinguifhed among his *religious* connexions for the felicity of his difpofition; but we are given to underftand, that "he has left behind him the testimony of an affectionate husband, a kind parent, and a fincere friend."

## NEW PUBLICATIONS.

Rev. JOHN PEWTRESS, Southwark.

LE CHEMIN VERS LE VRAI HONNEUR: etant la Substance d'un Sermon, prêché dans la Prifon de Liverpool, le 21 Decembre, 1800.

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*Published for the benefit of his Widow and Three fmall Children.*

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Subscriptions are thankfully received, for raifing a fum to be fettled on the children, by Mr. T. Ellis, hop-mer- chant, No. 55, High-ftreet, Borough, Southwark; the intereft of which is for Mrs. F.'s prefent fupport.

Mr. T. WILLIAMS.

Author of the Age of Infidelity, &c.

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## ORIGINAL POETRY;

ON THE DEATH OF MISS S——,  
AT FIVE YEARS OF AGE,

Who gave remarkable Evidences of a Divine  
Change.

**W**HENCE did those sounds of sacred  
courage flow,  
What time the monster's gloomy form was  
seen;  
Who dar'd his arm to strike the mortal blow,  
Who brav'd his terrors with that glance  
serene?

Some hero, born on Faith's triumphal car,  
Long us'd in arms of heavenly grace to  
shine;

Some silver vet'ran long inur'd to war,  
Some hoary champion in the cause divine?

Ah! no; prepare the tender brow to wreath,  
Behold a babe the faith of Jesus prove;  
From dying lips its holy triumphs breathe,  
In accents sweet as infancy and love.

Ere from the frail abode of Nature fled,  
Expos'd to conflict with expiring clay;  
His arm the Captain of Salvation spread,  
To shield the tender warrior from dismay.

But now no more oppress'd, subdu'd by pain,  
That form shall labour with the voice of  
praise;

Nor the freed soul of languid powers com-  
plain,

Where harps of extacy her song shall raise.

Are there who weep? yes, Nature will be  
heard,

Where Reason triumphs, and where Faith  
adores;

And be her claim, her honest claim rever'd,  
While the soft eye the copious tribute  
pours

But, oh! forbear, nor let the gushing tear  
Proclaim the faithless sorrows of the heart;  
See Death abash'd, his gloomy horrors wear,  
A cradled victor, smiling at the dart.

MARIA.

~~~~~  
FOUR HYMNS BY REV. B. BEDDOME.

GENESIS iii. 21. Coats of Skin.

1. **W**HEN Adam fell God did provide
A coat of skin his shame to hide,
Yet that rough coat was better far
Than gaudy robes which monarchs wear.

2. For this, dear Jesus, was to be
A pledge of grace, a type of thee,
An emblem of thy righteousness,—
That most divine and heav'nly dress.

3. Grant but this vesture unto me,
How rich and happy should I be;
Not angels' garb could match with mine,
Nor they with equal glory shine.

GENESIS xii. 5. LATTER PART.

"And they went forth," &c.

1. **A**BRAM to Canaan call'd,
A place unknown before;
Left house and land, relying on
God's wisdom, grace and power.

2. No friends, nor foes, nor fears
His willing feet could stay;
For his protector and his guide
Preserv'd him in the way.

3. Thus, at the call divine,
We tread the heav'nly road,
March boldly thro' the wilderness
And make our way to God.

GENESIS xvii. 1. LATTER PART.

"Walk before me," &c.

1. **A**ND must perfection be attain'd,
But where, and when, and how?
A gift so eminently great,
Heav'n only can bestow.

2. To thee, to thee, in suppliant mood,
Great God, we then apply,
O make us holy whilst we live,
And perfect when we die.

3. Such are the spirits round the throne,
How bright their graces shine!
May we, whenever call'd from hence,
That bright assembly join.

4. Nor only so, but in the way
Exert our utmost pow'rs,
Success belongs to thee alone,
But diligence is ours.

GENESIS xxviii. 12, 13. Jacob's Ladder.

1. **S**EE yonder ladder, wond'rous sight,
How firm and strong it stands;
It reaches far above the clouds,
Fix'd by Almighty hands.

2. Here I behold a type of thee,
My SAVIOUR and my GOD;
And learn the sure and only way,
Which leads to thy abode.
3. O may I by a lovely faith
From round to round ascend;
Till I shall change these mortal scenes
For joys that never end.

~~~~~  
THE BEGGAR AND THE DIVINE;  
OR, CONTENTMENT WITH OUR LOT.

**I**N some good book ones reads of a Divine  
Whose memorable case deserves a line;  
Who, to serve God the best and shortest way,  
Pray'd for eight years together every day;  
That in the midst of doctrines and of rules,  
However taught and practis'd by the schools,  
He would be pleas'd to bring him to a man  
Prepar'd to teach him the compendious plan.  
He was himself a Doctor, and well read  
In all the points in which divines are bred;  
Nevertheless he thought that what concern'd  
The most illiterate as well as learn'd  
To know and practice, must be something still  
More independent on such kind of skill;  
True christian worship had within its root  
Some simple secret clear of all dispute;  
Which by a living proof that he might know,  
He pray'd for some practitioner to show.

One day, possess'd with an intense concern  
About the lesson which he sought to learn,  
He heard a voice that sounded in his ears,  
"Thou hast been praying for a man eight  
years:

"Go to the porch of yonder church and find  
"A man prepar'd according to thy mind."

Away he went to the appointed ground,  
When, at the entrance of the church, he found  
A poor old Beggar, with his feet full sore,  
And not worth twopence all the clothes he  
wore;

Surpriz'd to see an object so forlorn,  
"My friend," said he, "I wish you a good  
morn;"

"Thank thee," reply'd the Beggar, "but a bad  
"I don't remember that I ever had."

"Sure he mistakes," the Doctor thought,  
"the phrase;

"Good fortune, friend, befall thee all thy days."

"Me," said the Beggar, "many days befall,  
"But none of them unfortunate at all."

"God bless thee! answer plainly I request."

"Why, plainly then, I never was unblest."

"Never! thou speakest in a mystic strain,  
"Which more at large I wish thee to explain."

"With all my heart: Thou first didst con-  
descend

"To wish me kindly a good morning, friend,

"And I reply'd, that I remember not

"A bad one ever to have been my lot;

"For let the morning turn out how it will,

"I praise my God for every of them still;

"If am pinch'd with hunger or with cold,  
"It does not make me to let go my hold;  
"Still I praise God! Hail, rain, or snow; I  
take

"This blessed cordial, which has power to  
make

"The foulest morning, to my thinking, fair,  
"For cold and hunger yield to praise and  
pray'r.

"Men pity me as wretched, or despise,  
"But, whilst I hold this noble exercise,

"It cheers my heart to such a due degree,  
"That every morning is still good to me.

"Thou didst moreover wish me lucky days,  
"And I, by reason of continued praise,

"Said, that I had none else; for, come what  
would,

"On every day I knew it must be good;  
"Because God sent it, sweet or bitter, joy

"Or grief, by this angelical employ  
"Of praising him, my heart was at its rest,

"And took whatever happen'd for the best;  
"So that my own experience might say,

"It never knew of an unlucky day."

"Then didst thou pray, 'God bless thee?'

"And I said,  
"I never was unblest, for being led

"By the good spirit of imparted grace,  
"To praise his name, and ever to embrace

"His righteous will, regarding that alone,  
"With total resignation of my own,

"I never could in such a state as this  
"Complain for want of happiness or bliss;

"Resolv'd in all things that the will divine,  
"The source of all true blessing, should be  
mine."

The Doctor learning from the Beggar's case  
Such wond'rous instance of the power of grace,  
Propos'd a question, with intent to try  
The happy Mendicant's direct reply.

"What would'st thou say," said he, "should  
God think fit

"To cast thee down to the infernal pit?"

"He cast me down! He send me into hell!

"No! he loves me, and I love him too well!

"But, put the case he should, I have two arms

"That will defend me from all hellish harms;

"The one Humility, the other Love—

"These I would throw below him and above;

"One under his Humanity I'd place,

"His Deity the other should embrace;

"With both together so would hold him fast,

"That he should go where'er he me did cast;

"And then, whatever thou shalt call the sphere,

"Hell if thou wilt; 'tis heaven if he be there."

Thus was a great Divine, whom some have  
thought

To be the justly fam'd Taulerus, taught  
The holy art, for which he us'd to pray,

That to serve God the most compendious way  
Was to hold fast a loving, humble mind,

Still praising him, and to his will resign'd!



## KENT AND SUSSEX BAPTIST ASSOCIATION.\*

---

ON the 3d and 4th of June, 1800, was held, the annual Meeting of several of the Baptist Churches in these Counties, at Rye, in Sussex.

Brother Purdy, the Pastor of the place, prayed.

The Ministers and Messengers from the several Churches were recorded, and Brother Stanger was chosen Moderator, and Brother Middleton Scribe.---Letters from the several Churches were read, and their contents noticed.---The Circular Letter to the Churches, drawn up by Brother Knott, containing some of the more important duties of Christians in Church Fellowship, was read, investigated by a committee, approved, and ordered to be printed.

At the several opportunities of meeting together, several of the Brethren engaged in prayer, and suitable psalms and hymns were sung.

Three sermons were preached.

Brother Middleton from 1 Tim. i. 11.

Brother Knott from 1 Cor. i. 8, 9.

Brother Atwood from Psal. 132. 9. And the Brethren Bentliff, Leggett, Copping, Morris, Stanger, and Purdy, engaged in prayer at these meetings.

Appointed the next annual Association to be held at Ashford, in Kent, on the first Tuesday and Wednesday in June, 1801. The Brethren Coe and Stanger to preach.

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## MIDLAND ASSOCIATION†.

THE Midland association was held in the Whitsun-Week at Shrewsbury, May 26 and 27, 1801. Present by Messengers and Letters, 22 churches situate in the counties of Worcester, Warwick, Hereford, Shropshire, and Stafford, and one church in Gloucestershire.

\* This paper has been mislaid. EDITOR.

† No minister or friend, since the death of the reverend and invaluable Mr. Thomas, of Leominster, has sent the minutes of the *Midland Association*, this accounts for their not being regularly inserted by the EDITOR.

\* R r

(To follow p. 552.)

Tues-



Tuesday evening met at six o'clock.--Brother Palmer opened the Association with prayer; was chosen Moderator; and the letters were read: Two churches proposed uniting with us, and were accepted: Brother Bradley concluded in prayer. Wednesday morning met at six o'clock.--Brother Harrison prayed; the business of the Association fund was adjusted; and it was recommended to the churches to send an account of the number of persons employed in village preaching: The circular letter penned by the Moderator was read and approved; and Brother Thomas concluded in prayer.

Met at half past Ten.--Brother Webster prayed, Brother L. Butterworth preached from John, i. 46. "Philip said to Nathaniel, come and see." The sermon was intended as a defence of Christianity, and men were invited to come and examine the evidence; and particularly the evidence, which proves Jesus of Nazareth to be the Christ foretold in the Old Testament.--Brother E. Edmonds preached from 1 Tim. ii. 5. "For there is one God, &c." and concluded in prayer.--At three o'clock, there was a service in Welsh, when Brother Jones of Glynn, preached from Hosea, xiv. 7. "They that dwell under his Shadow, &c."

At six o'clock Brother Berry of Hanley prayed; Brother Belsher preached from Micah, vii. 18. "Who is a God like unto thee, &c." and Brother Palmer concluded the Association with prayer.

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The subject of the circular letter is, "standing fast in the faith and striving together for it," founded on Phil. i. 27. in which, 1st. Some reasons are offered; such as its divinity, uniformity, its agreement with the Christian's experience, its tendency to promote our happiness, its influence on our moral conduct. 2nd. The way in which we should attend to this duty, with firmness, unitedly, with prudence, in charity. 3d. Some motives to induce us to discharge this duty. The blessed influence of the faith on our own souls, to quicken and keep them alive to God. By its friendly aid we glory in tribulation. Pity and benevolence towards others. Our earnest desire to transmit this faith unimpaired to posterity. Unfeigned gratitude to God for this faith----A desire to promote the welfare and happiness of the Church----A regard for the honour of God.----Churches should strive together with their ministers ---and ministers with their churches.



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*Viz:---No. 15,16,17,18,19,20,21,22,23,24,25.*

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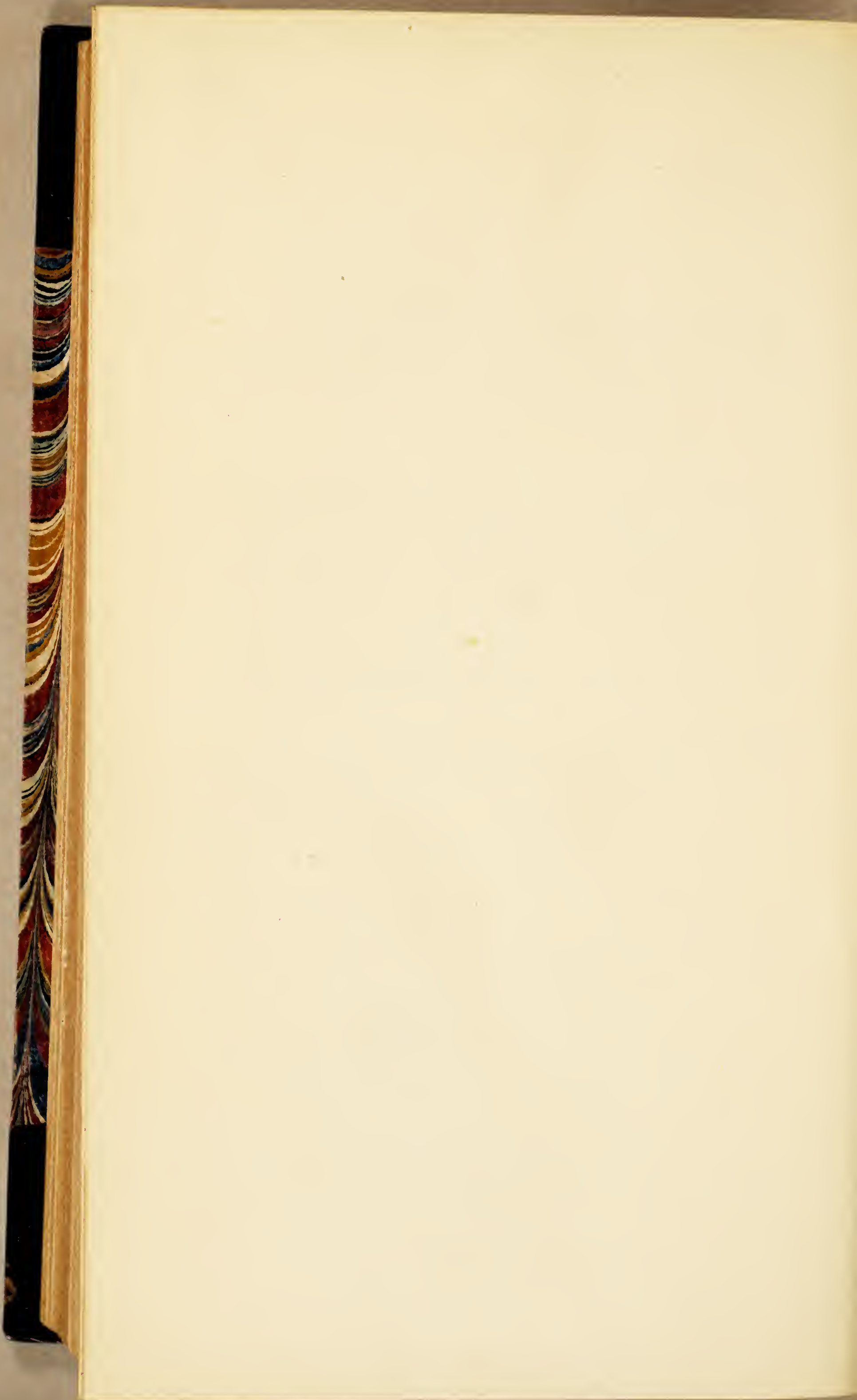
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